

LINGUISTIC SURVEY OF INDIA

---

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF THE PAHĀRĪ LANGUAGES AND  
GUJURĪ

**Agents for the Sale of Books Published by the  
Superintendent of Government Printing, India, Calcutta.**

**IN EUROPE.**

Constable & Co., 10, Orange Street, Leicester Square, London, W.C.  
Kegan Paul, Trench, Trubner & Co., 68-74, Charter Lane, E.C., and 25, Museum Street, London, W.C.  
Barnard Quaritch, 11, Grafton Street, New Bond Street, London, W.  
P. S. King & Sons, 2 & 4, Great Smith Street, Westminster, London, S.W.  
H. S. King & Co., 85, Cornhill, E.C., and 9, Pall Mall, London, W.  
Gibbony & Co., 51, Parliament Street, London, S.W.

Luza & Co., 45, Great Russell Street, London, W.C.  
W. Thacker & Co., 2, Wood Lane, London, E.C.  
T. Fisher Unwin, Ltd., 1, Adelphi Terrace, London, W.C.  
B. H. Blackwell, 80 & 81, Broad Street, Oxford.  
Deighton, Bell & Co., Ltd., Cambridge  
Oliver and Boyd, 2, Southside Court, Edinburgh.  
B. Messinger, Ltd., 118, Great Street, Dublin  
Ernest Leroux, 28, Rue Bonaparte, Paris  
Martinus Nijhoff, The Hague, Holland

**IN INDIA AND CEYLON.**

Thacker, Spink & Co., Calcutta and Simla  
Newman & Co., Calcutta  
R. Cambay & Co., Calcutta.  
S. K. Lahiri & Co., Calcutta  
B. Banerjee & Co., Calcutta  
The Indian School Supply Depot, 309, Ray Bazar Street, Calcutta, and 228, New Market, Patna.  
Butterworth & Co. (India), Ltd., Calcutta  
Messrs M. C. Sanyal Bahadur and Sons, 75-1 B, Harrison Road, Calcutta  
The Weldon Library, 18-5, Chowringhee Road, Calcutta.  
Standard Literature Company, Ltd., Calcutta  
Higginbotham & Co., Madras  
V. Kalayamann Iyer & Co., Madras.  
G. A. Nathan & Co., Madras  
S. Murthy & Co., Madras.  
Thompson & Co., Madras  
Temple & Co., Madras.  
P. R. Rama Iyer & Co., Madras.  
M. R. R. E. M. Gopalakrishna Kona, Madras.  
Thacker & Co., Ltd., Bombay  
A. J. Chamberidge & Co., Bombay.  
D. H. Thaparwala, Sons & Co., Bombay.  
Radhubai Motaram Bagechi, Bombay.  
Sunder Pandurang, Bombay.

Gopal Narayan & Co., Bombay.  
Rani Chander Goward & Son, Kathiawar, Bombay.  
A. B. Wheeler & Co., Allahabad, Calcutta and Bombay  
N. B. Mathur, Superintendent, Nazki Karam Road Press, Allahabad  
Raf Sahib M. Gulat Singh & Sons, Mirdal Press, Lahore and Calcutta.  
A. Chaud & Co., Lahore, Punjab  
Superintendent, American Baptist Mission Press, Rangoon  
S. C. Tinkhary, Proprietor, Students & Co., Cooch Behar.  
A. M. A. J. Ferguson, Ceylon  
Manager, Educational Book Depot, Nagpur and Jabalpur.  
Manager of the Imperial Book Depot, 61, Chandney Chalk Street, Delhi.  
Manager, The Agri Medical Hall and Co-operative Association, Ltd. (Successors to A. John & Co., Agri.)  
T. K. Sesharam Aiyar, Kumbakonam  
Superintendent, Rasal Mission Book and Tract Depository, Mysore  
P. Vaidachary & Co., Madras.  
H. Lindell, Printer etc., 7, South Road, Allahabad.  
D. C. Chaud & Sons, Peshawar  
Ram Doyal Agarwala, 184, Katia, Allahabad.  
Manager, Nawal Kishore Press, Lucknow.\*

\* Agents for the sale of Legislative Department publications only.

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF THE PAHĀRĪ LANGUAGES AND  
GUJURĪ

COLLECTED AND EDITED BY

SIR GEORGE ABRAHAM GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (RETD.),

HONORARY FELLOW OF THE ASIATIC SOCIETY OF BOMBAY; HONORARY MEMBER OF THE NĀGARI PRACHĀRINI SAMITHI, THE AMERICAN  
ORIENTAL SOCIETY, THE SOCIÉTÉ INDO-EUROPÉENNE, AND THE ASSOCIATION PHRÉOLOGIQUE INTERNATIONALE; FOREIGN  
ASSOCIATE MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS, CORRESPONDING MEMBER OF THE SOCIÉTÉ  
GÉNÉRALISTE DES VERNACULAIRES AU GÖTTINGEN



CALCUTTA

SUPERINTENDENT GOVERNMENT PRINTING INDIA

1916

**Subject to subsequent revision, the following is the proposed list of volumes  
of the Linguistic Survey of India.**

- Vol. I. Introductory.
- „ II. Môn-Khmër and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
  - „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
  - „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Muṇḍā and Dravidian languages.
- „ V. Indo-Aryan languages, Eastern group.
  - Part I. Bengali and Assamese.
  - „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī and Lahnda), and the Pisācha languages.
- „ IX. Indo-Aryan languages, Central group.
  - Part I. Western Hindī and Panjābī.
  - „ II. Rājasthānī and Gujarātī.
  - „ III. Bhīl languages, Khāndēśī, etc.
  - „ IV. Pahārī and Gujurī.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.



## PAHĀRĪ.

### GENERAL INTRODUCTION--

Name of the Language and where spoken . . . . .	1
The three main divisions . . . . .	1
Number of speakers . . . . .	1
Gujari . . . . .	1
The Language . . . . .	2
The Khasa Tibbu . . . . .	2
The Gurjaras . . . . .	3
General Results . . . . .	14
Results on the Language . . . . .	14
Gujari and Rajasthani . . . . .	14

### KHAS-KURĀ or NĀIPALĪ

Where spoken . . . . .	17
Name of Language . . . . .	18
Dialects . . . . .	18
Number of speakers . . . . .	18
Literature . . . . .	20
Authorities . . . . .	20
Grammar . . . . .	21
Alphabet . . . . .	21
Pronunciation . . . . .	21
Accidence . . . . .	23
Specimens . . . . .	26

### PALPI DIALECT

75

### LIST OF STANDARD WORDS AND SENTENCES

81

### CENTRAL PAHĀRĪ

101

Where spoken . . . . .	101
The speakers . . . . .	101
Languages of the Group . . . . .	102
Central Pahari and Rajasthani . . . . .	103

### KUMAUNĪ

103

Where spoken . . . . .	103
Name of Language . . . . .	103
The speakers . . . . .	103
Origin of the Language . . . . .	103
Dialects and number of speakers . . . . .	109
Literature . . . . .	111
Authorities . . . . .	112
Grammar of Standard Dialect . . . . .	112
Specimens . . . . .	113

### KHASPARVIYA

180

### PHALDARŌPIYA

203

### PACHRAĪ

206

### KUMAUNĪ OF NAINI TAL

213

### KUMAYĪ

224

### CHAUGARHRIYA

227

### GHĀGOLA

230

### DANFURIYA

234

	PAGE
KUMAONI— <i>contd.</i>	
SŌNIVĪT	238
ASKŌT	244
SIRĀT	246
JŌT	248
Kumaoni-English Vocabulary	268
English-Kumaoni Vocabulary	267
GARHWĀLĪ	272
Where spoken	272
Dialects and Number of Speakers	272
Literature	280
Authorities	281
Grammar of Standard Dialect	281
Specimens	288
RAJPI OR RAJHWĀLĪ	311
LŌHĀT	326
PĀDEHĀT	326
DASĀULYĀ	330
MĀJH-KUMĀILĪ	332
NĀGPOURĪ	331
SĀLĀT	338
THEIR GARHWĀLĪ OR GANGAPARIYĀ	342
LIST OF STANDARD WORDS AND PHRASES IN CENTRAL PAHĀRĪ	353
WESTERN PAHĀRĪ	373
Where spoken	373
The speakers	373
Groups of Dialects	374
Written character	375
Pronunciation	376
Declension	378
Adjectives	380
Pronouns	380
Conjugation	381
Authorities	382
JAUNSĀRĪ	388
Written character	388
Accidence	388
Specimens	388
Jaunsari-English Vocabulary	401
English-Jaunsari Vocabulary	413
Specimens	436
SIRMAURĪ	456
Where spoken	456
Name of Language	456
Sirmaur Dialects	456
Jubbāl Dialects	456
Authorities and Literature	456
Specimens	457
SIRMAURĪ DĀRĀPĪ	458
Written character	458
Accidence	459
Specimens	460
SIRMAURĪ GĪRĪPĪ	462
Vocabulary	477
Accidence	477
Specimens	478
BĪSĀT	487
Specimen	493
BĀGHĀTĪ	498
Accidence	498
Specimens	498
	506

# CONTENTS

BAGHAT	AG
P B H	
F ur	
D m m D	5
LIST OF STANDARD WORDS AND PHRASES IN JAMNOSHI, SIEMAUZI, AND BAGHATI	529
THE KIUTHALI GROUP	
KIUTHALI	548
Vocabulary	550
Accidence	550
Specimens	559
PATIALA KIUTHALI	576
Specimens	582
HANDEI	583
Accidence	585
Specimen	588
SIMLA STRAJI	588
Accidence	592
Specimen	596
BAHARI	600
Accidence	600
Specimen	600
SODROCHI	602
Vocabulary	602
Accidence	603
Specimen	605
KIRNI	610
Specimen	611
KACH	613
Written character	614
Accidence	615
Vocabulary	616
Specimen	618
LIST OF STANDARD WORDS AND PHRASES FOR THE KIUTHALI GROUP	627
THE SATLAJ GROUP	
SODROCHI	647
Vocabulary	647
Accidence	648
Specimen	652
LIST OF STANDARD WORDS AND PHRASES IN SODROCHI	658
THE KULU GROUP	669
KULU	670
Special peculiarities	670
Authorities	670
Written character	670
Vocabulary	672
Accidence	673
Specimens	680
INNER SHAJI	688
Vocabulary	688
Accidence	690
Specimen	693
SAINJI	701
Accidence	701
LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP	705
MANDI GROUP	715
Where spoken	715
Dialects	715
Number of speakers	716
Vocabulary	716

MANDI GROUP—*contd.*

Written character	.....
Position as regards the Siuki and Kuki Dialects	.....
MANDĀLĀI	.....
Accidence	.....
Specimens	.....
MANDĀLĀI PAHĀRĪ	.....
Specimens	.....
SUKĒTĪ	.....
Specimen	.....
LIST OF STANDARD WORDS AND PHRASES FOR THE MANDI GROUP	.....
CHAMĀLĀI	.....
Dialects	.....
Position in regard to neighbouring Languages	.....
Authorities	.....
STANDARD DIALLECT	.....
Written and printed characters	.....
Vocabulary	.....
Accidence	.....
Specimen	.....
GADĪ	.....
The speakers	.....
Peculiarities of the Dialect	.....
Vocabulary	.....
Authorities	.....
Accidence	.....
Specimens	.....
CHURĀHĪ	.....
General	.....
Vocabulary	.....
Written character	.....
Accidence	.....
Specimens	.....
PAKĀWĀLĪ	.....
General	.....
Vocabulary	.....
Accidence	.....
Specimen	.....
LIST OF STANDARD WORDS AND PHRASES IN THE CHAMĀLĀI DIALECTS	.....
BHADRAWĀH GROUP	.....
General	.....
BHADRAWĀHĪ AND BHĀDĀSĪ	.....
PADĀRĪ	.....
LIST OF STANDARD WORDS AND PHRASES FOR THE BHADRAWĀH GROUP	.....

## GUJURĪ.

General	.....
Gujari and Mowzhi	.....
Gujari of Hazara	.....
Gujari of Swat	.....
Gujari of Kashmir	.....
Gujari of the sub-montane Punjab	.....
Gujrat	.....
Gurdaspur	.....
Kangra	.....
Hoshiarpur	.....
LIST OF STANDARD WORDS AND PHRASES IN THE VARIOUS FORMS OF GUJURĪ	.....

## MAPS.

Map illustrating the Central Pahari Languages and Dialects	.....	To face page
Map illustrating the Western Pahari Languages and Dialects	.....	To face page

# SYSTEM OF TRANSLITERATION ADOPTED

A. For the Devanagari alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛ,	ॠ ṛ,	ए e,	ऐ ē,	ओ ai,	औ āi,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ta	ठ tha	ड da	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व ra	or	wa		
श ṣa	ष ṣha	स sa	ह ha		ळ ṛa	ढ़ ṛha	ळ ṛa	ळ ṛha				

Visarga (:) is represented by *h*, thus कर्म *karmaḥ*. Anunāsika (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus मै *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindostānī—

ا a, etc.	آ ā	د d	ر r	س s	ع ʿ
ب b	ڄ ch	ڍ ḍ	ڙ ɟ	ش sh	غ gh
پ p	ف f	ڻ n	ز z	ص ṣ	ف f
ت t	ٺ ṭh		ڙ ṛh	ڄ j	ق q
ٺ ṭ	ٺ ṭh			ک k	ک k
ث ṯ				ط ṭ	ک k
				ل l	ل l
				م m	م m
				ن n	ن n
				و when representing <i>anunāsika</i>	
				in Devanagari, by ◌̣ over	
				nasalized vowel,	
				و to or v	
				ه h	
				ی y, etc.	

Tanwin is represented by *n*, thus فَران *faṛān*. Alif-e maqṣūra is represented by *ā*;—thus دَوّی *daʿwī*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَند *banda*. When pronounced, it is written,—thus گُن *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus वन *van*, not *vana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dekhṭā*, pronounced *dekhṭā*; (Kāshmirī) वृक्ष *vr̥kṣ*, pronounced *vr̥kṣ*; (Bihārī) देखति *dekhṭi*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhi (ॢ), Pushto (ټ), Kāshmirī (ټ), Tibetan (ཨ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhi (ड), Pushto (ځ), and Tibetan (ཨ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmirī (ټ) is represented by *ṭ*.
- (d) Sindhi ٺ, Western Panjābī (and elsewhere on the N.-W. Frontier) ٺ, and Pushto ټ or ټ are represented by *n*.
- (e) The following are letters peculiar to Pushto ټ—  
 ټ *t*; ټ *ts* or *dz*, according to pronunciation; ټ *q*; ټ *p*; ټ *zh* or *g*, according to pronunciation; ټ *sh* or *kh*, according to pronunciation; ټ or ټ *n*.
- (f) The following are letters peculiar to Sindhi :—  
 ټ *bb*; ټ *hh*; ټ *th*; ټ *t*; ټ *th*; ټ *ph*; ټ *jj*; ټ *jh*; ټ *chh*;  
 ټ *ṛ*; ټ *dh*; ټ *q*; ټ *dq*; ټ *qh*; ټ *k*; ټ *kh*; ټ *gg*; ټ *gh*;  
 ټ *ṛ*; ټ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ā*, represents the sound of the *a* in *all*.

*ā*, " " " *a* in *hat*.

*ē*, " " " *e* in *met*.

*ō*, " " " *o* in *hot*.

*e*, " " " *é* in the French *était*.

*o*, " " " *o* in the first *o* in *promote*.

*ö*, " " " *o* in the German *schon*.

*u*, " " " *u* in the " *make*.

*th*, " " " *th* in *think*.

*dh*, " " " *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *āsislāh*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

The word *Paha* means of or belonging to the mountains, and is really applied to all groups of languages spoken in the mountainous regions of the Indian sub-continent, the Khyber, Baluchistan, and the Himalayan hills extending from the Bhadravah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kashmiri and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, *viz* :—in order from West to East, Pañjābī, Western Hindi, Eastern Hindi and Bihārī.

The Pahārī languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern Pahārī, commonly called Naipālī, the  
 The three main Divisions. Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central Pahārī languages, Kumaonī and Garhwālī. Finally in the West we have the Western Pahārī languages spoken in Jamsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern Pahārī there are in its proper home.  
 Number of speakers. Many persons (especially Gorkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern Pahārī, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western Pahārī are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of Pahārī speakers in British India are therefore as follows :—

Eastern Pahārī (1901)	. . . . .	143,721
Central Pahārī (1891)	. . . . .	1,107,613
Western Pahārī (1891)	. . . . .	816,181
TOTAL		<u>2,067,514</u>

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern Pahārī who inhabit Nepal.

To these speakers of Western Pahārī must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujuri was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindōstānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujārī speakers at, say, 600,000, or put the total number of Pahārī speakers including Gujārī at about 2,670,000.

It is a remarkable fact that, although Pahārī has little connexion with the Pāñjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khasās and the Gujjaras of Sanskrit literature. The Sanskrit Khasā and Gujjar are represented in modern Indian tongues by the words Khas, and Gujjar, or Gujjar respectively. The mass of the Aryau-speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khasās, and that one of their two sub-divisions bears that name. The other (the Rao) sub-division, as we shall see below,<sup>1</sup> I believe to be of Gujjar descent.

Sanskrit literature contains frequent<sup>2</sup> references to a tribe whose name is usually spelt Khasā (खश), with variants such as Khasa (खस), Khasha (खष), and Khasīra (खसीर).<sup>3</sup> The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishnu Purāṇa,<sup>4</sup> but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmir, had numerous wives. Of these Krōṭhavaśā was the ancestress of the cannibal Pīśāchīs or Pīśāchas and Khasa of the Yakshas and Rākshasas. These Yakshas were also cannibals,<sup>5</sup> and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Pīśāchas of Hindū legend.<sup>6</sup> Another legend makes the Pīśāchas the children of Kapiśā, and there was an ancient town called Kāpīśā at the southern foot of the Hindū Kush.<sup>7</sup> That the Pīśāchas were

<sup>1</sup> See p. 13, note <sup>4</sup>

<sup>2</sup> Authorities on Kanēt and Khas. —

CUNNINGHAM, SIR ALEXANDER, — *Archaeological Survey of India*, Vol. XIV, pp. 125 ff

EDDY, SIR DENZIL, — *Outline of Panjab Ethnography* (Calcutta, 1898), p. 268

ATKINSON, E. T., — *The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, North Western Provinces), Allahabad, 1884, pp. 268-70, 276-81, 439-42, etc. (see Index).

SMITH, SIR AUBREY, — Translation of the *Rajya-Tarāngīnī*, London, 1900, Note to i, 217; II, 180, and elsewhere (see Index).

HOBSON, B. H., — *Origin and Classification of the Military Tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, LI (1898), pp. 217 ff. Reprinted on pp. 87 ff. of Part II of *Essays on the Languages, Literature and Religion of Nepāl and Tibet* (London, 1874)

VAHREY, E., — *The Tribes, Clans, and Castes of Nepal*. *Journal of the Asiatic Society of Bengal*, LXI (1894), Part I, pp. 213 ff.

SAVY, SYLVAIN, — *Le Népal*, Paris, 1905. Vol. I, pp. 267 ff., 261-267, 276 ff.; Vol. II, pp. 213 ff., etc. (see Index)

<sup>3</sup> Eg. Mahābhārata, VI, 275. — *Daradāh Kāśmīrāḥ* . . . . . *Khasīrāḥ*, Dardas, Kashmiris, and Khasās: Regarding the equation of the last named with Khasās, cf. Wilson, *Pishayu Purāṇa*, II, 186.

<sup>4</sup> Wilson, II, 74 ff.

<sup>5</sup> Bhāgavata Purāṇa, III, xix, 21. They wanted to eat Brahmā himself!

<sup>6</sup> So Kalhaṇa, *Rājatarāngīnī*, i, 184, equates Yaksha and Pīśācha. See note on the passage in Sten's translation

<sup>7</sup> Thomas in J. R. A. S., 1906, p. 461.



also said to be cannibals is well known and the tradition about an ant annibalism in the neighbourhood of the Hindu Kush have been described lately by the present writer. Here we have a series of legends connecting the Khasas. It can hardly be practised in the mountains in the extreme north-west of India, and so thus we may add Ptolemy's remark<sup>2</sup> about the same locality,—‘next the Attacori (Uttarakurus) are the nations of the Thuni and the Porcari; then come the Casiri (Khasiras), an Indian people who look towards the Scythians and feed on human flesh.’

Numerous passages in Sanskrit literature give further indications as to the locality of the Khasas. The Mahābhārata<sup>3</sup> gives a long account of the various rarities presented to Yudhishtira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śaitōdā where it flows between the mountains of Meru and Mandara, i.e. in Western Tibet.<sup>4</sup> These are the Khasas . . . the Paradas (the people beyond the Indus), the Kulindas<sup>5</sup> and the Tānganas.<sup>6</sup> Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipilika*, or ant-gold, recorded by Herodotus<sup>7</sup> and many other classical writers, as being dug out of the earth by ants.

In another passage<sup>8</sup> the Khasas are mentioned together with the Kāśmīras (Kashmiris), the inhabitants of Urasa (the modern Panjab district of Hazara), the Piśāchas, Kambōjas<sup>9</sup> (a tribe of the Hindū Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duhśāsana leads a forlorn hope consisting of Śakas,<sup>10</sup> Kāmbōjas,<sup>11</sup> Bahlikas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,<sup>12</sup> Kulīngas (a tribe on the banks of the Satlaj<sup>13</sup>), the Tānganas,<sup>14</sup> Ambasthas (of the (?) middle Panjab, probably the Ambastai of Ptolemy<sup>15</sup>), Piśāchas, Barbarians, and mountaineers<sup>16</sup>. Amongst them,<sup>17</sup>

<sup>1</sup> J. B. A. S., 1895, pp. 285 ff.

<sup>2</sup> XVI, 17, McCrindle, — *Ancient India as described in Classical Literature*, p. 113. Is it possible that ‘Thuni an Fureni’ represent ‘Hāns and Tukhāra’?

<sup>3</sup> II, 1822 ff.

<sup>4</sup> II, 1858. Cf. Fargater, *Mārkandēya Purāṇa*, p. 351.

<sup>5</sup> *Vide post*.

<sup>6</sup> The *Tárravoi* of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Tānganapura, mentioned in copper-plate grants preserved at the temple of Paṇḍukēśvara near Badrināth (*Ata n-sou* op. cit. p. 357).

<sup>7</sup> III, 204.

<sup>8</sup> VII, 899.

<sup>9</sup> According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śavati*, he goes, a verb which is not used in Sanskrit. Now this verb *śavati*, although not Sanskrit, happens to be good Iranian, and occurs in the Avesta, with this meaning of ‘to go.’ We therefore from this one example learn that the Kāmbōjas of the Hindū Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Iranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śava*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that ‘the northerners’ use the word *dātra* to mean ‘a snokle.’ Now we shall see that in Western Pahari and in the Piśācha languages generally, *tr* continually becomes *ch* or *ś*. Thus the Sanskrit word *putra*, a son, becomes *puśh* or *puśh* in Shina. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dās*, but the only relation of it that has been noted in the Piśācha dialects is the Kashmiri *dōd*, which is really the same word as *dātra*, with metathesis of the *r*.

<sup>10</sup> See above.

<sup>11</sup> I.e., if they are the same as the Kalīngas of *Mārk P.*, I, VII, 87.

<sup>12</sup> VII, 1, 36.

<sup>13</sup> VII, 4818.

<sup>14</sup> VII, 4848.

VOL. I, PART IV

armed with swords and pikes, were Daradas,<sup>1</sup> Taṅgaṇas,<sup>1</sup> Khasas, Lompakas (now Kōfirs of the Hindu Kush),<sup>2</sup> and Palindas.<sup>3</sup>

We have already seen that the Khasas were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Kaṇva describes the Bahikas in the 8th book, they are again given a bad character.<sup>4</sup> Where the six rivers, the Śatadru (Satlaj), Vipāsā (Bias), Irāvātī (Ravi), Chandrabhāgā (Chinab), Vitastā (Jhelam), and the Sindhu (Indus) issue from the hills, is the region of the Āraṇas, a land whose religion has been destroyed.<sup>5</sup> There live the Bahikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāsā (Bias). They are without the Veda and without knowledge. The Prasthasas,<sup>6</sup> the Madras,<sup>7</sup> the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Āratas, the Khasas, the Vasās, the Sindhvas and Saṇvīras (two tribes dwelling on the Indus), are almost as despicable.<sup>8</sup>

In the supplement to the Mahābhārata, known as the Harivamśa, we also find references to the Khasas. Thus it is said<sup>9</sup> that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khasas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tukharistān of Muslim writers.

In another place,<sup>10</sup> the Harivamśa tells how an army of Greeks (Yavanas) attacked Kṛishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,<sup>11</sup> Daradas (Dards), Pāradas,<sup>12</sup> Taṅgaṇas,<sup>13</sup> Khasas, Palāvas (Parthians), and other barbarians (Mlechchhas) of the Himālaya.

Many references to the Khasas occur in the Purāṇas. The most accessible are those in the Vishṇu and Mārkaṇḍēya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Vishṇu Purāṇa<sup>14</sup> tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, vi) the

<sup>1</sup> See above.

<sup>2</sup> Mark. P. LVII. 40, and Paugster's note thereon.

<sup>3</sup> There were two Palindas, one in the south and another in the north. See Hall on Wilson, Vishṇu P. Vol. II, p. 159.

<sup>4</sup> VII. 3032 ff. A clan of the Bahikas is the Jarthikas (2031) who perhaps represent the modern Jatps. If they do, the passage is the oldest mention of the Jats in Indian literature.

<sup>5</sup> Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Āratas are mentioned in verses 2056, 2061, 2064, 2068, 2070, 2084, 2100 and 2110. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

<sup>6</sup> Locality not identified.

<sup>7</sup> In the Panjab, close to the Ambeshthas (see above). Their capital was Śākala, the Segala of Ptolemy. In verse 2049 of the passage quoted, we have a song celebrating the luxury of Śākala—"When shall I meet and sing the songs of the Bahikas in this Śākala town, after having feasted on cow's flesh, and drunk strong wine? When shall I smite, dressed in fine garments, in the company of fair-complected large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses, and camels? They who eat not mutton live in vain." So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?

<sup>8</sup> At the time that the Śatapatha Brāhmaṇa was written, the Bahikas were not altogether outside the Aryan pale. It is there (I, vii, iii, 8) said that they worship Agni under the name of Bhava.

<sup>9</sup> 78.

<sup>10</sup> 8440.

<sup>11</sup> See above.

<sup>12</sup> I, xx.



Varāhamihira mentions Khasas several times. Thus in one place (X, 12) he groups them with Kulūtas, (people of Kulu), Tāṅganas (see page 3), and Kāśmīras (Kāśhmīris). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.<sup>1</sup> The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhāṣṭōtpada, in his commentary to the *Bṛhatsamhitā*, quotes Parāśara as saying the same thing.<sup>2</sup>

In the section dealing with those men who are technically known as 'swans',<sup>3</sup> Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab) Gāṇḍhāra (Peshawar country), and the Gangetic Doāb. This passage does not give much help.

Kaśhapa's famous chronicle of Kashmir, the *Rājataranginī*, written in the middle of the 12th century A.D., is full of references to the Khasas, who were a veritable thorn in the side of the Kashmir rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pir Panjal range, between the middle course of the Vitastā (or Jhelam) on the west, and Kashiyāta (Kishan) on the east.

In numerous passages of the *Rājataranginī* we find the rulers of Rājapuri, the modern Rajauri, described as 'lords of the Khasas', and their troops as Khasas. Proceeding from Rājapuri to the east we have the valley of the Upper Anas River, now called Panjābābā . . . as a habitation of Khasas. Further to the east lies Bāpāḍā, the modern Bāṇhāl, below the pass of the same name, where the pretender Bhikṣabhāra sought refuge in the castle of the 'Khasa-Lord' Bhagika . . . The passages viii, 177, 1,074 show that the whole of the valley leading from Bāṇhāl to the Chāndrabhāga (Chenab), which is now called 'Bichhāri' and which in the chronicle bears the name of Viśalaṭā, was inhabited by Khasas.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khāṣāl (marked on the map as 'Kashur') which leads from the Marhal Pass on the south-east corner of Kashmir down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasa from the territory of Parvāṣa or Prdvā mentioned in the person of Tunga, who rose from the position of a cowherd to be chosen Queen Didda's all-powerful minister. The Queen's own father, Simhanāḍa, the ruler of Lohara or Lohāra, is designated a Khasa, . . . and his descendants, who after Didda occupied the Kashmir throne, were looked upon as Khasas.—That

<sup>1</sup> The whole passage (29 and 30) runs as follows:—'In North-East, Mount Mēru, the Kingdom of those who have lost caste (*vashtarāṣya*), the *śavās* (*śavās*),<sup>2</sup> worshippers of Śaṣyathā, the Khasas (a tribe near Kashmir, Stein, *Repts. Taranginī*, trans. II, 217), the Kāśmīras, the Abhāsas (of the lower hills between the Jhelam and the Chinab), Dardas (Dards), Tāṅganas, Kulutas (Kulu), Śarīṇḍas (not identified), Forest men, Brāhmapuras (Bhamour in Chamba), Śarasas (close to Abhāsas), Pāṇḍavas (apparently a Kashmir tribe, Stein II, 204 ff.), Pāṇḍavas, Kūṣās, Chīnas (Slaves of Ghāt, see above or Chinese), Kaṇḍas (see below), Bhūṣas (not identified), Pūṣas (not identified), Jātanas (P. Jat), Kūṣas (see below), Khasas, Ghāṣas and Kūṣas (not identified)'. It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaṇḍas or Kūṣas, it may be mentioned that Cunningham (Rep. Arch. Surv. India, XIV, 125) identified them with the Kanās of the Simla Hill States, whose name he wrongly spells 'Kanāt.' The change from 'Kāṇḍas' to 'Kanās' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanās with Varāhamihira's Kanāṣas, but here again there are difficulties, for the 'K' in 'Kanās' is dental, not cerebral. Such changes are, however, not uncommon in the 'Pisācha' languages.

<sup>2</sup> A similar but fuller list is also given in Varāhamihira's *Samāsasamhitā* in which the Khasas are classed with Uradas, Abhāsas and Chīnas.

<sup>3</sup> XIV, 26.

re Kb w V y be w V inda, nr d f h re a  
 Ka ha na b n h wn h t  
 D ar on Dw h V ta y w l n M ff b d  
 h d en in l gh lab K... are identical with the modern  
 E b h za -- p... h... and g... in the Vitastā valley below Kashmir belong  
 ... name *Khakhā* (Pohāṇī; in Kashmiri song, *Khakhā*, plur. *Khakhā*) is the direct derivation of *Kāśa*  
 Sanskrit & being pronounced since early times in the Panjab and the neighbouring tracts as *kh* or *k*  
 (compare *Kāśāval* < Sanskrit *k*).

The *Khakhā* chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and along with their neighbours of the *Bombā* clan, have ever proved troublesome neighbours for Kashmir.

We have already noted that another name for the *Khāśas* was *Khāśiras*. The name *Kāśmīra* (Kashmir) is by popular tradition associated with the famous legendary saint *Kāśyapa*, but it has been suggested, with considerable reason, that *Khāśa* and *Khāśira* are more probable etymologies. At the present day, the Kashmiri word for 'Kashmir' is '*kashīr*,' a word which is strongly reminiscent of *Khāśira*.<sup>1</sup>

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal *Casiri*, who, from the position assigned to them, must be the same as the *Khāśiras*. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the *Cesi*, a mountain race between the Indus and the Jamma, who are evidently the *Khāśas*. Atkinson (l.c.) quotes Ptolemy's *Achasia* regio as indicating the same locality, and this word not impossibly also represents '*Khāśa*'. Perhaps more certain identifications from Ptolemy are the *Káras* Mountains and the country of *Kára*.<sup>2</sup>

In other places<sup>3</sup> he tells us that the land of the *Ὀρροκόρροι* (*Uttarakurus*) and the city of *Ὀρροκόρρα* lay along the *Emodic* and *Serie* mountains in the north, to the east of the *Kasia* mountains. The latter therefore represent either the *Hindu Kush* or the mountains of *Kashgar* in Central Asia.<sup>4</sup>

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the *Hindu Kush* and the mountainous tracts to the south, and in the Western Panjab there was a group of tribes, one of which was called *Khāśa*, which were looked upon as *Kshatriyas* of Aryan origin. These spoke a language closely allied to Sanskrit, but with a vocabulary partly agreeing with that of the *Iranian* *Avesta*. They were considered to have lost their claim to consideration as Aryans, and to have become *Mischchhas*, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These *Khāśas* were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as *Kashmīr*, *Kashgar* in Central Asia, and the *Kashgar*

<sup>1</sup> The change of initial *kh* to *k* is not uncommon in *Mishra* languages. Thus, the Sanskrit *kāśa*, an ass, is *kār* in *Baslgali* *Kāfi*, and in *Shānā* a language very closely connected with *Kashmiri*, the root of the verb meaning 'to eat' is *kā*, not *kāh*.

<sup>2</sup> Strabo VI, 15, 16, in *Lassen* I.A. 1<sup>a</sup> 28.

<sup>3</sup> VI, 16, 2, 3, 5, 8; VII, 21, 7, in *Lassen* I.A. 1<sup>a</sup> 1018.

<sup>4</sup> According to *Lassen*, p. 1009 the *Kidea* 'Son of Ptolemy' are the mountains of *Kashgar*, i.e. '*Khāśa-gairi*', the mountains of the *Khāśas*. See, however, *Strabo*, *Antient Kheta*, pp. 50 f. The same name re-appears in Central south of the *Hindu Kush*, where the river *Khōmā* is also called the *Khāshgā*. For further speculations on the subject the reader is referred to *St. Martin*, *Mém. de l'Acad. des Insct. Soc. Étrem.* I série vi, i. pp. 281 ff., and to *Atkinson* (op. cit.), p. 311.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Pisachas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmir.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khashtas of the Jhelam valley are Khasās, and so are some of the Kanōts of the hill-country between Kangra and Garhwal. The Kanōts are the low-caste cultivating class of all the Eastern Himālaya of the Panjāb and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanōts as husbandmen. Like the ancient Khasās, they claim to be of impure Rājput (i.e. Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasiā wears the sacred thread, while the Rāo does not.<sup>1</sup> There can thus be no doubt about the Khasiā Kanōts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khasās by descent. In fact, as we shall see, the principal dialect of Kumaon is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.<sup>2</sup>

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khasās of the Mahābhārata.

While Sanskrit literature<sup>3</sup> commencing with the Mahābhārata contains many references to the Khasās, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishnu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

The Gurjaras.

<sup>1</sup> Hutton, op. cit., § 487. Regarding the Rāo, see p. 18, note 1, post.

<sup>2</sup> Regarding the origin of the Nepāl Khas see Hodgson and Strain Liddell, op. cit.

<sup>3</sup> Authorities on the connexion of Ujjāin and Gurjara or Gijara:—

TODD, J.—*Ancient and Antiquities of Rajasthan* London, 1829-32. Introduction.

ELLIOT, SIR H. M., K.C.B.—*Memoria on the History, Folklore and Distribution of the Races of the North-Western Provinces of India*. Edited, etc., by John Gurnes. London, 1859. I 29 ff., etc. 190 Index.

THURGOOD, SIR DANIEL, K.C.S.I.—*Outlines of Panjab Ethnography*. Calcutta, 1868. pp. 202 ff.

[JACKSON, A. N. T.]—*Gazetteer of the Bombay Presidency*, Vol. I, Pt. I. App. III. by A. M. T. J., Account of Bhilamāl, esp. pp. 463 ff.

SMITH, VICTOR E. A.—*The Gurjars of Rajasthan and Kumaon*. J. R. A. S., 1899, pp. 53 ff.

GUANDARZAR, J. B.—*Foreign elements in the Hindu Population*. *Indian Antiquary*, XL (1911), pp. 7 ff., esp. pp. 51 ff.

Ac o n o h d n h v h n t n s d ed but  
 wuch has neverthe e not h n a p v ll h l s t G ja n d Ind a  
 toge her h Hun nū h a ud n a h xth - may A.D. They  
 ap d y ose o great low , and founded the Rājput tribes of Rājputana.<sup>1</sup> The Gurjars  
 were in the main a pastoral people, but had their chiefs and fighting men. When the  
 tribe rose to power in India, the latter were treated by the Brāhmanas as equivalent to  
 Kshatriyas and were called Rājputs, and some were even admitted to the equality with  
 Brāhmanas themselves, while the bulk of the people who still followed their pastoral  
 avocations remained as a subordinate caste under the title of Gurjaras, or, in modern  
 language, Gājars, or, in the Panjab, Gujars.

So powerful did these Gurjars or Gājars become that no less than four tracts of  
 India received their name. In modern geography we have the Gujrat and Gujranwala  
 districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The  
 Gujrat District is a Sub-Himalayan tract with a large proportion of Gājars. It is  
 separated by the river Chinab from the Gujranwala District, in which Gājars are more  
 few. In the Province of Gujarat there are now no members of the Gajar caste, as a caste,  
 but, as we shall see later on, there is evidence that Gājars have become absorbed into  
 the general population, and have been distributed amongst various occupational castes.  
 In addition to these three tracts Al-Birūnī (A. D. 971-1039) mentions a Gazarat situated  
 somewhere in Northern Rājputana.<sup>2</sup>

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both  
 sides of the Chinab, more or less accurately corresponding with the existing Districts of  
 Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir  
 in the ninth century.<sup>3</sup> The powerful Gurjara kingdom in South-Western Rājputana, as  
 described by the Chinese pilgrim Hsien Tsiang in the seventh century, had its capital at  
 Bhinnāl or Śrināl, to the North-West of Mount Abu, now in the Jodhpur State, and  
 comprised a considerable amount of territory at present reckoned to be part of Gujarat,  
 the modern frontier between that Province and Rājputana being purely artificial. In  
 addition to this kingdom of Bhinnāl, a southern and smaller Gurjara kingdom existed  
 in what is now Gujarat from A.D. 559 to 735. Its capital was probably at or near  
 Bharōch. Between these two Gurjara States intervened the kingdom of the princes of  
 Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a  
 closely allied tribe.<sup>4</sup>

The Gurjars who established the kingdoms at Bhinnāl and Bharōch probably came  
 from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara  
 kingdom which existed in the ninth century presumably reached the Indian plains by a  
 different route. There is no indication of any connexion between the Gurjara kingdom  
 of the Panjab and the two kingdoms of the widely separated Province of Gujarat.<sup>5</sup>

<sup>1</sup> See Mr. V. Smith's note below.

<sup>2</sup> India (Guthrie's translation, I, 202). Mr. Bhandarkar (l.c., p. 21) locates it in the north-eastern part of the Jajpur territory and the south of the Alwar State. The Gujrat dialect spoken in the hills of the North-West Frontier Province is closely connected with the Mewati spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinnāl.

<sup>3</sup> *Rajatarangini*, v. 118-150, and Stein's translation, I, 99.

<sup>4</sup> Bombay Gazetteer (1899), Vol. I, Part I, pp. 3, 4.

<sup>5</sup> The above account of the early history of the Gurjars is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gujār herdsmen (as distinct from the fighting Gurjaras who became Rājput̃s) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjāb they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form  $13\frac{1}{2}$  per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjāb they are called 'Gujars' or 'Gujjars' (not Grjars), and they have nearly all abandoned their original language and speak the ordinary Pañjābī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjāb, i.e. throughout the hill country of Murree, Jammu, Chibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kāshmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujurs' (not 'Gujar' or 'Grjār') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajars who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Pushtō or Kāshmirī, though there are also spoken various Piśācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Piśācha dialect of its own, but employing Pushtō as a *lingua franca*. The Gujurs are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujūrī, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthān, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Pushtō, Kāshmirī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwārī.

The existence of a form of Mēwātī or Mēwārī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhān sept of Rājput̃s. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewar (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hūnas into India, left some of their number in the Swat country, who still retain their ancient language, and that this *same* language was also carried by other members of the same tribe into Rājputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomad Gujār graziers and Ajar shepherds, who roam over the lower Himalayan ranges from the Afghan frontier to Kumaon and Garhwal, speak a dialect of 'Hindī' quite distinct from the Pushtō and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjāb and on the North-Western Frontier. In 1903 the *Linguistic Survey* made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swat Valley is almost identical with that of the Rājput̃s of Mēwāt and Mēwār in Rājputānā, distant some 600 miles in a direct line.<sup>1</sup> In the intervening space totally different languages are spoken. Why, then, do the

<sup>1</sup> Ibbetson, *Outlines of Panjāb Ethnography* (1883), p. 265.

<sup>2</sup> *Linguistic Survey*, Vol. IX, Part II (1899), p. 323. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthān dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwārī are more akin to Gujūrī than is Jaipurī. This is a matter of small importance. Jaipur lies between Mēwāt and Mēwār.—G. A. G.]



A hundredth part of Swat is not less than half of the whole and  
 Rajput of Mewar. The question is whether the Rajputs of Swat are  
 to be considered as a separate race or as a branch of the Rajput  
 Rajput as

But dialects, which may be described as corrupt forms of Eastern Rājasthānī, extend along the lower hills from about the longitude of Chamblā through Gulabwāl and Kumbhān into Western Nepāl, so that the problem may be stated in wider terms, as — 'Why do certain tribes of the lower Himalaya, in Swāt, and also from Chamblā to Western Nepāl, speak dialects allied to Eastern Rājasthānī, and especially to Mewātī, although they are divided from Eastern Rājputānā by hundreds of miles in which distinct languages are spoken ?'

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archaeological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gūjars or Gujars and the Jatts or Jats, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajars, Ahirs and many more, are mutually indistinguishable from the Jatts and Gujars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gūjars represent the ancient Gurjars. Long ago the late Sir Denzil Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājputīs, or, in other words, local enquiry proves that persons now known as Rājputīs may be descended from the same ancestors as are other persons known as Gūjars.<sup>1</sup> Mr. Baden Powell observed that 'there is no doubt that a great majority of the clan-names in the Panjāb belong both to the "Rājput" and the "Jat" sections. And this indicates that when the numerous Bāls, Indo-Scythians, Gūjar and Hūna tribes settled, the leading military and princely houses were accepted as "Rājput" and these who took frankly to cultivation, became "Jats".'<sup>2</sup> Mr. D. B. Bhandarkar has demonstrated recently that the ancestors of the Rūnās of Ujjain (Mewar) were originally classed as Brāhmanas, and were not recognised as Rājputīs until they became established as a ruling family.<sup>3</sup> In fact, there is abundant evidence to prove that the term 'Rājput' signifies an occupational group of castes, which made it their principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājput were treated by the Brāhmanas as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājput being descended from a Brāhmana, a Gūjar, a Jatt, or in fact from a man of any decent caste. Consequently the Gūjar lords men and Ajjar sultans of Swāt may well be the poor relations of the Rājput chieftains of Mewār, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gūjars and the Mewār and Mewār Rājput come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himalayan tribes, both in Swāt and east of Chamblā, who speak forms of Rājasthānī, may be largely of the same blood as the Rājputīs of Eastern Rājputānā. Of course I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jatts, Gūjars, Ajars, etc., related in blood to the Rājputīs, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjars are not heard of until the sixth century, but from that time on they are closely associated with the Hūnas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—traces inensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parthār (Pratihāra) Rājputīs were originally Gujars or Gūjars; or, if we prefer, we may say that certain Gurjars were originally Pratihāras; and it is practically certain that the three other 'fire-born' Rājput clans—Pawār (Parmār), Solankī (Chaulukya), and Chauhan (Chahamanas)—were descended like the Parihāra, from ancestors belonging to a Gurjara or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.<sup>4</sup> Further, it is not possible at present to be certain concerning the road by which the Gurjars, Hūnas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Abu

Ibbetson, *op. cit.*, p. 285.  
<sup>1</sup> Notes on . . . the Rājput Clans' (*J. R. A. S.*, 1890, p. 381).  
<sup>2</sup> 'Ghilgils' (*J. P. Soc.*, A. S. B., New Ser., Vol. V. (1900), pp. 167-187); 'Ajpur Inscription of Śaktikumāra,' *Ind. Ant.* Vol. XXXIX (1910, p. 196). [So, in Mahābhārata VIII 2076, a Bahika Brāhmana may, if he choose, become a Kshatriya.—G. A. G.]  
<sup>3</sup> I have a suspicion that they may have been Iranians, perhaps from Sistan, but I cannot profess to prove this hypothesis.

and much evidence of other kinds indicates that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhīmal (Śrīmāla) to the north-west of Mount Abu, was the capital of a kingdom ruled by Viṣṇuvarmā Chāpa. The Chāpas were a subdivision of the Gurjars. A coin of Viṣṇuvarmā was found associated with numerous slightly earlier Huna coins of the sixth and seventh centuries on the Mithankot Plateau in the outer Siwālī Hills, Boshijāpur District, Panjāb, which at that period undoubtedly was under Huna-Gurjara rule. Early in the eighth century, Nāga Bhāta I, a Gurjara, who had then become a Hindu, established a strong monarchy at Bhīnmāl, where Viṣṇuvarmā had ruled a hundred years earlier. Nāgabhāta's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhāta II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-906 A.D.), the Gurjara-Pratihara kingdom of Kanauj was the paramount power of Northern India, and included Surashtra (Kāthiāwār) within its limits, as well as Kanauj now under the Government of the Panjāb.

I take it that the Gurjars and other foreign tribes settled in Rājputānā, from the sixth century onwards adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they married natives with Hindu women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gurjars and Ajaps of Śwāt, and the similar tribes in the lower Himalayas to the west of Chamā, should be regarded as survivors of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbors of those northern Gurjars and Ajaps took up various languages, Pachtu, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Mēwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Mēwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.<sup>1</sup> I do not see any other way of explaining the existence of the Rājasthānī 'cowhairs,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjars, etc., came *via* Kabul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes or lines of march still farther south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have probed up the tongue of eastern Rājputānā. The ancestors of the Śwāt Gurjars must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahēndrapāla (c. 840-906 A.D.), included the Kanauj district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujars, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech, and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.<sup>2</sup>

Turning now to the other explanation, we may premise by stating that the Gurjars may possibly have entered Rājputānā from two directions. They invaded the Sindhu Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

<sup>1</sup> [As a matter of fact Gujari is more archaic in its forms than its nearest cognate, modern Mēwātī. See the Gujari section in this volume, below.—G. A. G.]

<sup>2</sup> For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjars of Rājputānā and Kanauj" (J. R. A. S., Jan., April, 1909);

"White Hun Coins from the Panjāb" (Ibid., Jan. 1907);

"White Hun Coins of Viṣṇuvarmā" (Ibid., Oct. 1907);

"The History of the City of Kanauj, etc." (Ibid., July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (Ind. Ant., 1911, pp. 7-37). Mr. Bhandarkar (p. 36) thinks that Eastern Rājasthānī is derived from Pahārī Hindī; but I do not think he can be right.

Janjuas and Pahan to strong oham. But the joges was not topped and they j obab v have entered the G a a P o v n e a m. Weste n Ra pu an by his ro te In Cu arat th v b a n m d nto the n ra i population, and there is now m ba nee no G ja ca , and there are Gājar and simple Vānās (traders), Gājar and simple Sufās (carpenters), Gājar and simple Sonars (goldsmiths), Gājar and simple Kumbhārs (potters), and Gājar and simple Salāts (masons).<sup>2</sup>

Gājars, as distinct from Rājputās, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājputās.<sup>3</sup> These must have come from Sindh along the other supposed line of advance by a more northern route. Several Gūjar-Rājput tribes, such as the Chālukyas, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr Bhandarkar<sup>4</sup> has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahāri are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājputās there are no Gājars. The main population is, as we have seen, Khāsā, in which the non-military Gōjars must have been merged.<sup>5</sup> The Sapādalaksha Gūjar-Rājputās, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gūjar septs is also called Chauhān, and the second of the two explanations for the presence of the Gūjars in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.<sup>6</sup>

We have seen that there were originally many Rājputās in Sapādalaksha. In the times of the Musalmān rule of India many more Rājputās from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahāri languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahāri languages and Rājasthani.

<sup>2</sup> Ibbetson, l.c., p. 268. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bharnāl, North-West of Mount Ābū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either via Multan, as the Arabs did later in the end of the seventh century, or through Bafra-dātan by roads further north. If they came from Sindh and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gūjars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gūjars probably are a later settlement. We hear of them first in the *Kashmir chronicles* in the sixth century.

<sup>3</sup> Bhandarkar, l.c., p. 22.

<sup>4</sup> In 1901, the total number of Gūjars in Rajputana was 462,733. Of these, 48,046 were enumerated in Alwar, 184,494 in Jaipur, and 60,274 in Mewar. Kharsapar, adjoining Alwar, had 44,875.

<sup>5</sup> l.c. pp. 28 ff. *Sapādalaksha* becomes in modern speech *sāḍ-lāḍā*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the 'Sivāḍik' hills.

<sup>6</sup> We see traces of this merging in the great Kanōt caste of the Sinha Hills. It has two divisions, one called Khāsā and the other Rao (Ibbetson, l.c., p. 268). The former represent the Khāsās, and it is difficult to avoid the conclusion that the Rao are Gūjars who have become merged into the general population and who have adopted a name Rao, indicating their closer connexion with the Rājputās.

<sup>7</sup> The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahari tract.

General results.

The earliest immigrants of whom we have any historical information were the Khasas, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjars, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapadalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.<sup>1</sup> Of these Gurjars the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasa population. Others were fighting men, and were identified by the Brāhmins with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapadalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājputs, the great Rājput states of Rajputana.<sup>2</sup>

The Khasas were, we have seen, closely connected with the tribes nicknamed 'Pisāchas' or cannibals, of North-Western India. I have elsewhere contended, and I believe proved, that the wild

Results on the language

tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Pisāchas,' and I have classed the languages now spoken by them and also Kāshmīrī, as belonging to the 'Pisācha Group.' This Pisācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahari,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khasas, whom Sanskrit tradition makes to be related to the Pisāchas.<sup>3</sup> But the Pahari languages, although with this Khasa basis, are much more closely related to Rājasthānī. This must be mainly due to the Gujar influence. We have seen that the Gujaris occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gujar-Rājputs from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapadalaksha trace their descent from Rājputs of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

<sup>1</sup> It is possible that the Gurjars, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājputs and the Gujaris, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

<sup>2</sup> It is interesting, on this point, to note that the Central Pahari of Kumaon and Garhwal (*i.e.* of Eastern Sapadalaksha) agree with Eastern Rājasthānī in having the genitive postposition *ās* and the verb substantive derived from the *√as*, while in the Western Pahari of the Simla Hills (*i.e.* Western Sapadalaksha) the termination of the genitive is the Western Rājasthānī *ās* while one of the verbs substantive (*ās*, *as*) is probably of the same origin as the Western Rājasthānī *ās*. As for Gujarātī, the genitive ends in *ās* and the verb substantive belongs to the *√as* group. West of Western Pahari we have the Pūthwārī dialect of Lahnda. Here also the genitive termination is *ās*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahnda dialects in one very remarkable point, *viz.* the formation of the future by means of a suffix. We thus see that right along the lower Himalaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

<sup>3</sup> Attention will frequently be called to these Khasa traces in dealing with each language in the following pages. See especially the section devoted to Western Pahari.

established a series of forts, and an attacking force from Muson. These in the hills from which they had ally set to conquer the Canonic Valley.

Sapādalaksha (the hill with Chana) is a western hill for its eastern extremity; the Khasas and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himalaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khasa-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khasas of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthani, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.<sup>1</sup>

The question of the language spoken by the Gūjars of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjars of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *hanṭō* as a postposition of the genitive, the form *chhau* for the verb substantive, and the use of *lō* to form the future tense) its modern descendant Rājasthānī, shows points of agreement with the Pīācha languages of the north-west.

These Sapādalaksha Gurjars came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjars settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindi. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewar, the influence of the Inner Group is strongest.

<sup>1</sup> For details, see the Introductions to each of the three Pāhāṇī Groups.

<sup>2</sup> See p. 26.

Now the Gujurs of Swat speak this mixed Mēwāṭī Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujūrī therefore must be a form of Mēwāṭī Rājasthānī, and we cannot describe the latter as a form of Swat Gujūrī, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rājputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rājputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābī, and Hindōstānī.<sup>1</sup> The use of Hindōstānī forms in this mongrel submontane Gujārī, far from the River Jamna on the banks of which Hindōstānī has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

---

<sup>1</sup> See the section on Gujūrī, below

## KHAS KURĀ OR NĀPĀLĪ.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.<sup>1</sup> We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828 it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasas, the *Kassoi* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.<sup>2</sup> For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jhelam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājataranginī* frequently refers to the Western Khasas as a thorn in the side of the rulers of Kāśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pātan, near Kāthmāndū, was not Khasa, but was closely allied to the Maithilī dialect of Bihārī spoken immediately to its south.<sup>3</sup> Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasas they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.<sup>4</sup>

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this:—Certain Rājputās of Udaipur, being oppressed by the Musalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaun, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāthmāndū). In 1768 Prithvī Nārāyaṇ Shāh of Gorkhā made himself

<sup>1</sup> These are described in Volume III, Part I.

<sup>2</sup> For a summary up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Hinduayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by W. P. Adams; Allahabad, 1884.

<sup>3</sup> A drama in the language of those days called the *Marschandenritze* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

<sup>4</sup> According to tradition the Khasas came into Nepal with Rājā Mukunde Sīma in the early part of the twelfth century. See Wright, *History of Nepal*, p. 121, and Selys-Longchamps, *Le Népal*, Vol. I, pp. 261 ff., Vol. II, pp. 216 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Mēwārī-Mārwārī dialect of Rājasthānī spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nēpālī,' or 'Naipālī,' i.e., the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khasā-speech.' In other words, the Khasās, who have abandoned their own Aryan language, and adopted that of their Rājput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' i.e., the language of the Gorkhās, owing to the fact that the Rājput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhattis and Khattris from the other fighting classes, such as Māgare, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Punjāb Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāndū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is



o speak ad K a k u a O h k n e e a n h l o o B u n p e c t n  
e e p n t e d e s p e m b e f u n f u l d e d n  
ume III Pa I of th u v l b e v h h e a d p a d d i s i n c o r r e c t K h a s -  
k u a e h r a n u m . . . . . —Dahi, Dighi, or Daphi; Dāwār or Dōnwār; and Kuswār.  
In the case of the last named, while the vocabulary is almost entirely Khas-kura, the  
grammar is still Tibeto-Burman. In the case of the other two the whole language is much  
more Aryan in its character. Our only authority on these three dialects is Hodgson's  
Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal,  
which is quoted in the list of Authorities on page 50 below. In this essay he gives  
vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey,  
I have added, as far as was possible, the corresponding words in these dialects, taken in  
each case from Hodgson's Vocabularies.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We  
are, therefore, quite unable to state how many persons speak  
it in its proper home. The following Table shows the  
number of speakers recorded in British India in 1891 and 1901;—

	1891.	1901.
Andamans and Nicobars . . . . .	95	2
Assam . . . . .	23	20,196
Baluchistan . . . . .	...	14
Bengal (and States) . . . . .	5,037	81,813
Bombay (and States) . . . . .	...	2
Burma . . . . .	...	5,483
Madras . . . . .	...	4
North-West Frontier Province . . . . .	...	3,983
Punjab (and States) . . . . .	...	7,641
United Provinces of Agra and Oudh (and States) . . . . .	12,107	24,149
Central India Agency . . . . .	...	75
Kashmir . . . . .	...	856
Rajputana Agency . . . . .	...	25
Total	24,262	142,721

The 1891 figures are certainly incorrect, but are given here, as the survey is  
throughout based on the census of that year, corrections being applied where possible.  
All these people are immigrants from Nepal or children of immigrants. Many of  
them, of course, are Gorkhā soldiers.

<sup>1</sup> In the Eastern Parganas of the Ahmora District of the United Provinces, there are reported to be 22,136 domiciled  
Naipālīs who speak a corrupt form of their native language mixed with Kinnarī, the language of the district. It is  
locally called 'Sōriyāl Gorkhāl' from 'Sōr,' the name of the pargana in which they chiefly reside. *Phil.* p. 238.

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Horischandraurītya*, a drama written in the Aryan language of Nepal in the middle of the 17th century; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjīwan Pustakālaya*. The most important of these is a version of the *Rāmāyana* by Bhānu Bhakti, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birekkā* (an anonymous collection of stories), Gopināth Lohani's translation of the story of Nala, Motiram Bhatta's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Puchisā*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Pālpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

#### AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasas) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammhanicum seu Indostanum Universitatis Acsi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:—"Bengalensis, Touratana (i.e. Moithili), Nepalensis, Marathica, Peguana, Singalea, Telugica, Tamulica." Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāthmāndū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāthmāndū and the neighbourhood. When the Gorkhās conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

- ADELUNG, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205. Vol. IV, pp. 86, 886.
- AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.
- HODGSON, B. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].
- HODGSON, B. H.,—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. II, Sec. 7. London, 1880 [Khas-kurā Vocabulary].

- of the Asiatic Society of Bengal Vol. xxv. 8. 7) pp. 8. Reprinted in *Asiatic Researches* Vol. 8. 7) pp. 8. 7) London, 1800. Vocabularies of the Khas and Kurukh.
- CAMPBELL, [SIR] G.—*The Ethnology of India*. London, of the Asiatic Society of Bengal, Vol. xxv (1866), Pt. II. Special No. Appendix C is a Comparative Table of Northern and Aryan Words (including) . . . Khas of Nepal.
- CAMPBELL [SIR] G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta 1873. (Nepalese Vocabulary, pp. 150 ff.)
- WRIGHT, DANIEL.—*History of Nepal, translated from the Parbatīnī by Munshi Shew Shunker Singh and Pandit Shri Gunānand with an Introductory Sketch of the Country and People of Nepal by the Editor*. Cambridge, London 1877. [P. 300 a 'Parbatīnī' Vocabulary.]
- TURNBULL, A.—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary*. . . . . designed for the use of Missionaries, Tea-planters, and Military Officers. Darjeeling, 1837. Second edition, 1904. The second edition is practically a new work.
- KELLOGG, S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi etc., with copious Philological Notes*. 2nd edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Nepālī.]
- DOPPIG-HEPENTAL AND KUBERL SING BÜRSTOCK.—*Khas Gurkhālī Grammar and Vocabulary*. Calcutta 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilāsinī*, and of the translation of the *Baitāl Pachīsī*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāṇḍū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus "instead of", as the sign of *Anunāsika* or nasalization. Thus, *hāmi* is sometimes written हामि, not हॉमि. In printing the specimens, I have followed the usual Indian custom and have given 'not'.

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhag*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign , or *virāma*. Thus, *bhān* (sing.), a share, must be written भाग, and *mānis*, a man, must be written मानिस्. If the *virāma* were omitted मानिस् would have to be pronounced *māniṣa*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Nepālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Harischandrañāṭya*, a drama written in the Aryan language of Nepal in the middle of the 17th century; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratīya Pustakālaya*. The most important of these is a version of the *Rāmāyaṇa* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birgikkā* (an anonymous collection of stories), Gopināth Lohani's translation of the story of Nala, Mōtirām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachisi*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Palpa* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

#### AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasas) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammanicum seu Indostanum Universitatis Kosi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:—"*Bengalensis, Tourutana (i.e. Maithilī), Nepolensis, Marathica, Peguana, Singalea, Telugica, Tamulica.*" Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāthmāṇḍū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāthmāṇḍū and the neighbourhood. When the Gorkhas conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

ARNDT, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe funfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205. Vol. iv, pp. 56, 57.

AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.

HARRISON, H. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

HARRISON, H. H.,—*On the Mongolian Apinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1860 [Khas-kurā Vocabulary].

B	ampa	abr ry	a naps	abr Tribe	pa	journal
of the A lake	it bengal V	R pp	fl.	Waco	neo	Kasaya
strong	na = Bab	Vol. 1, pp	6 fl. London	1890	Vocabularies of	h
or bark of curren	h war					

WORKS BY [SIR] G.—The *Etymology of India*. PUBLISHED BY THE Asiatic Society of Bengal. Vol. VIII (1886), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) . . . . . Khas of Nepal

CAMPBELL. [SIR] G.—*Sketches of the Language of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. (Nepalese Vocabulary, pp 150 ff.)

WEIGHT, DANIEL.—*History of Nepal*, translated from the *Parbatya* by Munshi Sheru Shanker Singh and Pandit Shri Ganeshaudh, with an Introductory Sketch of the Country and People of Nepal by the Editor. Cambridge, London, 1877. [P. 900 n. 'Parbatya' Vocabulary.]

TURNER, A.—*A Nepali Grammar and English-Nepali and Nepali-English Vocabulary* . . .  
*designed for the use of Missionaries, Tea-planters, and Military Officers.* Darjeeling, 1887  
 Second edition, 1904. The second edition is practically a new work.

KRISTOG, S. H.,—A Grammar of the *Bardil* Language, in which are treated the *High Hindi* etc. with copious Philological Notes. 2nd edn. Revised and enlarged. London 1893 [Contains a Khas-kura Grammar under the title of *Nanpālī*]

DOPPING-HOPENSTAL AND KUSHAL SING BUGATHOKI.—*Khas Gurkhali Grammar and Vocabulary*. Calcutta 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 26) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilāsinī*, and of the translation of the *Baitāl Pachisi*, which are the two books that I have studied with most care. I have also compared every thing that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For farther particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāndū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus "instead of" as the sign of *Anunāsika* or nasalization. Thus, *hāmi* is sometimes written हामि, not हँमि. In printing the specimens, I have followed the usual Indian custom and have given "not", not "and".

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Pronunciation. Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhag*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign ् or *virāma*. Thus, *bhāu* (sing.), a share, must be written भाग्, and *mānis*, a man, must be written मानिस्. If the *virāma* were omitted मानिस् would have to be pronounced *mānisa*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.

Naipālis, like other Indians, are very careless in distinguishing in *v* long and short *i*, and between long and short *u*, long *i* being quite common instead of short *i* and short *u* instead of long *ū*. Thus they generally write *गर्* for *garī*, having done, and *घुस्* instead of *घुस्* for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like as well as the long *ē*; and a short *o* (like the first *o* in 'promote') but Natives make no distinction between these short and these long letters done in the case of Bihārī, the following characters will be employed in

Initial.	Non-initial.
ए	ॲ
उ	ॳ
ओ	ॴ
ओ	ॵ

At the same time the reader must be warned that my knowledge of derived from native books in which this distinction is not made, and thus written the short *e* when I have been quite certain of its existence. Hence which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them follow a vowel the *y* must be inserted, but after a consonant it is optional they became, always becomes *dhayē*, while *garē*, they did, may optionally. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in *v* being probably the most usual pronunciation. Similarly, *gak* or *ek*, *yes-kō*, of this: *geetā* or *yōtā*, one; while the plural termination *हर* written *हेर* for *हेर hera*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as so the long *ē*, especially when final, very often appears in writing as *yā*. *garyē*, they did, is often written *garyā*. So absolutely interchangeable are ings that in a copy of the Parable received from the Nepal Darbār, the word once written *maryā-kō*, and once written *marē-kō*, while in a duplicate of the same scribe, the former is written *marē-kō*, and the second *maryā-thiyā*, or *thiyē*, they were: *sārhya* or *sārh(y)ā*, bulls; and *gayā* or *gnyē*, the explanation of these variations is that in former times the pronunciation *maryā*, *thiyē*, *sārhya*, *gayā*, and so on; but this pronunciation is now obsolete being sounded instead of *yā*. The spellings with *yā* are therefore sur obsolete pronunciation. In the following pages the modern spelling adopted as much as possible.

The short *o* is very similarly often represented by *or*, as in *होर* *hos*: thou art.

uu a ho en a ka ku a ih e  
 Eka u a o c n n h H n मारी न र म नार Te  
 h n a n e H m u po

Yow ls e f q u, nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mā̃*, in; *hāmī* or *hāmī̃*, we; *chhu* or *chhū̃*, I am. When a word ends in a nasalized short *i*, it is usually written *ī*. Thus, *tapā̃* Your Honour, is written तपाजि *tapā̃ji*. Similarly, a *g* preceded by *anunāsika* is often written *ḡ*. Thus, *sāḡ* or *sāḡḡ*, with. Lastly, a nasalized final vowel is often incorrectly indicated by *ḥ*, instead of by *anunāsika*. Thus, *hēḥ*, I may be, is written either होह *hōh* or (incorrectly) होह *hōh*.

**Article.**—The numeral *ek*, or *paḥ*, one, is commonly employed as an indefinite article. Thus, *yoḥ jēd̄ saharbās mūnīs sāḡa*, lit. really, with one person city-dwelling man, i.e., with a citizen. Mr. Turnbull mentions the word *ṣpō*, that, as being employed in the sense of a definite article. The word *chāḥī* or *chāḥī̃* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *ā māḥya kāsḥhā-chāḥī-lā bālu sāḡa bhundā*, on the younger of them saying to his father; *tes-to jēphā-chāḥī chhōrā* (Bible Society's version, —*tes-tō jēphā chāḥī chhōrā*), the elder son of him (was in the field); *bābu-chāḥī-lā bhanyō*, the father said.

**Declension: Gender.**—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindi are masculine in Khas-kurā. For instance 'your order' would be *tunhārē āḡyā* in Hindi, but is *tharā* (not *tharī*) *āḡyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

**Number.**—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *harn*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-harn*, servants; *kēḥō*, a boy; *kēḥō-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōrā-mā̃*, not *gōrā-haru-mā̃*, on the feet. The termination *haru* is the same as the Mālvī Rājasthānī plural termination *hār*, *hōrō*, or *hōnō*, and as the *hōār* which was employed with a similar force in the Kumañjī dialect of Western Hindi at the beginning of the last century.<sup>1</sup> It is also connected with the termination *har*, used in the Chhattisgarhī dialect of Eastern Hindi to give definiteness to a noun.<sup>2</sup> The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses; *sahar sahar-mā̃*, in cities.

**Case.**—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son; obl. sing. *chhōrō* or *chhōrā*; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

<sup>1</sup> See Vol. IX, Part I, p. 86, and Part II, p. 66.

<sup>2</sup> See Vol. VI, p. 28.

*hāt*, a hand; obl. sing. and nom. plur. *hāt*; obl. plur. *hāt* or *hāta*. Nouns ending in *a* preceded by a vowel, change *u* to *wa* in the oblique plural. Thus, *nāu*, a name; obl. plur. *nāwa*. This *a*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana; and the oblique form in *ō* or *u* (i.e. the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versa*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhoro*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēthō chāi chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēthā-chāhī chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachisi* commences *eka Ujjayani nivāsi devij-kō chhōrō Gupākar thiyō*, Gupākar was the son of a Brāhman who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāna*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other:—

*Bhagawān-lē āmā-bābu-lāi gyān-prāptā bhayēkō jāni*, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.)  
*bābu-kā ghar*, in the house of a father.

*jō putra dhan-lē sarir-lē samarītha bhāi āmā-bābā-lāi ānonda dīdai-na*, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house'. The following examples occur in Specimens II and III: *bhandā* (nom. *bhandō*), on saying; *fārhā* (nom. *fārhu*) *pardēs gai*, having gone to a far country; *pardā*, in (i.e. while) happening; *pugdā* on arriving; *sādhā*, on asking; (Specimen III) *chhādā*, on (i.e. while) being, while Specimen II has *chhādā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *oi* instead of in *ā*, and this *ē* or *oi*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *swāgur-haru-lē khādai garyēkō kōsā-lē*, by the husks (which were) made in-eating by the swine, i.e. which were being eaten by them; (Specimen II) *farakāi*, at a distance, far; (Specimen II) *āunē* (nom. *āunū*), on coming. So (Luke ii, 33) *na rōṭi khādai na dākh-ras piūdai ayō*, he came neither eating bread nor



drinking wine (here *kāḥḍai* is literally 'on-eating,' or 'an-eating,' so *piḍḍai*, a-drinking); (Luke xvii, 14) *tin-heru jōḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *saḍ-ai*, quite all; *dhēr-ai*, very; *kos-ai-lē*, anyone; *just-ai*, exactly like; *soḍh-ai*, even always; *\*ēr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kētō*, a servant-boy is always *kēṭō*, and never *kēṭā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows.—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative, and taking *chhōrō* (or *chhōṛā*), a son, we may give the declension as follows:—

Sing.	Plur.
Nom. <i>chhōrō</i> ( <i>chhōṛā</i> ), a son.	Nom. <i>chhōṛā-haru</i> , sons.
Ag. <i>chhōṛā-lē</i> ( <i>chhōṛō-lē</i> ), a son.	Ag. <i>chhōṛā-haru-lē</i> , sons.
Acc. <i>chhōṛā-lāi</i> ( <i>chhōṛō-lāi</i> ), a son.	Acc. <i>chhōṛā-haru-lāi</i> , sons.
Inst. <i>chhōṛā-lē</i> ( <i>chhōṛō-lē</i> ), by a son.	Inst. <i>chhōṛā-haru-lē</i> , by sons.
Dat. <i>chhōṛā-lāi</i> ( <i>chhōṛō-lāi</i> ), to a son.	Dat. <i>chhōṛā-haru-lāi</i> , to sons.
Abl. <i>chhōṛā-bāḥa</i> ( <i>chhōṛō-bāḥa</i> ), from a son.	Abl. <i>chhōṛā-haru-bāḥa</i> , from sons.
Gen. <i>chhōṛā-kō</i> ( <i>chhōṛō-kō</i> ), of a son.	Gen. <i>chhōṛā-haru-kō</i> , of sons.
Loc. <i>chhōṛā-mā</i> ( <i>chhōṛō-mā</i> ), in a son.	Loc. <i>chhōṛā-haru-mā</i> , in sons.
Voc. <i>hē chhōṛā hū</i> ( <i>hē chhōṛō hū</i> ), O son.	Voc. <i>hē chhōṛā-haru hū</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābū-kō* (*bāḍu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative, thus, *chhōṛi*, a daughter; *chhōṛi-kō*, of a daughter; *chhōṛi-haru*, daughters; *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *u* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mā*, in the field, *khēṭa-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *diṭṭō*, he gave the share; *dhan baṭuli*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bāḍu-lāi jānu*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōṛā thiyē*, there were two sons.

The Nominative is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Iḥar-kō rāj kailō āḍa chha?* *Iḥar-kō rāj rūp dekhēnē gari āḍai-na.*

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *koti chākar-karu thiye*, how many servants were there?

The Agent case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē unsa diyē*, the father gave the share; *bābu-lē, dēkhī, dayā gari, dūrī gari, tes hō gardan-mā aakhamāl gari, sauāi khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *tinrā bābu-lē yak bhōj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *yeuti strī-lē pochhāpi-bātō chhēn āyō-ra or-hō bastra-hō jhūmkō chhōi*, a woman having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālī rājya-kō khabardāri gar-thyō*, that watcher was guarding the city. So, for the future, *ma, nihū āphūā bābu chhērā gai . . . . bhānūlā*, I, arising, going near my father . . . . will say, and for the present, *ma tīmī-lāi hāi-dēkhī bachāūchhu*, I am saying you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhāndā tyō resāi bhilra gaye-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē phānū ānso-bhāg*, by-me the-to-be-got share, i.e., the share which I shall get; *augur-lē khānē khufō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. In the colloquial language, the agent case may optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *khuf-lā* and *tes-lē* (agent) *khuf-lā* are correct. He adds that *tyō khuf-lā*, though correct, is out of use, and that '*tes-lē khuf-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *mā* (nominative) *khuf-lā* and *mōi-lē* (agent) *khuf-lā* are both in use for 'I shall strike.'

Phaul m f sn th agon ca b f e es f tran o s rty  
the same as t t f T to m n a gunk s a d t fa a s o  
y become c a om r v th kax form of speech s wa at a op-  
tion into the colloquial language must be of recent origin. The follow-  
ing examples of this idiom are taken from the Naipāli New Testament the  
language of which follows Mr. Turnbull's rule. As already explained, I have  
not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bhikkhaya-mā bhandu-cha*, about whom is this  
(person) speaking (John xiii, 22) ?

Future tense,—*timiharu-mā-kō ek-junā-lē mā-lai pakarai dinchha*, one of among  
you will betray me (John xiii, 21). With regard to this passage Captain  
Austaman Singher remarks that the *kō* is superfluous. If it remains, it  
should be separated from *timiharu-mā*, and the whole sentence would mean  
'(I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bātō*, from. Others are *dekhā*  
from; *sē*, *sita*, *sāga*, or *saṅa*, with, from. Examples are *vin bāṭa*, from the del<sup>t</sup>,  
*yetikā-bāṭha-dēkhā*, from so many years, *Bachau Iscur-sita thiyō*, the Word was with  
God (John i, 1); *yak-janā saharbās-manis sāga*, with a citizen (but this is hardly an  
ablative). *Dēkhā*, it may be observed, is employed in the same sense in Bhāl dialects<sup>1</sup>.

The **Genitive** postposition is *kō*, which, as in Hindōstāni, is an adjective. Agreeing  
with a feminine noun it becomes *kā*, but it must be remembered that only animate beings  
can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative  
singular it is *kō*, but when the noun is in any other singular case or in the plural it  
becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When  
governed by another postposition it is, in the same way, sometimes *kā* and sometimes *ko*.  
Examples are *bhāg-kō sampatī*, the goods of the share; *brāhmaṇ-kā kanyā*, the  
daughter of the Brāhmaṇ; *bābu-kā ghar*, in the house of the father; *skūpā bhānānē ek*  
*janā yahudī-kā sāt bhāi chhōrāharu thiyē*, there were seven brothers, sons of one  
Sceva, a Jew (Acts xix, 14); *tes-dēs-kā manis sāga*, with a man of that country,  
*tapūñi-haru-kā najik*, near Your Honours; *mātā-pitā-kō najik*, near the mother and the  
father.

The genitive postposition is often added to an adjective without affecting its mean-  
ing. It is, in this way, very frequently added to the past participle, which, as should,  
properly be the case, is then put into the oblique form. Thus, *thayō*, *bhayē-kō* (or  
*bhayā-kō*), been, become; *garyō*, *gāryē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhārānagar*  
*nam garē-kō yek sāhar*, a city Dhārānagar nam-made, i.e., named Dhārānagar,  
*Sankha nām garē-kā* (plural of respect) *rājā*, a king named Sankha; *jōgī rukh-mā*  
*jhūñdiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus  
added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and  
used in negative sentences. This is a pure Rājasthāni form which has survived in  
Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhāi-na*, now I became not  
at all fit to be called your son; similarly, *lūyak kō chhāi-na*, a little lower down in the  
Parable.

<sup>1</sup> See Vol. IX, Part III, p. 110

The usual postposition of the **Locative** is *mā*, *mā* or *mā*, in. Others are *māthi*, upon; *samama*, up to. *Mā* means not only 'in,' but also 'on,' as in *khāl-mā*, in the field, *garden-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

**Adjectives.**—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *i* or *ī* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ō*. Thus, *rāmarō chhōrō*, a beautiful son, *rāmri chhōri*, a beautiful daughter, *rāmarō* (or *rāmro*) *chhōrō-kō* (or *chhōrō-kō*), of a beautiful son; *rāmarō chhōrō-kara*, beautiful sons; *rāmri chhōrō-karu*, beautiful daughters. So, *kāuchhā chhōrō-lē*, (by) the younger son; *tupā pardā gni*, going to a distant land; *āphnā bhag-kō*, of his own share; *ekā dāy-kō*, of a Brāhman; but also, *āphnā khētū-mā*, (he put him) in his fields; *barō samratā-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *kefō bhandā kefō rāmri*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabās bhandā*, than even all, as in *sabai kēlā-borā bhandā Rāmlāl rāmarō*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *a sabai bhandā sūnō chāa*, he is shortest of even all. *Dekhā* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibetan-Burman languages) to add a defining word to a numeral. In the case of men this is *jōnās*, a person, as in *yuk-janā mānīs-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waḥ* or *oh*, which with *ek*, one, becomes *ek-waḥ*, *penḥ*, *yōḥ*, or *penḥ*. Similarly, *kot-waḥ*, how many (things)? *Penḥ* is also used for persons; an example will be found in Specimen I.

**Pronouns.**—In the pronouns, the plural is commonly used instead of the singular in this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows:—

Sing. Nom.	<i>ma</i> , I.	<i>ta</i> , thou.
Ag.	<i>mai-lē</i> , I.	<i>taī-lē</i> , thou.
Obl.	<i>ma</i> , <i>mai</i> , we.	<i>ta</i> , <i>taī</i> , thee.
Gen.	<i>mērō</i> , my.	<i>tērō</i> , thy.
Plur. Nom.	<i>hāmī</i> , we.	<i>tīmī</i> , ye.
Ag.	<i>hāmī-lē</i> , we.	<i>tīmī-lē</i> , ye.
Obl.	<i>hāmī</i> , us.	<i>tīmī</i> , you.
Gen.	<i>hāmērō</i> , our.	<i>tīmērō</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā*, *mai-lē*, *mērō* *hāmī*, *hāmērō*, *tā*, *taī*, *tērō*.

M b e f J wh u d eo equa y n Da h l s  
 vid u y f u ma  
 In h u a a f en add e a a f h u

f e of q ef m. The usual postpositions are employed, as in *ma-lāi*, me, to me; *tūai-bāi*, from you. The genitives are treated exactly like a substantive genitive in *lē*. Thus, *mērō bāhu*, my father; *mērō bāhu-lē*, of my father; *tinrō āggā*, your command; *tinrō hābe-lē yak bhōj parē*, your father made a feast; *hāmā nīmitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāi* or *tapāni*, Your Honour. Both are declined regularly like substantives. They are contrasted with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hucāha*, Your Honour is, *tapāni-lē rākhau bhō*, Your Honour kept (us). *Tapāni* may also be followed by the second person plural, as in *tapāni cāhu*, Your Honour is.

The Demonstrative Pronouns *yō* and *u* are employed as pronouns of the third person. In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I, *ta-nai*, thou; *kāni-nai*, we; *u-nai*, he; *hōni-hānu-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *taī* or *taīi*, thou; *sad ai*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *una*, and its emphatic forms *unī*. So also with other similar forms in *a*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a *noun*, except that its genitive singular is *āphu* (obl. sing. *āphāi*, or *āphāu*, plur. *āphāu*). Equivalent to Hindi *āpas-ai*, we have *āpasta-mā*, or *āpas-mā*, amongst themselves, mutually. Equivalent to Hindi *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphāu* is *āphāu*, as in *āphāu mōhu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphāu*, as in Hindi, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *āphu* is not so strictly used as in Hindi, sometimes referring to the object, instead of the subject of the verb, as in *Krishna-lē āphāu ghara-mā sabai-lāi basālu-hā*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined:—

Sing. Nom	yō this	u, that, he
Obl.	yēs or yas	us
Plur. Nom.	ina, inī, in	una, unī, un
Obl.	ina, inī, in	una, unī, un

In the plural we often meet *yina*, *yinī*; *uuna*, *uunī*; and *hānu* may be added.

Examples in the specimens are *yō mērō chhērā*, this my son, *gas-lāi dē*, give to this one; *yō tinrō chhērō*, this thy son, *yō tērō bhāi*, this thy brother; *yō gyān dāna thik chhai-nu*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhērā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāṇa*) *nij daitya-kō pāt chīri hānu bhō*, (Krishna), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jūn</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tes</i>
Plur. Nom.	<i>jūn</i>	<i>tī, tī, tīnī-haru</i>
Obl.	<i>jūn</i>	<i>tī, tī, tīnī, tīne, tīna, tīn</i>

Examples of the use of these pronouns are :—

*jas-lē ...sarir ulpanna garyō*, who produced a body ; *jō sukh hālakh-lāi hunchha, sō hāmi-lē pāye-nū*, what happiness becomes to (i.e. is obtained by) a child, that we did not obtain ; *tyō ampit phal rājā-lē rōnī-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhītra gayena*, he, being angry, went not inside ; *tes-lē bābu-lāi jabāb diyō*, he gave answer to his father ; *tes thāp-mā*, in that place ; but (Specimen IV) *jō tyō jōgi-lāi nāhā lāulā*, he who will bring here that ascetic ; *tī brāhmaṇ-lāi dhan-daulath dī*, having given wealth and riches to that Brāhmaṇ (here *tī* is used honorifically in the plural ; so in *tīna-kā chār rānī chha chhōrā bhaē*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tīnī-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jālā*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēpō*, whose servant-boy ? *tyō tīnī-lē kas-sana kīngau*, from whom did you buy that ? *tīnrō nān kē* (or *kyā*) *kō*, what is your name ? *kyā kō* ? what is it ? *tīnī kun poltan-mā chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

*Kōi, kōhī* or *kōhī*, is 'any one, some one' ; with an oblique form singular *kasāi*. *Kēi, kyē, kēhī, kāhī, kaihī*, or *kōhī*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasāi-lē kēhī diyena*, anyone did not give him anything ; *kēhī don pachhī*, after some days ; (Specimen IV) *kōhī bukhat-mā*, at a certain time ; *aru kaihī hōina* (Bhāgavata Purāna, X, page 155), it is not anything else ; *kāl-hē kāhī Kṛishṇa hāmīlāt tā sañjhaññan*, does Kṛishṇa ever remember us at all (ib. page 155).

*Yotī* (plur.) means 'these many,' and *kati*, 'how many ?'

With *kā* suffixed, we have *kati-kā*, meaning 'many.'

### A. General.

**Conjugation.**—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

to be at the north of the country on the person  
 says he is not. The latter is a new development we have  
 to consider. The latter we were *chhu* we are  
 more coming to the simple conjugation, we shall first consider the Verbs *Su-*  
 which are also employed as Auxiliary verbs.

### B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base  
 and the other from the base *hō*. The former base is treated as a participle, and,  
 in some persons it has special forms for the feminine. When such forms are not  
 in the paradigms it is to be assumed that the feminine is the same as the masculine.  
 The present is thus conjugated:—

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
<i>chhu chhū</i> , I am	...	<i>chhuā</i>	...
<i>chhuas</i>	<i>chhus</i>	<i>chhuas</i>	<i>chhus</i>
<i>chhu</i>	<i>chhu</i>	<i>chhuas</i>	<i>chhus</i>

negative conjugation is:—

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
<i>chhu aiso, chhuāiso, or chhuāiso, I am not</i>	...	<i>chhuāiso, chhuāiso</i>	...
<i>chhuas</i>	<i>chhuas</i>	<i>chhuas, chhuas</i>	<i>chhuas</i>
<i>chhu</i>	<i>chhu</i>	<i>chhuas</i>	<i>chhuas</i>

phatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both  
 conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according  
 to Lambell, *rāchhu* and *rainachhu*.

second form of the present tense of the verb substantive is principally employed  
 in questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hō</i> , I am	<i>hō</i>
2	<i>hos, hōas</i>	<i>hō</i>
3	<i>hō</i>	<i>hō</i>

logists should note that this verb is also treated as a participle in Koshiri, and also in Khasi and Garo.

The Negative form is :—

Person.	Singular.	Plural
1	<i>hōina</i> or <i>hōina</i> , I am not	<i>hōinaŃ, hōina, lāna</i>
2	<i>hōiwaiwas, hōinas</i>	<i>hōinau, hōina</i>
3	<i>hōina</i>	<i>hōinas</i>

The Past Tense of the Verb Substantive is thus conjugated. Like *chha* treated participially, and there are feminine forms.

Person.	Singular		Plural
	Masc.	Fem.	Masc.
1	<i>thiyē</i> or <i>thiyā</i>	.....	<i>thiyē</i>
2	<i>thiis</i>	.. .	<i>thiyau</i>
3	<i>thiyō</i>	<i>thiē</i>	<i>thiyō thiyā</i>

This is often contracted, so that we also have :—

Person.	Singular		Plural
	Masc.	Fem.	Masc.
1	<i>thē, thiyē, thiyā</i>	.	<i>thiyē</i>
2	<i>thiis</i>	.. .	<i>thiyau</i>
3	<i>thiyō</i>	<i>thi</i>	<i>thē, thiyē, thiyā</i>

The Negative forms are :—

Person.	Singular.		Plural
	Masc.	Fem.	Masc.
1	<i>thiyana, thiyena, thīna</i>	.. ..	<i>thiyanaŃ, thiyenaŃ, thiy ana</i>
2	<i>thinas, thīnas</i>	.....	<i>thiyenau, thiyenau, thiy ana</i>
3	<i>thiyana, thiyena</i>	<i>thīna</i>	<i>thiyanan, thiyenan</i>



Phan pas f us f h e f r m o ur m t u m n n e

ma marda oh a a-dvin

ma mardo chhōra bhanna layak ko chhanna, I am not at all worthy to be called your son.

tā sadhūi mōi-sāga chhōra, thou art always with me

mērō jō chhu, (that) which is mine.

yō ayān dīn i khō chhanna, it is not proper to allow this knowledge.

kyā hō, what is it?

tērai hō, it is ever thine (here the verb is not employed interrogatively).

jēthō-chāhi chhōrō khēt-mā thiyō, the elder son was in the field.

du chhōrō thuyē, there were two sons.

tahā-kū rājā Gandharva-sēn thiyē, at there the king was (plural of respect) Gandharva-sēna.

yō rājya-mā Chandromā rājō thiyē, in this kingdom Chandrabhānu was (plural of respect) king.

yek sē yek jānkōr thiyē, each was (plural of respect) more learned than the other.

Chhu, I am, has a present participle *chhāilō*, being. Its locative *chhādā-ma* or *chhādai*, or its oblique form *chhādā* or *chhāda*, in being, is very often used as an adverb meaning 'while'. Thus — *ti-chhōrō dhērai ferāhai chhādā-mā*, while that son was a long way off; *bayō namratāi-lā prasanna garānū bhayē-kā chhādā*, while, with great humility, they became contented-makers, i.e. while with great humility they made them content.

### C. The Simple Positive Verb.

#### (a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows:—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garau*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dīnu*, or *dīnu*, to give, *khānu* or *khānu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garau* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *na* or *na* which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both:—

*Ma tūmō chhōrō bhanna yōgya kō aba bhaṭṭa*, I became not at all worthy to-be-said your son, and

*Ma tūmō chhōrō bhanna layak hō chhanna*, I am not at all worthy to-be-said my son, in which both *bhanna* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 ante).

As example of the proper direct infinitive or verbal noun, we have:—

*hāmī-tē harkha garuṁ mundaṣib chā*, by us joy to make is proper.

*ānanda hāmī bāṭa pūmu bhayena*, the getting of joy from us did not occur.

<sup>1</sup> This may also be construed as a Future Passive Participle 'by us joy to be made is proper.'

On the other hand, we have the direct form in *na* in :—

*yū gyān dīnu {hā hā} ohhina*, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dīnu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *na*, and the Bible Society's version of the New Testament follows his authority. Thus :—

*majū gorna-lāi yōtā pōhō dīyenu*, you did not give one kid to make rejoicing.  
*tīrthā-jātrā garna gayē*, he (plural of respect) went to make pilgrimage.

*Bhagawān-kō dārśan gornā-lē*, from seeing Bhagawān (Bhāgavata Purāṇa, X, page 150).

*dārśan garna āulā*, I will come to see (infinitive of purpose) (ib.)

*u baptismā hānu-lāi āyō*, he came to be baptized (Matt. iii, 13.)

In compound verbs, such as potentials, incoptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *na*. Thus :—

*prasasta rōṭh khānu na sakē*, not being able to eat ample bread.

*ra-chukṭi hāna saḥaina*, there cannot be payment of the debt.

*chētyē-pachhi bānu lōgyo*, after coming to his senses, he began to say.

*āphnu pēṭ bharna pāyena*, he did not get (permission) to fill his own belly.

*ubaru pani pūnē*, getters (of permission), on the other hand, to leave over and above.

*upāñi-haru-kū najik lasnu payenā*, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

*yū timrō chhōrā āunē*, on this your son coming.

*Bhagawān-kā yastō barchun sunnē, bittikāi 'jō āgyā' bhan*, Jamarāj-lē bālakh hājir gar-diyē, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of *Bhāgavata Purāṇa*, X, page 153).

*prān jānē bēlā-mā*, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēva gāi dīnē-kō icchhā garyē-kō thiyē*, Vasudēva had made a wish (i.e. an intention) of giving cows (*Bhāgavata Purāṇa*, X, page 150), in which, according to Captain Austaman Singh, *dīnā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garnu*, it is to be done, means 'please do'. In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

*Hajur-lē tyai jōgi-lāi mōnu*, by Your Honour with regard to that very ascetic he is to be killed, i.e., Your Honour, please kill that ascetic.

In the *Bhāgavata Purāṇa*, X, page 151, we have :— *i dui bhāi-lāi parhan kē thiyō? khāl sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

W n t t r P p s m l o l a n a j c a k s the  
 termination *nē* (or *nyō*), probably a confusion with the noun of agency (See below.)  
 Examples are :—

*mai-lē pūanē anas-bhīy*, the share to be got by me.

*suḡar-lē khānē qhūṭō-lē*, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyā* is the **Noun of Agency**, which is very common, as in *garānē*, *garayē*, or *garayā*, a doer, or one who is about to do. Examples are :—

*suḡar chāiṭanē kām-mā*, in the business (of) a feeder (of) swine.

*abharāṭ pūnī pūnō*, getters (of permission), on the other hand, to leave over and above.

*timrō samṭ dī khān dīnē*, one who has eaten up your property

*prasanna garānē*, (men) who caused them to become satisfied.

*chārōi pūnī ubhārthā dīnē*, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*, e.g. from the root *dā*, give, we have, *dīdō*, and from the root *hū*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *garīi*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *garīā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhirāj Bīkramājīt rāhdā bhayē*, he became remaining (plural of respect) i.e. he became and remained) *Vikramāditya*, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here :—

*bhandā*, on saying.

*pardāi*, on happening.

*pugdā*, on arriving.

*sōdhādā*, on asking.

*chhādā*, *chhādā-mā*, while being.

*khādāi*, on eating, an-eating.

*piādāi*, on drinking, a-drinking.

*jādāi*, *jādāi*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *gardā khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *gardā khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In *Khas-kurā* the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyū* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyū*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus:—

*kharcha garī sukē pachhū*, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself *nahle*, as usual, to be declined. Thus, tem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are:—

*marṃā-kō thiyō*, he was dead.

*harāiyē-kō thiyō*, he was lost.

*kusalānanda-sahit nij-lāi payē-kō-lē*, by having got him safe and sound (i.e. because he had got).

*marē-kō thiyō*, he was dead.

#### Specimen III:—

*āmā-bābu-lāi gyān prāpta bhayē-kō* (for *bhayē-kā*) *jānē*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

*bābu-kā ghara basē-kō*, one who has dwelt in the house of his father.

#### Specimen IV:—

*Dhārānagar nāma garē-kō yek sahar*, a city (which) made the name Dhārānagar, i.e., which was named Dhārānagar.

*Saṅkha nām garē-kā rājā*, a king named Saṅkha (plural of respect)

*yek jōgī rukh-mā jhūṇḍiyē-kō*, an ascetic hanged on a tree. Here *jhūṇḍiyē-kō* is the past participle of the passive of the root *jhūṇḍ*. The active past participle would be *jhūṇḍē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *garī*, having done; *baḥlī*, having collected; *dōkhi*, having seen; *lehūi*, having eaten; *basi*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *muni-lē chhōrā kāth-mā bōkē-ra tirtha-jātrā garā gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak binti garū*, how far may (i.e. need) I make a long representation; *hāmē khāi pī majā garāū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jābāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect), *say barikha-samma sūwā garē*, if he do service for a hundred years.



the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukha balukh-lāi hunchha*, the happiness which becomes to a child (i.e., which a child obtains); and in the Baitāl Pachisi (Specimen IV) *sō hajun-lāi māna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra bati hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *u* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jāunchha*, I go. Some write this as *anunāsika*. Thus, *jāechha*, I go, or *khucāuchham*, they cause to eat. Now and then the *u* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata-Purāna*, page 155) *Kṛishṇa hāmī-lāi sañjhanchham* (for *sañjhechham*), does Krishna (ever) think of us? *ma sabai kām bīsunchhu* (from *bīrasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, viz., *tyō rakh-wālā rājya-kō bhābardūri garthiō*, that guardian kept watch over the kingdom; *Bhartṛhari nṛti-pārbak rājya garthē*, Bhartṛhari continued to rule with prudence. So, *gōpini-haru and lūgā-ru gahanā lāi Kṛishṇa-kō charitra gāthē*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhāgavata Purāna*, X, page 154). Here, however, *thē* (or *thiyē*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindi *karta*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthē* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *garda-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

*bhōk-lē marda-chhu*, I am dying

*timrō fahal garda-chhu*, I am doing thy service.

*ma kuḍai-chhu*, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāna*, X) *Kṛishṇa-kō darśan pādī-khē*, we are obtaining a sight of Krishna; *in-lāi kusari mardā-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyē* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bābu-ra mā bilāpi bhā tē-lai khōjda-thiyū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kuḍai-thiyē*, I was striking. In the translation of the *Bhāgavata Purāna*, we have *Bhagawān-kō mukh-kamol-kō amṛit-pān garda-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garē-kā*) is employed. In

the instances, however, in the preceding the object ( *ke* ) of *ahya* or of *rahy* without to be employed. The form of the participle (*garē* *Lu* agrees with the subject in gender and number with the person. The examples are

(Lust No 228) *tes-ko chhōra-rai mai-ie tūyeko-onhu*, I have reared his son.

(*Bhāgavata-Purāṇa*, page 158. *kō* instead of *chhā*):—*tesar-lē lauyō-hū* he verily has taken (the child) away

So (Luke vi, 3) *tim-haru-lē yēi pan porpē-kā chhan-na*, but have ye not read this?

#### Specimen IV:—

*parīksā garē-kō rahē-chhā*, she has remained, having made a test. Here *garē* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhā*. *tin-janā-kō janma ihai rahē-chhā*, the birth of three persons having occurred has remained; i.e. has taken place.

*jūgi-kō rūp li rahē-chhā*, having taken the form of an ascetic, he has remained, he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *goryā-kō thiyē* (*thyē*, *thiyō*, *thiyā*, *thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē gaba tyō-ra tyas-kā sāthi-haru-lē bhōkāye-la thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Busudēo le gar denē-kō rechkhū garē-kō thiyē*, Vasudēva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ' *pani ma ālā*, ' *bhoni*, *pothāyē thiyē*, I sent (long ago), saying, 'I will come again' (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hūā* the future of the auxiliary verb *hū*. Thus, *garē-kō hūā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus *garā-hū*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull's Grammar

#### (b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dā*, give, we have the following forms (see also page 44).

Infinitive, *dānu* or *dānu*, to give.

Present Participle, *dādō* or *dāḍō*, giving.

Past Participle, *diyē-kō*, one who gave

Conjunctive Participle, *dā*, *dāi* or *dāyi* (*y* inserted for the sake of euphony) having given.

Aorist, *dānochhu*, I give, I shall give, I gave.

Similarly the root *ū*, take; *khā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infinitive, *rahanu* or *rāhanu*; Pres. Part. *rahō* or *rāhō*; Aorist 1 sing. *rahnōchhu*, and so on.

Many verbs have bases ending in *ā*. Most of them are causals. These verbs drop the *u* before *y* and *i*,<sup>1</sup> and generally have *au* and *si*ka ( ~ ), not *u* in the aorist. Thus:—

Infinitive, *garāuna* or *garāūu*, to cause to do.

Pres. Participle, *garāuñō* or *garāūñō*, causing to do.

Past Participle, *garāy-kō*, one who caused to do

Conjunctive Part, *garāi*, having caused to do

Aorist, *garāūchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tes-āi parāñk-mā āphnai māñ khwāñchham*, they will cause him to eat his very own flesh in the other world.

#### D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindi, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses:—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garāi*, let me not do; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *garāūna* or *garāuna*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garāu*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows:—

Sing.	Plur.
1 <i>garāna</i>	<i>garānañ</i>
2 <i>garānas</i>	<i>garānan</i>
3 <i>garāna</i>	<i>garānan</i>

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*garāina*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyā*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*garāina thiyā*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

<sup>1</sup> They also drop the *u* before the *s* or *z* of the passive voice. See p. 45 post.



The Periphrastic Present Subjunctive d n cha g l ra e  
s imply prefixe

As ex mp o h v e j t n o on n he .p.c. nous, we may  
q ote

*timrō āgyā nāghē-na*, I do not disobey your orders.

*gōhā pōhā diyenun*, you did not give a kid.

*kasoi-lē kēhī diyenu*, no one gave anything.

*āphau pēt bharua pāyenu*, he did not get (permission) to fill his own belly.

*blitru gayenu*, he went not inside.

*hāmā-bāto pānuv blayenu*, the getting from us did not take place.

*ma timrō chhōrā bhuranu yōgya kō ola bhāna*, now I did not become at all  
worthy to be called your son.

*hāmā abhōgi-lē tapāñi-kar-ukā nōjā banna pāyenañ*, we unfortunate ones did  
not get (permission) to dwell near Your Honours.

*vin-chukti kīma soktoinu*, there cannot be payment of the debt.

*jō putra amā-bābō-lāi ananda dīdina*, the son who does not give joy to his  
mother.

## E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this  
again copying Tibeto-Burman languages) has an entire honorific conjugation. When a  
person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garua bhō*, lit.,  
'by him doing became.' Similarly 'you did' would be *tapāñi-lē garua bhō*, by Your  
Honour doing became. It will thus be seen that whatever the subject is (first, second  
or third, singular or plural, masculine or feminine) the verb itself, in the form of the  
honorific conjugation, is always in the third person singular masculine.

This form of the honorific conjugation is made by conjugating the direct infinitive  
with the appropriate tense of the verb *kānu*, to become. This verb will be found fully  
dealt with on page 24 post.

According to the explanation given above we should expect the subject to be  
always in the Agent case, but this is not the fact. All memory of the real origin of the  
form is lost, and the honorific conjugation is now treated like an ordinary verb. In  
the literary language<sup>1</sup> the subject is in the nominative except when it is the subject of  
a transitive verb in a tense formed with the past participle of the auxiliary. The  
following examples of the honorific conjugation have been mostly taken from the trans-  
lation of the 10th book of the *Bhāgavata Purāṇa*. Only a few, which will be readily  
recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garua-hunē*, doer, one who is about to do.

*Bhagavān āhāñ ai, tapāñi-hara-lāi prasanna garua-hunē chha*, (the revered)

Bhagavān, having come here, is about to (i.e., will) make Your Honours pleased.

*pūrā garua-hunē chha*, (the revered Krishna) will fulfil his promise.

*tapāñi Kṛishṇa-lāi chāyē dēkhnu-hunē chha*, Your Honours will quickly see

Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third  
person, although the subject is in the second person.

<sup>1</sup> Vide ante, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

**Imperative.**—*ausa-bhāg ma-lāi dīnu-hos*, please give the share to me.

*āphnā durnābhādār nōkar jastnī garnu-hawas*, please make me like one of your own wage-earning servants.

*hāmī-lāi āgyā garnu-hawas*, please give the order to us.

*hojūr rāj garnu-hos*, let Your Honour do ruling.

*abu Braj-mā pōluu-hawas*, now please proceed to Braj.

*guru-dōksēnū māguu-hos*, please ask for a teacher's fee.

*sō bālakā dīnu-hos*, please give that boy.

*tapāñi Braj-mā jānu-hos* Your Honour, please go to Braj.

*tā-kuru-lāi sañjhāi dīnu-hawas*, please console them.

*tapāñi surtā nu garnu-hawas*, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhāyō*, the past tense of *hānu*.

*Paramēśvar-Bhagavān-lē tyō gyān bīrsāi-dīnu bhō*, Paramēśvar-Bhagavān caused (them) to forget that knowledge.

*duī bhāi bhanna lāguu bhō*, the two brothers began to say.

*ānanda hāmī-bāta pūvanu bhayena*, (Your Honours) from us did not obtain pleasure.

*Krishna-lē Ugrasēna-lāi Mathurā-lō rājya dīnu bhō*, Krishna gave the kingdom of Mathurā to Ugrasēna.

*āphnā ghara-mā basānu bhō*, (Krishna) settled them in their own houses.

*tapāñi-lē snēh-kā sātha rākhnu bhō*, Your Honour has kept (us) with affection.

*Śrī-Krishna-lē Nanda-kō satkāṛ garnu bhō*, the revered Krishna treated Nanda with consideration.

*duī bhāi brāhman-sīta pūṣṇa jānu bhō*, the two brothers went to learn from a Brāhman.

*sēwā garnu lāguu bhō*, they began to do service.

*chāṣaṭṭhī kaṭā siknu bhō*, they learnt the sixty-four arts.

*guru-sita prārthanā garnu bhō*, they made supplication to (lit. from) their preceptor.

*Prabhāsa-mā gai ḥṣaṇ-bhar āvanu bhō*, having gone to Prabhāsa, they sat there for a few moments.

*Bhagavān-lē bhannu bhō*, Bhagavān said.

*nī daitya-kō pēt chēri kēnu bhō*, splitting open the belly of that demon, he looked (inside).

*Yamarāj-kō sahar-mā jānu bhō*, he went into the city of Yamarāja.

*rath-mā basi Mathurā āvanu bhō*, having sat down in a chariot, they came to Mathurā.

*Nanda-jī sudhyānna lāguu bhō*, Nanda-jī began to ask.

**Aorist** In an l n he B<sup>h</sup> a at P a n e he on i  
fo m con n en el n c a h a at a a he i l l  
the low n exam p

S ś ī e a y gā m ... *śukadēva*, the revered Śukadēva made the order, i.e., said (Hindostānī *farmāṭhā*).

sō kṣamā-garuu yōgye kṛnā hunchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tapāñi-haru sarbhānu yōgye kṛnu hunchha, Your Honours are worthy of praise.

rachnā garuu, pānu, sankār garuu, ityādi garuu hunchha, He creates, protects, destroys, etc.

jō jō tapāñi, sōnu phalō, dēkhnu hunchha, sunnu hunchha, whatever, he is small or great, Your Honours see or hear.

Śrī Śukadēva bhānu hunchha, the revered Śukadēva says (i.e. said).

**Past Aorist**.—*tapāñi hāmri-nēmiltu sārhai khād-nā kṛnu hunchhō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present** or **Imperfect**—the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have:—

tapāñi-lē kakhē iṅṅanu bhayō-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hridoy-mā rahnu bhayō-kō chha, he (Krishna) has remained in the hearts of all.

**Pluperfect**.—*jō pratigṛhā garuu bhayō-kō tēyō*, the promise which they had made.

### F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing become,' they sometimes employ the noun of agency with the verb *kṛnu*, to become, conjugated as a personal verb. Thus, *tēyō garu bhayō*, he became a deer.

Thus, *śu-kā dhārā-lē abhishek garu bhayō-kā*, (Vasudēva and Uśvakī having) become doers of sprinkling with a stream of tears, i.e., having sprinkled him with their tears.

*prasanna garānu bhayō-kā chhādā*, while being become satisfied-makers, i.e., while they made (them) satisfied.

### G. Irregular Verbs.

The following verbs are irregular:—

*hānu*, to become.

*jānu*, to go.

*ānu*, to come.

*dānu*, to give.

*tīnu*, to take.

*rīnu*, to weep.

*chhānu*, to touch.

*lai jānu*, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 ante.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 ante. Thus, *hānu*, I do not become, I shall not become, etc.; *jānu*, *ānu*, *dānu*, and so on.

<sup>1</sup> On p. 14 of Mr. Turnbull's Grammar, there is, however, *aphō ānu hānu chha*, thou art.

*Hānu*, to become, is irregular in its past participle, which is *hhayō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms:—

Infinitive.	<i>hānu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bhayō, bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hānu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā, etc.</i>	<i>jādā, etc.</i>
Conjunctive Part	<i>hoi</i> or <i>bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū</i> or <i>jaū</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūla</i>
1 Sing. Past.	<i>bhayē, etc.</i>	<i>gayē, etc.</i>
1 Sing. Aorist.	<i>hunchhu</i>	<i>jānchhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following:—

Sing. 1.	<i>hōū</i>	<i>jāū, jaū</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawās, hos</i>	<i>jāwas</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawa, hun</i>	<i>jāwa, jau</i>
3	<i>hōun</i>	<i>jāun</i>
Neg. 1 Sing.	<i>hānu</i>	<i>jānu</i>

In the above, *haw* and *jāu* are employed in addressing one person respectfully in the plural, while *hawa* and *jāwa* are employed in addressing more than one.

The verb *hānu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāṇa, page 153; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *ānu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus:—

Pres. Part.	<i>āūlō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>āi</i>
1. Old Pres. and Imper.	<i>āū</i>
2 Sing. „ „	<i>ā</i>
2. Plur „ „	<i>āwa, āu</i> (as above)

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *āi jānu*, to arrive

The conjugation of *dānu* and *lānu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dānu*, to give—

Sing.	Plur.
1. <i>dāū</i>	<i>dāū</i>
2. <i>dē</i>	<i>dēwa, dēu</i> (as above)
3. <i>dāwas</i>	<i>dāun</i>

Similarly, *lānu*, to take. The conjunctive participles of these verbs are usually *dāi* or *dai*, and *lāi* or *lai*. Thus:—

(Specimen IV) *rājya dī āphu jaṅgal-mā gayē*, having given the kingdom, he himself went into the forest.

*v phai aphai khayē* tak n thm frut be a e h m se f ( mpa e *Amu*  
having take o go to tak away w

*Bānu*, to weep, *dhānu*, to wash, and *chhānu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing	Plur.
1. <i>rōū</i>	<i>rōū</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

s mularly, *dhānu* and *chhānu*. We also sometimes have *ō* in the past, as in *chhōi*, she touched

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lagyō*, begun). Thus (Bhāgavata Purāna, page 153):—*tesar-le lagyō-hō*, he verily has taken (the child) away.

## H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *ʔ* to the root, and in Khas-kurā by adding *z* (often written *i* or *iy*).<sup>1</sup> Thus from the root *gar*, make, we have the passive root *garʔ*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garʔyau* not *garʔia* as we might expect. The following are examples of the use of the passive voice.

**Past Participle:**—*Kṛishṇa-kā bāhu-lē rokshā-garʔyē-lā Yōdar-haru*, the Yadavas who had been protected (lit. protection-made) by the arm of Kṛishṇa

*onēh-lē bharʔyē-kā bandhuvarg-kō choraa-kā darsan gorna āūlō*, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

*āphnā kurma bandha-lē bāḥṛyē-kā guru-putra-lāi tapānī-lē āhāḥ lyanu bhaye lo chha*, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

*yek jōgī rukh-mā jhuvṛyē-kō*, an ascetic hanged on a tree.

**Old Present and Imperative:** *tapānī-haru-kō kirtī chāraṁ terpha phailiyos* may Your Honour's glory be spread in the four (i.e. in all) directions.

**Past:**—*hārāyē-kō thiyō, phēvī pāyō*, he was lost (and) again was (or is) found  
*dhulā-lē Uddhar-jī-kō rath lilkul dhakṛyō*, Uddhava-jī's chariot was entirely hidden by the dust.

*sādhē-kā ḍakrāhaṭh-lē rath-kō sabdu panī suniyena*, moreover, owing to the bel-  
low ng of the bulls, the sound of the chariot was not heard (negative past)

**Aorist:**—*jō āphu-lāi pālchha-pōschha, uhi bābu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

*onēh tarah-kā dēh-mā prabēs garī bhinna dēkhinchha*, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

**Present Definite:**—*aru kēhi bar chāhḥḍama*, no other boon is wished for (nega-  
tive present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 10), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garānu*, to cause to make, is *garānu* or *garānu*, to be caused to make.

<sup>1</sup> So also the Passive was formed in Māharāṣṭrī Prakrit by adding *ija* and in Saurasēnī and Māgadhī Prakrit by adding *ia*.

# KHAS-KURĀ OR NAIPĀLĪ SKELETO

The following is therefore a complete conspectus of the in Khas-kurā :—

## ACTIVE VOICE.

### A. Positive Conjugation.

Infinitive, *garu*; obl. *garuā*; loc. *garuṇē, garuā, garuṇē*; the act of doing.  
 Present Participle, *garāḍ*; obl. *garāḍ*; loc. *garāḍa, garāḍa*; doing.  
 Past Participle, *garāḍ, garāḍ-lā, garāḍ-lā, garāḍ-lā*; obl. *garāḍ, garāḍ-lā, etc.*, one  
 Future Passive Participle, *garāḍ, etc.*, as Infinitive; about to be done, necessary to  
 Adverbial Participle, *garāḍ, garāḍ-lā, garāḍ-lā, garāḍ-lā, garāḍ-lā, etc.*, or *garāḍ-lā*  
 Conjunctive Participle, *garāḍ, garāḍ-lā, garāḍ-lā, etc.*; having done.  
 Noun of Agency, *garāḍ, garāḍ-lā, garāḍ-lā*, a doer, one who is about to do; Imper-

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.	
I do, I may do, let me do.		I shall do	
Singular	Plural	Singular	Plural
1. <i>garāḍ</i>	<i>garāḍ</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā</i>
2. <i>garāḍ, garāḍ</i>	<i>garāḍ</i>	<i>garāḍ-lā, garāḍ-lā</i>	<i>garāḍ-lā</i>
3. <i>garāḍ, garāḍ</i>	<i>garāḍ</i>	<i>garāḍ-lā, garāḍ-lā</i>	<i>garāḍ-lā, garāḍ-lā</i>
Impersonal Honorific. <i>garāḍ-lā</i>		Impersonal Honorific. <i>garāḍ-lā-lā</i>	

AORIST.		PAST AORIST.		PRESENT DUT.	
I do, I shall do, I did		I did (continuously)		I am doing	
Singular	Plural	Singular	Plural	Singular	Plural
1. <i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā</i>
2. <i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā</i>
3. <i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā</i>
Impersonal Honorific. <i>garāḍ-lā-lā</i>		Impersonal Honorific. <i>garāḍ-lā-lā</i>		Impersonal Hon <i>garāḍ-lā-lā</i>	

PRESENT.		PAST PRESENT.	
I have done		I had done, I did.	
Singular	Plural	Singular	Plural
1. <i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>
2. <i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>
3. <i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>	<i>garāḍ-lā-lā</i>
Impersonal Honorific. <i>garāḍ-lā-lā-lā</i>		Impersonal Honorific <i>garāḍ-lā-lā-lā</i>	

<sup>1</sup> Any optional form of the auxiliary may be employed. With feminine subjects fem

<sup>2</sup> *Gardāḍ* may be substituted for *garāḍ* throughout.

<sup>3</sup> Any optional forms of the auxiliary may be employed. In all the above, feminine t

Infinitive	Imperative	
<i>garāḍa-kū</i>	<i>garāḍa-kū</i>	Verbs with roots ending in vowels vary slightly from the above, see page 89. For irregular verbs, see page 43.
<i>garāḍa-kos</i>	<i>garāḍa-kau</i>	
<i>garāḍa-kā</i>	<i>garāḍa-kon</i>	
Impersonal Honorific.		
<i>garu hūda-kā</i>		

## Negative Conjugation.

Infinitive, *na garu*, etc., not to do.Imperative Participle, *na garāḍa*, etc., not doing.Agent Participle, *na garāḍa*, *na garāḍa-kā*, etc., one who did not.Future Passive Participle, *na garu*, etc., not about to do.Verbal Participle, *na garāḍa*, *na garāḍa*, etc., while not doing.Conjunctive Participle, *na garā* (*na garā-ra*), etc., not having done.Agent of Agency, *na garu*, etc., not a doer. Honorific Form, *na garu hūda*

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.	PAST	
I do not, I may not do, let me not do		I shall not do.	I did not.	
Singular.	Plural.		Singular.	Plural.
<i>na garā</i>	<i>na garā</i>		<i>garā</i>	<i>garāḍa, gar(y)eaḍā</i> <sup>1</sup>
<i>na garā, na garas</i>	<i>na garā</i>	Not used. The Present Definite is employed instead.	<i>garānas</i>	<i>garāḍana, gar(y)eaḍā</i> <sup>2</sup>
<i>a garā, na garā</i>	<i>na garā, na garānas</i>		<i>gar(y)eaḍa, garāḍana</i>	<i>gar(y)eaḍa, garāḍana</i>
Impersonal Honorific.		Impersonal Honorific	Impersonal Honorific.	
<i>na garu hūda</i>		<i>na garu hūda eḥā.</i>	<i>garu bhagena.</i>	

<sup>1</sup> Or *gar(y)eaḍā*.<sup>2</sup> Or *garāḍana*.

AGENT.	PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.	I do not, I shall not do.		I was not doing.	
	Singular.	Plural.	Singular.	Plural.
Not used. The Present Definite is employed instead.	<i>garāḍa, garāḍa</i> <sup>1</sup>	<i>garāḍa, garāḍa</i> <sup>2</sup>	<i>garāḍa thiyā</i> <sup>3</sup>	<i>garāḍa thiyā</i>
	<i>garāḍa</i>	<i>garāḍa, garāḍa</i>	<i>garāḍa thiyā</i>	<i>garāḍa thiyā</i>
	<i>garāḍa</i>	<i>garāḍa</i>	<i>garāḍa thiyā</i>	<i>garāḍa thiyā</i>
Impersonal Honorific.		Impersonal Honorific.	Impersonal Honorific.	
<i>garu hūda</i>		<i>garu hūda</i>	<i>garu hūda thiyā</i>	

Or *garāḍa, garāḍa*  
Or *garāḍa.*

Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.

This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this  
*ana* etc.) as described on p. 40.

PENDING.		PENDING.		
I have not done.		I had not done. I did not		
	Singular.	Plural.	Singular.	Plural.
1.	garā-kō chhānā	garā-kā chhānā	garā-kō chhānā	garā-kā chhānā
2.	garā-kō chhānā	garā-kā chhānā	garā-kō chhānā	garā-kā chhānā
3.	garā-kō chhānā	garā-kā chhānā	garā-kō chhānā	garā-kā chhānā
Impersonal Honorific			Impersonal Honorific	
garā-kō chhānā			garā-kō chhānā	
FUTURE PERFECT				
I shall not have done				
	Singular	Plural.	The Impersonal Honorific Future Perfect is garā-kō chhānā	
1.	garā-kō chhānā	garā-kā chhānā		
2.	garā-kō chhānā	garā-kā chhānā		
3.	garā-kō chhānā	garā-kā chhānā		

PASSIVE VOICE.<sup>1</sup>

## C. Positive Conjugation.

Initiative, *garānu*, etc., to be done.Present Participle, *garānā*, etc., being done.Past Participle, *garānā*, *garānā-kō*, etc., been done.Adverbial Participle, *garānā*, etc., while being done.Conjunctive Participle, *garānā*, etc., having been done.Noun of Agency, *garānā*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garānā*, I am done. I may be done, let me be done, etc. Second person plural*garānā*.Future, *garānā*, I shall be done.Past, *garānā*, I was done.Aorist, *garānā* (see pp 38, 39). I am being done, I shall be done, I was done.Past Aorist, *garānā*, I was done (continuously).Present Definite, *garānā-kō*, I am being done.Imperfect, *garānā-kō*, I was being done.Perfect, *garānā-kō*, I have been done.Pluperfect, *garānā-kō*, I had been done. I was done (a long time ago).Future Perfect, *garānā-kō*, I shall have been done.Present Subjunctive (Periphrastic) *garānā-kō*, (If) I be done.

## D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation. Thus: *na garānu*, not to be done; *garānā*, let me not be done; *garānā*, I was not done; *garānā*, I am not being done, and so on for the other forms.

<sup>1</sup> In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.

- Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.

<sup>2</sup> Throughout the Passive Voice, the typical *ā* is often written *i* or, before vowels, *ay*. Thus, *garānu* or *garānu*, to be done; *garānā* or *garānā*, I shall be done. As explained on page 39, under the head of Vowel Roots, the *i* or *ay* may be, and usually is, nasalized before any consonant except *y*.



## I. Causal Verbs.

*khas kun usua* y form : to cause verbs by th and no as to root, which is conjugated as shown on page 40. There do not seem to be any examples of the usual causals, made with *vanu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

*garuu*, to do, *garāñnu*, to cause to be done.

*bannu*, to become, *banāñnu*, to cause to become.

*charhuu*, to ascend, *charhāñnu*, to cause to ascend.

*lāgnu*, to be applied, *lāgāñnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive. *garāñnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

*garuu*, to do, *garuu lāñnu* or *garāñ garāñnu*, to cause to make. So, from intransitive verbs,

*bannu*, to become, *bannu lāñnu*, or *banāñ garāñnu*, to cause to make.

*charhuu*, to ascend, *charhuu lāñnu* or *charhāñ garāñnu*, to cause to send up.

*lāgnu*, to be applied, *lāgnu lāñnu* or *lāgāñ garāñnu*, to cause to apply.

The verb *lāñnu* in the above means 'to apply,' and is a contracted form of *lāgāñnu* should be distinguished from *lāññnu* (Hindi *lē-ñāñ*), to bring.

There are no doubt several irregular causals. I have noted *kharāñnu*, to give to from *khānu*, to eat, and *basāñnu*, to seat, from *basnu*, to sit.

## J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *i* are :—

(a) *Intensives*, as in *birsāñnu* or *birsāñ dīnu*, to cause to forget: *lāñnu* or *lāñ dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindi.

(b) *Compleatives*. These are formed with the verb *sakhu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Compleative compounds are.—  
*mā khāñ sakē-kō chhu*, I have finished eating.  
*mā dīñ sakchhu*, I shall finish giving.

Similarly in Specimen II we have :—

*sampatī kharcha garī sakē pachhī*, after having completely expended his fortune

(2) With the direct or oblique infinitive :—

(a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—

*mā dīnu sakchhu*, I will be able to give (Turnbull).

*prasasta rōñ khāna na-sakī*, not being able to eat ample bread (Specimen II)

*rin chukti hāna sakāina*, there cannot be payment of the debt (Specimen III)

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus :—

*chētiyē* (obl. past part. pass.) *paçhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

*bhanna lāgnu bhō*, they began to say (Specimen III).

*rājā āphnā darbār-mā āyē-ra bhanna lāgē*, the king came into his court and began to say (Specimen IV).

*jōgi-lāi haluonē chālāuna ligi*, she began to cause the sweetmeat to be tasted by the ascetic (ib.).

*jōgi chān garna lāgē*, the ascetic began to make himself at ease (ib.).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dina*) and *Acquisitives* (with *pāunu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this :—

*us-lāi jana dēu*, let him go.

*āphnu pēḥ bharna pāyena*, he did not get leave to fill his belly (Specimen II).

*tapāni-haru-kū najik basna pāyanaḥ*, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *mañ-lē garnu khōjyē*, I wished to do. In Specimen I we have *bhītra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindi *chāhiyē*, it is necessary, we have *chāhiyē chhā*, *chāhiyē*, or *chāhinchhā*, and to *chāhiyē thā*, *chāhi thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples :—

*ma-lāi pāni chāhinchhā*, I want some water.

*timi-lāi bhōḥ bhyāna jānu chāhinchhā*, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōḥ byāhūnu jānu parnē-chhā*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus :—

*garnē garnu*, to do habitually.

*mañlē jānē garē*, I went habitually.

From Nepal, itself, we have :—

*jāndai garnu*, to be in the habit of going.

*ma us-lāi khānē garchhū*, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Stativals* and *Continuatives*. Examples of each are :—

*mā rīdai gayē*, I went away crying.

*mā gardai rañē chhū*, I continue doing.

I have not noted any other examples of these compounds

## Indeclinables.

Conjunctive participles in *a* are often employed as adverbs or prepositions. Thus, *pheri*, having turned, again; *lūgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

*Bhani*, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit *vai*. Thus, '*kaā hai*' *bhani sō-lhūdā*, 'what is it?' having said, on asking, *i.e.*, on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē onsa-thāg ma-lāi dīnu-hon*' *bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani* :—

'*ma vñhi āphnā-bābu chheñ gai*, "kē bābā, *Isvar-ra tapāñi-māthi mai-lē p p garē, ma tapāñi-kō chhōrā bhannu yōgya kō aba bhōñna; ma-lāi āphnā-darmāhādā nokar-justāi garnu-hawas*," *bhani* (1) *bhōñ-lā, bhani* (2), *vñhi āphnā-bābu-chheñ gayo*, 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1), saying (2), arising, he went near his father.

Another form of the verb *bhannu*, viz., *bhan* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular form used for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-iē, ivar-iē, samarthu bhai, ānā-bābā-lāi ānanda dīdona*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pañi āphai-āphu najrāñā arpan garnē chhan bhanē, aru rājā-kā tū kō kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāna*, p. 150) *manushya-lē prāy jānē bēlā-mā, śuldhā-man-lē kṣap-mātrā īa-mū man lāyō bhanē, pañam-gatī-mū prāptu hunchha*, it (*bhanē*), at the hour of (his) breath departing a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahē milāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, *i.e.*, on saying "why," is used to mean 'because.' Thus, *nityo Bhagawān-kō darśan garnā-lē, buphā-haru pañi tarun bhayē, kina bhanē banābār nētra-kā dēārā Bhagawān-kā mukh-kamai-kō anrit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāna*, p. 150). Mr. Turnbull gives as an example, *a bhāgyō kina bhanyē darāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhī *āni*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bāpū-ra nāch-kō sōr*, the noise of music and dancing; *Bikramājīt-lē tes-jagā-kō rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150):—

<i>abā</i>	<i>Braj-mā</i>	<i>pālanu-hawas</i> ;	<i>mu</i>	<i>pani</i>	<i>snēh-lē-bharīyē-kā</i>
now	Braj-in	please-go ;	I	moreover	affection-with-filled
<i>bondhu-varg-kō-ra</i>	<i>charan-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āñlā</i> ,	
relations-of-and	feet-of	inspections	to-make	will-come,	

i.e. now, please, go to Braj; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bondhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.

# APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

## SINGULAR.

### Direct forms in *ō* or *u*.

#### SPECIMEN II.

*bhāg-kō sampatī urāyō*, he squandered the goods of his share.

*āphnu pēt bharna pāyau*, he did not get (power) to fill his belly.

*ma timrō chhōrā bhannu*, to call me your son.

*mērō chhōrā marya-kō thiyō*, *phēri bāchyō*; *harāyō-kō thiyō*. *phēri pāyō*, my son was dead, again survived, was lost, again became found.

*nāch-kō sōr suni*, hearing the sound of dancing.

*timrō bhōz yō*, your brother came.

*tes-kō bābu bōt-binti garyō*, his father made supplication.

*timrō tatal garda-chhu*, I am doing your service

*timrō āgyā nāghānu*, I disobeyed not your order.

#### SPECIMEN III.

*kisōr-abasthā-kō ānanda*, the joy of the condition of youth.

*ṭhulō banāyō*, he made (him) big.

### Oblique forms in *ā* or *a*.

#### SPECIMEN II.

*kāñchhā-chāhi-lē bhandā*, on the younger one saying.

*kāñchhā-chhōrā-lē sabai dhan baṭull*, the younger son having collected all his wealth.

*ṭārhā-pardēs gai*, having gone to a far country.

*āphnā-ansa-bhāg-kō sampatī*, the goods of his own share.

### Direct forms in *ā*.

#### SPECIMEN II.

*ma timrō chhōrā bhannu*, to call me your son.

*ti-chhōrā dēkhi*, seeing that son.

*mērō chhōrā marē-kō thiyō*, my son was dead.

*jēthā-chāhi-chhōrā khēt-mā thiyō*, the elder son was in the field. But (*Baitāl Pachter*),—*ēkā dvij-kō chhorō thiyō*, he was the son of a Brāhman.

### Oblique forms in *ō* or *u*.

#### SPECIMEN II.

*bābu sāga*, with the father.

*bābu-lē* (Agent case).

*āphnu khēta-mā*, (he put him) in his fields.

*mērō-bābu-kō*, of my father.

*āphnā-bābu-chheñ*, (I will go) near my father.

*tes-kō bābu-lē*, his father (saw him).

*tes-kō-gardan-mā*, on his neck.

*bharcha garī sakō* (i.e. *sakyā*) *paekhi*,  
after completely expending.  
*dukk pardā*, on affliction falling.  
*tes-dēs-kā mānis sāga*, with a man of that  
country.  
*mērā-bābu-kō*, of my father.  
*āphnā-bābu-chheṣṭā*, (I will go) near my  
father.  
*kō bābā*, O father.  
*āphnā-mōkar-jastai*, like your own  
servant.  
*pharakai chhādā-mā*, while being at a  
distance.  
*ghar-kō najik pugdā*, while arriving near  
the house.  
*sōdhā*, while asking.  
*timrā-bābā-lē yak bhōj garē*, your  
father made a feast.  
*kē chhōrā*, O son

## SPECIMEN III.

*mātā-pitā-kā najik*, near the mother and  
father.  
*chhādā*, while being.  
*hāmra nimitta*, for our sake.  
*tapāli-karu-kā najik*, near Your  
Honours.  
*bābu-kā ghar*, in a father's house.  
*āmā-bābā-lāi ānanda*, joy to a mother  
and father.

## SPECIMEN IV.

*bēsyā-kā sāth*, with the courtesan, but  
*bēsyā-kā sāth*, with the ascetic.  
*bēsyā-kā juktī-lē*, through the device of  
the ascetic.

*bābu-lāi*, to the father.  
*tapāñi-kō-mukhēji*, before you, in your  
presence.  
*ghar-kō najik*, near the house.  
*tes-kō lāgi*, for him  
*bābu-chhāhi-lē bhanyō*, the father said

## SPECIMEN III.

*āmā-bābā-lāi*, to a mother and a father.  
*barō namratāi-lē*, with great humility.  
*bābu-kā ghar*, in the house of a father.  
*un-kō rin-bāpā*, from their debt.

## SPECIMEN IV.

*jōgi-kō sāth*, with the ascetic, but *bēsyā-*  
*kā sāth*, with the courtesan

## PLURAL.

Direct and oblique forms  
in *ā* or *α*.

## SPECIMEN II.

*yak-janā-mānis-kō dui chhōrā thiyē*,  
of a certain man there were two sons.

Direct and oblique forms  
in *ō* or *u*.

## SPECIMEN II.

*yak-janā-mānis-kō dui chhōrā thiyē*, of a  
certain man there were two sons.

*aphnā chāka la* to his own servants  
*garē ( e ga a ) e* (plural of e p et  
 male  
*aphna sath ha . saga,* with my own  
 companions.

## SPECIMEN III.

*prasauna garānā-bhayē-kā chhāāā,*  
 pleased makers-become while-being,  
 i.e., while coaxing (their parents).

## SPECIMEN III

*āma-bāhu-lāi gyan-prāpta bhayē-kō jāni,*  
 recognizing his mother and his father as  
 being become endowed with knowledge.

## SPECIMEN IV.

*hina-kā chār rānā chha chhārā bhayē,*  
 of him there were four queens and  
 six sons.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsinī*; (d) the introduction to the Khas-kurā version of the *Basil Panchisi*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by native for the purposes of this Survey.

[No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, or EASTERN PAHĀRĪ.

### SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनिहरूमाको जान्छो-चड्छे बाबुलाइ भन्यो बाबै धन सम्पत्तिको संलाइ पर्ने भाग संलाइ देउ भनि । अनि त्येस्ले तिनिहरूलाइ आफ्नु जीविका बांझि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक् भेला गयेर टाडो देस्मा गइ गयो अनि वहां कुकर्ममा दिन् विताउदै आफ्नु धन सम्पत्ति झरपुट पायो । अनि जब त्येस्ले आफ्ना सबै थोक् खर्च्यो थियो तब त्येस् देस्मा सारो अनिकाल् पयो अनि त्येस्लाइ अपुग्गे हुनु लाग्यो । अनि त्यो त्येस् देस्का सहरवासी-हरूमाको घेउटाका गयेर टांसीयो अनि त्येस्ले त्येस्लाइ मुंगुर चराउनुलाइ आफ्ना खेतमा पठायो । अनि त्येस्ले मुंगुरहरूले खांदै गयेका कोसाले अघाईने अति इच्छे गर्दै थियो अनि कसै मान्छेले त्येस्लाइ क्येड दिंदैन थियो । तर जब त्येस्लाइ चेत आयो तब त्येस्ले भन्यो मेरो बाबुका कत्ति बनि गर्नेहरूका राटीको परमस्त क अनि मं चड् यहां अनिकाल्ते नष्ट हुंद क । मं उठयेर आफ्नु बाबु थांझ जांझु अनि उस्लाइ भन्छु हे पिता मैले खर्गको बिसवमा अनि तपांझको मुखेजि पाप् गर्छे मं फेरि तपांझको छोरो भनीने माफिकको कुइंन संलाइ आफ्ना बनि गर्नेहरूमाको घेउटा जलिको तुल्याउनु हवम् भनि ! अनि त्यो उठयेर आफ्नु बाबु थांझ आयो । तर त्यो टाडै हुदाखिरे त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडाली मारि त्येस्लाइ चूमा खायो । अनि छोरोचड्छे त्येस्लाइ भन्यो हे पिता



मल स्वर्गका बिसदमा अनि तपाइको मुखजि पाप गन्य स फेरि तपाइका छारा  
भनीन माफिकको छुन भनि तर बाबचडल आफ्ना दासहजलाइ भन्दा  
किट्ट मूल खवता नकाति ल्यायर त्यस्ताइ लगाव अनि त्येस्को हात्मां औंठी  
र गोडामां जुत्ता लगाइ देव अनि पलुवा चड बाक्को ल्यायेर मार र हांसि-  
हस खाइ आनन्द गर्नु किनभन्यो यो मेरो छोरो संयको थियो अनि फेरि जौयो  
हराईयेको थियो अनि पाईयो भनि । अनि तिनिहरूले आनन्द गर्नु लाग्यो ॥

अब त्येस्को जेठो चड छोरो खेतमा थियो अनि त्येस्ले घरको नजिक  
आइ पुग्दाखेरि बाजा र नाच्को सार् सुन्यो । अनि त्येस्ले दासहजमांकी  
वेउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्ताइ भन्यो  
तिमी भाई आइ पुग्यो अनि तिम्रो बाबुले पलुवा चड बाक्को मांयो किन-  
भन्यो त्येस्ताइ निकानन्दै हुंदै गयेको फेरि पायो भनि । तर त्यो कौचित्  
भयो अनि भित्र जानि इच्छे गयेन अनि त्येस्को बाबुले वाइर आयेर त्येस्ताइ  
मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाइ उत्तर दिइ भन्यो हेर म येति  
वर्ष देखि तिम्रो लागि दास्ती गर्दै छु अनि तिम्रो आज्ञा कैलेइ तर्काईन र  
पनि तिमिले मलाइ मैले आफ्ना सिवहस सड आनन्द गर्नुकीलागि कैलेइ  
बाबुको पाठो दियौन तर यो चड तिम्रो त्यो तिम्रो जीषिका बेष्टेहस सड  
खल्काउने चड छोरो जसै आयो तब तिमिले त्येस्को लागि पलुवा बाक्को  
मांयो भनि । अनि त्येस्ले त्येस्ताइ भन्यो ए छोरा त सधैं म सड कस् अनि  
जति मेरो छ सबै तेरो हो । तर आनन्द र रमाहट गर्नु उचित थियो  
किनभन्यो यो तेरो भाई संयको थियो अनि जीयो अनि त्यो हराईयेको  
थियो अनि पाईयो भनि ॥

[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAJPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, or EASTERN  
PAHĀRĪ.

## SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-jans-mānchhā-kā	āni-bhai-chhōrā	chiyē	Ani	finiharu-mā-kō
One-person-man-of	two-brother-sons	were.	And	them-in-of
kānchhō-chaī-lā	bāhu-lāi	bhanyō,	'bābai,	dhan-sampatti-kī
younger-the-one (ag.)	the-father-to	said.	'O-father,	the-wealth-property-of
mā-lāi	parnē-bhāg	dēu'	bhoni.	Ani
me-to	the-falling-share	give'	saying.	And
āphnu-jivikā	bāpi	diyō.	Ani	dhar-ai
his-own-living	having-divided	gave.	And	many-even
kānchhō-chhōrō	sab-si	thōk	bhēlā	gare-ra
the-young-son	all-even	things	collected	having-made
gai	gayō,	ani	wahā	kukarmma-mā
having-gone	went,	and	there	evil-deeds-in
āphnu-dhan-sampatti	chharaputti	paryō.	Ani	jaba
his-own-wealth-property	scattered	made.	And	when
āphnā-sab-si-thōk	kharchhā-kō-thiyō,	taba	tyes-dēs-mā	sārō-amkāl
his-own-all-even things	spent-had,	then	that-country-in	a-hard-famine
paryō,	ani	tyes-lāi	apugyō	bhūnu
fell,	and	him-to	want	to-be
saharhāsīharu-mā-kō	yeutā-kā	gayē-ru	lāsiyō,	ani
citizens-in-of	one-to	having-gone	leant-on,	and
enugur	charāūnu-lāi	āphnā-khēta-mā	parhāyā.	Ani
swine	feeding-for	his-own-fields-in	sent.	And
anugurhara-lē	khādas-garyē-kā-kōsā-lē	aghōīpē	uti	ichchhē
the-swine-by	an-eating-done-husks-by	to-be-satiated	very	wish
garda-thiyō.	ani	kas-ai-mānchhā-lā	tyes-lāi	kyōi
a-making-ous	and	any-even-man (ag.)	him-to	anything
Taa	jaba	tyes-lāi	chēt	āyō,
But	when	him-to	sense	came,
katti-banni-garnēbarn-kā	rōti-kō	parasasta	chha,	ani
how-many-rouge-makers-to	bread-of	sufficiency	is,	and
chāi	yehā	amkāl-lē	nashā	hūda-chhā.
on-the-other-hand	here	famine-by	destroyed	a-becoming-am.

u h̄ye ra phau bāhu h̄ā janchhu a bh̄u a lb̄ b  
*ha ng ar sen my o o father es o go a m t I ay O*  
 p ta ma e swa g lo b m l̄ha ma n tap... k̄u mukh̄ēji  
*fa e I (ag.) I e a en of opposition-in, and Your Honour-of in-presence*  
 pāp garyē; mā phēri tapāi-kō chhōrō bhāññe māphik kō  
*sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all*  
 chhūñ-na; mā-lāi āphnā-bhāmi-garañhara-mā-kō yentā jattiki  
*I-am-not; me (acc.) your-own-wage-maker-is-of one like*  
 talyōñnu-hawas" bhani' Ani tyō nihyō-ra sphuru-bābu-thāi ēyo  
*please-to-make-equal" saying. And he having-arisen his-own-father-near came*  
 Tara tyō tār-ni hūñā-khēri tyes-kō-bābu-lē tyes-lāi  
*But he far-even a-being-while him-of-the-father (ag.) him (acc.)*  
 dakh̄yē-ra pithāyō, aui duguryē-ra tyes-lāi aōālō māñi  
*having-seen felt-compassion, and having-run him-to embrace having-struck*  
 tyes-lāi chāmā kh̄yō. Ani chhōrō-chañ-lē tyes-lāi bhanyō, 'hā-pitā,  
*him-to kiss etc. And son-the (ag.) him-to said, 'O-father,*  
 māñ-lē swarga-kō biruddha-mā, ani tapāi-kō mukh̄ēji pāp  
*I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin*  
 garyē; mā phēri tapāi-kō chhōrō bhāññe māphik-kō chhūñ-na'  
*I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not*  
 bhani. Tara bābu-chañ-lē āphnā-dās-baru-lāi bhanyō, 'chhitt-a  
*saying. But father-the (ag.) his-own-servants-to said, 'quickly-even*  
 māl lahētā nikālī iyāyō-ra tyes-lāi lagāwa, ani  
*honourable robe having-produced having-brought him-to put-ye-on, and*  
 tyes-kō-chāt-mā aūthi-ra gōrā-mā juttā lagāi dēwa, ani  
*him-of-hand-on a-rang-and feet-on shoes having-put-on give-ye, and*  
 paluwā-chañ bāchchhō iyāyō-ra māñ-ra hāññihara khai ānanda  
*fatted-the calf having-taken kuli-and as having-eaten rejoicing*  
 garū.  
 "Kina" bhanyē, yō-mērō-chhōrō māñyē-kō-thiyō.  
*let-us-make. "Why"-if-you-say (i.e., because), this-my-son dead-had,*  
 ani phēri jiyō; harāiyē-kō-thiyō, aui pāiyō' bhani. Ani tiniharū-lē  
*and again lived; been-lost-had, and was-found' saying. And they (ag.)*  
 ānanda garnu lāgyē.  
*rejoicing to-do began.*

Aba tyes-kō jēphō-chañ-chhōrō khēt-mā thiyō; aui tyes-lē  
*Now him-of elder-the-son the-field-in was; and he (ag.)*  
 ghar-kō najik āi pugdā-khēri bhājā-ra-nāch-kō sōr  
*the-house-of near having-come on-arriving-while music-and-dancing-of sound*  
 sunyō. Ani tyes-lē dās-baru-mā-kō yentā-lāi chhēu bolāyē-ra,  
*heard. And he (ag.) the-servants-in-of one (acc.) near having-called,*  
 'yō kyā hō?' bhani sōdhyē. Ani tyes-lē tyes-lāi bhanyō, 'timō  
*'this what is?' saying asked. And he (ag.) him-to said, 'thy*

bhāi āi mugyō, ani timrō bābu-lē paluwā-chaī bāchchhō  
 brother having-come arrived, and thy father (ag.) fatted-the calf  
 uāryō, "kina" bhanyē tyēs-lāi mkānau-lāi hīdai-garyē-kō phēri  
 killed, because him (acc.) in-good-health a-being-made again  
 pāyō' bhani. Tara tyō krōdhit bhayō, ani blitra jānē ichchhē  
 got' saying. But he angered became, and with him to-go wish  
 garyena; ani tyēs-kō hābu-lē hāira ayē-ra tyēs-lāi  
 made-not; and him-of the-father (ag.) outside having-come him (acc.)  
 manāñnu jāgyō Tara tyēs-lē āpñu-bābu-lāi utar  
 to-i-emonstrate-with began But he (ag.) his-own-father-to answer  
 dhi bhanyō, 'hēra, mā jetti-harālā-dēkhī timrō lāgi dānti  
 having-given said, 'see, I so-many-years-from of-you for labour  
 garda-chhu, ani timrō ājñā kalcō-i tākāñnu-ra pani  
 a-doing-am, and your command ever-even I-transgressed-not-and yet  
 timi-lē mā-lāi, mā-lē ābhā-mitrāharu-sāha ānanda garnu-kō-lāgi  
 you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for  
 kalē-i hākhā-kō pāthō diya-u-s; tara yō chaī timrō, tyō  
 ever-even a-pout-of hid gave-not; but this on-the-other-hand your, that  
 imrō jivikā bēsytharu-sāha bhalkāñu-chaī, chhōrō, jais ai āyō,  
 your living harlots-with deceiver-the, son, as-soon he-came,  
 taba timi-lē tyēs-kō-lāgi paluwā bāchchhō māyau' bhani. Ani tyēs-lē  
 then you (ag.) him-of-for fatted calf killed' saying. And he (ag.)  
 tyēs-lāi bhanyō, 'ā chhōrā, tā sādā-āi mā-sāha chhu, ani jatī  
 him-to said, 'O son, thou always-even me-with art, and whatever  
 mērō chha, sab-ai tērō hō. Tara ānanda-ra ramāhat garnu  
 mine is, all-even thine is. But rejoicing-and merriment do-do  
 achit thiyo, "kina"-bhanyē, yō tērō bhāi mārya-kō-thiyō, ani  
 proper was, because, this thy brother died-had, and  
 jiyō; ani tyō harīyē-kō-thiyō, ani pāyō' bhani.  
 lived; and he been-lost-had, and was-found' saying

## SPECIMEN II.

('Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ कोरा थिये । ती मध्ये कांकाचाहि-ले  
वावु सँग मैले पाउने थंसभाग् मलाइ दिनु होस भनि भंडा बाबुले थंस कुब्बाइ  
दियो । केहि दिन पछि निक् कांका कोराले सबै धन बटुलि ठाढ़ा पर्दस् गै  
तँहि भोजसजा गरि आफ्ना थंसभाग्को संपति सबै उडायो । संपति खर्च  
गरि सके पछि तेस् ठाजमा ठुलो अनिकाल् परि तेस्लाइ दुख् खाइ  
पर्दा तेस् देस्का थक् जना सहर्वासि मानिस् सँग गै बस्थो । त्यो  
सहर्वासिले तेस्लाइ आफ्नु खेतमा सुगर् चराउने काममा लायो । कसैले  
केहि दियेन । तेस्ले सुगर्ले खाने ठुठोले पनि आफ्नु पेट् भर्न पायेन ।  
चेतिया पछि भन लाग्यो की मेरो बाबुको प्रसस्त रोटि खान नसकि उषार्न  
पनि पाउने कतिका दर्माहादार् चाकर्हस थिये भर भोक्ने मर्दकु । म उठि  
आफ्ना बाबु छेउँ गै हे बाबा ईश्वर तपाजिसायि मैले पाप् गरें । म तपाजिको  
कोरा भनु योग्य को थव भईने । मलाइ आफ्ना दर्माहादार् नोक्न जसै  
गर्नुह्वस भनि भनूँला । भनि उठि आफ्ना बाबु छेउँ गयो । ती कोरा धेरै  
फरकै हँदामा तेस्को बाबुले देखि दया गनि उडडि गै तेस्को गर्दन्मा  
अंकमाल् गरि मुइ खायो । कोराले बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको  
सुखैजि पाप् गरें । म तपाजिको कोरा भन लोयक को कैन । तर बाबुले  
आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यस्लाइ दे । हात्मा  
औठीर गोड्मा जुत्ता पनि लाइ दे । लौ हामि खाइ पिइ सजा गरौं  
किनभने यो मेरो कोरा सहाको (०० भरेको) थियो फेरि वाँच्यो । हाराईयेको  
थियो फेरि पाईयो भनि तिनिहसले आनन्द माने ॥

तेस्को जेठा चाहि कोरा खेतमा थियो । खाइ घरको नजिक् पुग्दा  
बाजार नाचको सोर् सुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा  
तिनो भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिस्रा बाबुले

यक् भोज् गरे भनि चाक्ले तेस्लाइ भंडा ल्यो रिसाइ भित्र गयेन । तेस्को बाबु बाहिर आइ तेस्लाइ बोल्बिन्ति गयो । तेस्ले बाबुलाइ जवाब् दिथो हेर यतिका दर्खदेखि तिस्रो ठहल् गर्दकु कैले पनि तिस्रो आग्या नाचौन तैपनि तिमिले कैले पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ थोटा पाठा पनि दिथेनौ । बेखाहरु सँग बसि तिस्रो संपति खाइ दिने यो तिस्रो छोरा आफ्नै बित्तिकै तिमिले तेस्को लागि भोज् गयो । तब बाबुआहिले भन्यो हे छोरा तँ सधै मसँग कस् । मेरो जो क सबै तेरै हो । हामिले मजा गरि हर्ख गर्नु मुनासिन् क किन भने यो तेरो भाई मरेको थियो फेरि बाच्चो । हराईयेको थियो फेरि पाईयो ॥

# INDO ARYAN FAMILY

# CENTRAL GROUP

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN  
PAHĀRĪ.

## SPECIMEN II.

(Nepal Darbār, 1899.)

Kōi-yak-janā-mānis-kō <i>Certain-one-person-man-of</i>	dui <i>two</i>	chhōrā <i>sons</i>	thiyē. <i>were.</i>	Ti-madhyē <i>Them-among</i>	kāñchha- <i>younger</i>
chahi-lē babu-sāga, 'mai-lē pāunē, ansa-bhāg ma-lāi dīnu-hos,' <i>one (ag.) father-with, 'by-me to-be-got, share-portion me-to please-give,'</i>	bhani, bhandā, bābu-lē ansa chhutiyāi diyō. Kehi-dina-pacahi <i>saying, on-saying, father (ag.) share dividing gave. Some-days-after</i>	nij-kāñchhā-chhōrā-lē sab-ai-dhan batuli tārphā-pardēs gai, <i>that-younger-son (ag.) all-even-wealth collecting distant-foreign-land going,</i>	tāhi mōj-majā gari āphnā-ansa-bhāg-kō sampati sab-ai <i>there pleasure-delight doing his-own-share-portion-of property all-even</i>	urāyō. Sampati kharcha gari-sakē-pachhi tes-ṭhāū-ma <i>squandered. Property expenditure making-completed-after that-place-in</i>	thulō anikāl pari tes-lāi dukh āi pardā tes-dēs- <i>great famine happening him-to sorrow coming on-happening that-country-</i>
ka yak-janā-sahar-bāsi-mānis-sāga gai basyō Tyō sahar-bāsi-lē tes- <i>of a-person-city-dwelling-man-with going he-dwelt That city-dweller (ag.) him</i>	lai āphnu khētā-mā sugur-charānnē kām-mā lāyō. Kasai-le <i>(acc.) his-own fields-in swine-feeder business-in put. Any-one (ag)</i>	kehi diye-na. Tes-lē sugur-lā khānē dhutō-lē pan <i>anything gave-not. He (ag.) swine-by to-be-eaten husk-with a'so</i>	aphnu-pēt bharna pāye-na. Chetiyā-pachhi bhanna lāgyō ki, <i>has own-belly to-fill got-not. Sense-getting-after to-say he-began that,</i>	*merā-bābu-kō prasasta-rōti khāna na-saki ubārna pani pāun <i>'my-father-of ample-bread to-eat not-being-able to-leave-over even getters</i>	katakā-darmāhādār-chākar-haru thiyē, ma-ra bhōk-lē marda-chhū. Ma <i>many-wages-receiving-servants were, I-and hunger-by a-dying-am. I</i>
uthi āphnā-bābu-chheṭi gai, "hē bābā, Iswar-ra tapāni- <i>arising my-own-father-near going, "O father, God-and Your-Honour-</i>	mathi malē pāp garē. Ma tapāṇi-kō chhōrā bhannu yōgya kō aba <i>upon I (ag.) sin did. I Your-Honour's son to-be-said fit at-all now</i>	bhāṭ-na, ma-lāi āphnā-darmāhādār-nōkar-jast-ai garmu-hawas " <i>became-not, me (acc.) thine-own-wages-receiving-servant-like-even please-make "</i>			

bhani bhanū-lā,' bhani, uthi, āphnā-bāhu-chen gayō. Ti.  
*saying will-say,' saying, arising, his-own-father-near he-went. Thai-*  
 chhōrā dhēr-ai farakāi chhāḍā-mā tes-kō-bābu-lē dēkhi,  
*son much-even at-a-distance being-in his-father (ag.) seeing,*  
 dayā garī, daurī gai, tes-kō garden-mā aṅkamāl garī,  
*compassion making, running going, him-of neck-on embracing doing,*  
 mwāi khāyō. Chhōrā-lē bābu-lāi bhanyō, 'hē bāhā, Īśwar-ra  
*kiss ate Son (ag.) father-to said, 'O father. God-and*  
 tapāñ-kō mukhēji pāp garē, mā tapāñ-kō chhōrā bhanna  
*Your-Honour's (in-)presence sin I-did. I Your-Honour's son to-be-said*  
 layak kō chhai-na. Tara bābu-lō āphnā-chākar-lāi bhanyō, 'asal  
*fit at-all am-not. But father (ag.) his-own-servant-to said. 'good*  
 lūgā lyāi yas-lāi de, hāt-mā aṅhī-ra gūrā-mā juttō pani  
*clothes bringing this-(one)-to give hand-in rug-and legs-in shoes also*  
 lāi-dē. Lau. hāmi khāi pīi majā gavaḍ, "kina?"  
*putting-give. Lo, we eating drinking pleasure let-make; "why?"*  
 bhanē, yō mērō chhōrā maryā-kō (or marē-kō) thiyō  
*(ij') they-said (i.e. because). this my son dead was*  
 phēri bāchyō, harāiyē-kō thiyō, phēri pāiyō,' bhani, tui-haru-lē  
*again was-saved; been-lost was, again become-found,' saying. they (ag.)*  
 ānanda mānē.  
*rejoicing experienced.*

Tes-kō jēthā-chāhi-chhōrā khēt-mā thiyō. Āi qhar-kō najik  
*Him-of elder-the-son field-in was Coming house-of' near*  
 pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi dāki,  
*on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,*  
 kyā Lō P' bhani, sōhdā. 'timrō bhāi āyō kuśalananda-sahi  
*what is?' saying, on-asking, 'your brother came good-health-with*  
 nī-lāi pāyē-kō-lē timrā-bāba-lē yak bhāj garē,' bhani,  
*him got-by (i.e. because) your-father (ag.) a feast made,' saying,*  
 chākar-lē tes-lāi bhandā, tyō nsāi bhitra gaye-na.  
*servant (ag.) him-to on-saying, he being-angry inside went-not.*  
 Tes-kō bābu bāhira āi tes-lāi bōl-bhūti garyō.  
*Him-of father outside coming him-to speaking-supplication made.*  
 Tes-lē bābu-lāi jahāb diyō, 'hēra, yatikā-barkha-dēkhi timrō tahaḷ  
*He (ag.) father-to answer gave, 'see, so-many-years-from your service*  
 garda-chhu; kailhē pani timrō ōyō nāghī-na, tai-pani  
*a-doing-I-am; ever even your order I-disobeyed-not, nevertheless*  
 timi-lē kailhē pani mā-lāi āphnā-sāthi-haru-sāga majā garna-lāi  
*you (ag.) ever even me-to my-own-companions-with pleasure making-for*



yōka patha panu di e-nau Bēya h m ga a mo pa  
*one kid e en gave-not I ar e h due t g r pe y*  
 k ia -dim y t mro-c an e h n t m s-ho- g  
*eater-up this your-son on-coming a-uncle-when you (sg.) went-off-for*  
 bhōj garyau.' Taba bāhu-chāhi-lē bhauyō, 'hē chhōrā, tē  
*feast made.' Then father-the (sg.) said, 'O son, thou*  
*sadh-ai ma-sāga chhas, mērō jō chha sah-ai tēr-ai kō. Hānai-lē*  
*always-even me-with art, mine what is all-even thing-even is Us-by*  
*majā gari harkha. garnu rannāsib chha, "kinc?" bhanē vō*  
*pleasure doing rejoicing to-make proper is, "why?" (if) they-said. this*  
*tērō bhāi marē-kō thiyō, phēri hachyō; harniyē-kō thiyō. phēi*  
*thy brother dead was, again was-saved; been-lost was, again*  
*pāiyō.'*  
*became-found.'*

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Sukadēva garu henchha*, Sukadēva is doing (or did), literally, (by) Śakadēva doing is becoming. Similarly, *topāñi khēd-mā hunn hun-thyē*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[ No. 3 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATYĀ, OR EASTERN  
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्रीशुकदेव् आख्या गर्नु हुन्छ परमेश्वर् भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त  
भयेको जानि अर्को यो ग्यान् दिन ठीक् कैन भनि मायाले त्यो ग्यान् बिर्साइ दिन  
भो। बाह्रौं पछि भगवान् दुइ भाइ माता पिताका नजीक् आइ बढो नम्रताइले प्रसन्न  
गराउने भयेका कुँदा हे आमा हे बाबा भनि कीहि भन्न लाग्नु भो। तपाजि हाम्रा  
निमित्त साह्रै खेदमा हुनु हुन्थ्यो। ते पनि बाल्य पौगंड किशोर् अवस्थाको आनन्द  
हामिबाट पाउनु भयेन। हामि अभागीले पनि तपाजिहरूका नजीक् वस्न पायेनौं।  
बाबुका घर बसेको जो सुग् बालखुलाइ हुन्छ सो पनि हामिले पायेनौं। जस्तै चारै  
पुरुषार्थ दिने शरीर् उमन्न भयो जस्तै पाल्नु गरि ठुलो बनायो उन्को रिन्बाट बराबर  
सय वर्षसम्म सेवा गरे पनि रिन् चुक्ती हुन सक्नैन। जो पुत्र धनले शरीरले समर्थ भै  
आमा-बाबुलाइ आनन्द दिंदैन तेसलाइ परलोकमा आफ्नै मासु खाउँछन्॥

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, or EASTERN  
PAHĀRĪ.

## SPECIMEN III.

(From the 15th chapter of the Bhagavad Bhakti Vilāsinī.)

Śrī-Śukadēv āgyā garbu hunchha, Paramēswar-Bhagawān-lē  
(By-) Śrī-Śukadēva order making becoming-is, God-Bhagawān (ag)  
āmā-bābu-lāi gyān prōpta bhayē-kō jāni. 'ailhē yō  
mother-father (acc.) knowledge obtained become knowing, 'now this  
gyān dina thik ehui-na,' bhani, māyā-lē tyō gyōn  
knowledge to-allow right is-not,' saying, illusion-by that knowledge  
hirsāi dina bhō Wāhā-pachhi Bhagawān dui bhāi,  
causing-to-forget giving become. There-after Bhagawān the-two brothers,  
mātā-pitā-kā najik āi, barō-namī-atā-lē prasanna garāunē bhayē-kā  
mother-father-of near coming, great-humility-with satisfied makers become  
chhāḍā, 'hē ānā, hē bābā,' bhani, kēhi bhanna lāgu  
on-being, 'O mother, O father,' having-said, something to-say beginning  
bhō 'Tapāñi hāmā-nimitta sārī-ai-khēd-mā hunu  
became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being  
hun-thyō. Tai-pam bāya-paṅgamā-kīśor-ibasthā-kō ānanda hāmi-bāra  
becoming-was Nevertheless infancy-boyhood-youth-condition-of joy us-from  
pāma bhayē-na. Hāmi-abhāgi-lē pam tapāñi-hau-kā najik  
getting became-not. We-luckless (ag.) moreover Your-Honours-of near  
basna pāyēnā. Bābu-kā ghar basē-kō jō sukhi  
to-dwell got-not. Father-of in-house one-who-has-dwell what happiness  
bālakh-lāi hunchha, sō pani hāmi-lē pāyēnā. Jas-lē chār-ai  
a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four  
purushārtha dinē, śarīr utpanna garyō, jas-lē pālan gari  
human-objects giver, body produced made. who (ag.) cherishing having-made  
thulō barāyō, un-kō rin-bāṭa barōbar say-barkha-samma sēwā  
big made, them-of debt-from continually hundred-year-as-far-as service  
garē, pani rin-chukti hūna saktai-na. Jō putra dhan-lē,  
he-may-do, but debt-payment to-be is-able-not. What son wealth-with,  
śarīr-lē, samārtha bhāi, āmā-bābā-lāi ānanda dīdai-na, tes-lāi  
body-with, able being, mother-father-to joy gives-not, that-for  
paralōk-mā āphu-ai māsu khwāñchhan  
other-world-in his-own-even flesh they-will-cause-to-eat.

## FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśwara Bhagawān (i.e. Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. 'O Mother, O Father,' said they, 'for our sakes you have suffered hard affliction; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.'

---

The following specimen is the preface of the Khas-kurā translation of the Butāl Pachisi. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyā*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yā* or *ā*. Thus, in the first examples we have *thiyā*, *dhā*, *thī*, *gariyā*, *garā*, *thē* (for *thiyā*), *dhē*, *garā*, *dhā*, *khayā*. These well illustrate the remarks on the pronunciation of these sounds on page 23.

No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATHIYĀ, OR EASTERN  
PAHĀRĪ

### SPECIMEN IV.

*Preface to the Butāl Pachisi.*)

धारा-नगर नाम् गरिको येक् शहर थियो । तहाँका राजा मन्वर्द-सेन् थिये । तिनका चार रानी छ होरा भये । येक् से येक् आम्कार थिये । तिनका ठाऊँमा सङ्ग नाम् गरिका राजा भये । तिनलाई तिनका भाइ विक्रमा-जित्ले मारि तेस् जनाको राज्य लिने-र राज्य गरे । कोहि बखत्मा विक्रमा-जित्ले आफ्ना भाई भर्तृहरौलाइ राज्य दी आफ्ना जंगलमा गये । भर्तृहरौ नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मणले चमृत्को फल् ल्याइ दिये । राजाले ति ब्राह्मणलाई धन्-दौलत दि बिदा गरे । त्यो चमृत् फल् राजाले रानीलाई दिये । रानीले आफ्नु धरौ उपपति कोत्वाल्लाई दिई । कोत्वाल्ले त्यो फल् बेसालाइ दियो । बेसाले राजालाइ दीई । राजाले वडा आश्चर्य भनि त्यो फल लि आफ्ने खाये । त्यै स्त्री चरित्र वैराग्यले राज्य छोडि जोगी भये ॥

राज्य मुन्य देखि इन्द्रले येक् रक्वाला खटाये । त्यो रक्वाला राज्यको खवर्दारी गर्छ्यो । राज्य मुन्य क भनि खवर पाइ राजा विक्रमाजित् आयो । तहाँ राज्यको रक्वाला देव सँग राजाको कुसी पयो । हे राजा म तिमिलाइ काल् देखि वचाऊँकु । पैल्ले येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थिये । ति येक् दिन् जंगल् गये । तहाँ येक् जोगी रुखमा तल् तिर टाउको माथि तिर खुट्टा गरि भुँडौँको देखि राजा आफ्ना दुवार्मा आयो-र भन्न लागि जो त्यो जोगीलाई जाइ ल्याउला त्यो

लाख रुपया पाउला भनि राजाले उर्दी दिये । येक् बेखाले स ति जोगीलाइ ल्याऊँकु भनि राजा सँग विनि गरि गै जोगीलाइ हलुवा मुखमा चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्के । हलुवाको तेजले-र बेखाको हावभावले जोगीलाइ कामको इच्छा भयो । बेखाका साथ जोगी चैन् गर्न लागे । देव-वसात् बेखालाइ गर्भ रह्यो । दम् मैनामा छोरो जन्म्यो । जब छोरो पाँच छ मैनाको भयो तब येक् दिन् बेखाले भनौ हे मुनौ जी धेरै मुख भोग् गयो । अब तीर्थजात्रा जाउ भनि मुनिले छोरा काँधमा बोक्न-र बेखाका साथ तीर्थजात्रा गर्न गये । घुमाइ फिराइ बेखाले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेको रहेक भनि जानि छोरालाइ तिहीं मारि जोगी फिरे गै तपस्या गरि आफ्नु जोग् कसाये ॥

हे महाराज् धेरै कहाँतक् विनि गरूँ । येक् कालमा तौन् जनाको जन्म भै रहेछ । येक् तेली येक् कुमाल येक् हुजूर । इन्मा दुइलाइ जो मार्क सो चक्रवर्ति हुन्छ । कुमालेले तेलीलाइ माखी आफ्नु जोगीको रूप लि रहेछ । सो हुजूरलाइ मार्न खोउछ । हुजूरले चतुरो भै लै जोगीलाइ मार्नु भनि अर्ति दियो ॥

राजाले लै जोगीको साथ रहि बेतालका कुत्तिले जोगीलाइ मारि निस्क-  
टक् राज्य गरि राजाधिराज् विक्रमाजित् रह्दा भये ॥

## INDO ARYAN FAMILY

## CENTRAL GROUP

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN  
PAHĀRĪ.

## SPECIMEN IV.

(Preface to the *Baltāl Panchāsi*.)

Dhārā-nagar	nām	garē-kō	yek	śahar	thiyō.	Tahā-kā	rāja
<i>Dhārī-nagara</i>	<i>name</i>	<i>made</i>	<i>a</i>	<i>city</i>	<i>was.</i>	<i>There-of</i>	<i>king</i>
Gandharva-sēn	thiyē.	Tin-kā	chār	rānī	ohha	ohhōrā	bhayā.
<i>Gandharva-sēna</i>	<i>was.</i>	<i>Him-of</i>	<i>four</i>	<i>queens</i>	<i>etc</i>	<i>sons</i>	<i>become.</i>
śē	yek	jānkār	thiyē.	Tin-kā	thāñ-mā	Sānkha	nām
<i>than</i>	<i>one</i>	<i>learned</i>	<i>was.</i>	<i>Him-of</i>	<i>place-in</i>	<i>Sānkha</i>	<i>name</i>
bhayē.	Tin-lāi	tin-kā	bhāi	Bikramājīt-lē		māri,	
<i>became.</i>	<i>Him (acc.)</i>	<i>his</i>	<i>brother</i>	<i>Vikramāditya (ag.)</i>		<i>having-killed,</i>	
tes-jagā-kō	rājya	liyē-ra	rājya	garē.	Kōhi-bakhat-mā		
<i>that-place-of</i>	<i>kingdom</i>	<i>took-and</i>	<i>ruling</i>	<i>did.</i>	<i>Some-time-in</i>		
Bikramājīt-lē	āphnā-bhāi-Bhartṛhari-lāi		rājya	dī.	āphu		
<i>Vikramāditya (ag.)</i>	<i>his-own-brother-Bhartṛhari-to</i>		<i>kingdom</i>	<i>giving,</i>	<i>himself</i>		
jaṅgal-mā	gayē.	Bhartṛhari	niti-pūrbak	rājya	gar-thē.	Kōhi-bakhat-mā	
<i>forest-in</i>	<i>went.</i>	<i>Bhartṛhari</i>	<i>prudence-with</i>	<i>ruling</i>	<i>did.</i>	<i>Some-time-in</i>	
rājā-lāi	yek	brāhmaṇ-lē	amrit-kō	phal	lyāi	diyē.	
<i>the-king-to</i>	<i>a</i>	<i>Brāhman (ag.)</i>	<i>ambrosia-of</i>	<i>fruit</i>	<i>bringing</i>	<i>gave.</i>	
Rājā-lē	ti-brāhmaṇ-lāi	dhana-daulath	dī	bidā	garē.		
<i>The-king (ag.)</i>	<i>that-Brāhman-to</i>	<i>wealth-riches</i>	<i>giving</i>	<i>leave-to-her</i>	<i>made.</i>		
Tyō-amrit-phal	rājā-lē	rānī-lāi	diyē.	Rānī-lē			
<i>That-ambrosia-fruit</i>	<i>the-king (ag.)</i>	<i>the-queen-to</i>	<i>gave.</i>	<i>The-queen (ag.)</i>			
āphna-pyāñō-upapati-kōtwāl-lāi	dī.	Kōtwāl-lē	tyō				
<i>her-own-dear-paramour-chief-of-police-to</i>	<i>gave.</i>	<i>The-chief-of-police (ag.)</i>	<i>that</i>				
phal	bēsyā-lāi	diyō.	Bēsyā-lē	rājā-lāi	dī.		
<i>fruit</i>	<i>a-courtesan-to</i>	<i>gave.</i>	<i>The-courtesan (ag.)</i>	<i>the-king-to</i>	<i>gave.</i>		
Rājā-lē	barō	āścharya	māni,	tyō	phal	li	āphai
<i>The-king (ag.)</i>	<i>much</i>	<i>surprise</i>	<i>experiencing,</i>	<i>that</i>	<i>fruit</i>	<i>taking</i>	<i>himself</i>
Tyai-stā-choritra-bairāgya-lē	rājya	chhōpi	jōgi	bhayē.			
<i>That-very-vice-conduct-disgust-from</i>	<i>kingdom</i>	<i>abandoning</i>	<i>ascetic</i>	<i>became.</i>			
Rājya	sunnya	dēkhi,	Indra-lē	yek	rakh-wālā	khatāyē.	Tyōl
<i>Kingdom</i>	<i>empty</i>	<i>seeing,</i>	<i>Indra (ag.)</i>	<i>a</i>	<i>guardian</i>	<i>appointed.</i>	<i>That</i>
rakh-wālā	rājya-kō	khābardāri	gar-thyō.	'Rājya	sunnya	chha,'	
<i>guardian</i>	<i>kingdom-of</i>	<i>watch</i>	<i>made.</i>	<i>'Kingdom</i>	<i>empty</i>	<i>is,'</i>	

bhani, khabar pāi, rājā Bikramājīti āyē. Tyahā rājya-kō  
*saying, news getting, king Vikramāditya came. There kingdom*  
 rakh-wālā-dēr-sāga rājā-kō kusti paryō. 'Hē rājā. ma timi-lāi  
*guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)*  
 kāl-dēkhi bachāñ-ohhu Pahlē yek kathā sun.  
*death-from will-save. First a story hear*

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek din jangal  
*'This-kingdom-in Chandrabhānu king was. He one day forest*  
 gayē. Tahñ yek jōgi rukh-mō tal-tira tākō, mūthi-tira khutā  
*went. There an ascetic tree-on below-towards head, up-towards feet*  
 gari, jhūñḍiyē-kō dēkhi, rājā āphnā-darbār-mā āyē-in bhauna  
*making, hanged seeing, the-king his-own-court-in came-and to-see*  
 lāgō, "jō tyō jōgi-lai nāhā lyāulā, tyō lākḥ  
*began, "who that ascetic (acc.) here will-bring, he hundred-thousand*  
 rupayā pāulā," bhani, rājā-lē urdi diyē. Yek-bēsyā-lē,  
*rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),*  
 "ma ti-jōgi-lai lyāñ-ohhu." bhani, rājā-sāga binti gari,  
*"I that-ascetic (acc.) will-bring," saying, the-king-to request making,*  
 gai, jōgi-lai halwā mukh-mō chātāuna lāgī. Halwā-kō  
*going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began Sweetmeat-of*  
 swād pāi, jōgi sadhai halwā-mā palkē.  
*taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.*

Halwā-kō tēj-lē-ra bēsyā-kō hāv-bhāv-lē jōgi-lai  
*Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to*  
 Kām-kō ichēbhā bhayō. Bēsyā-kā sāth jōgi chain garna  
*Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make*  
 lāgō. Dair-basūt bēsyā-lai gaubha rahyō. Das-mainhā-mā  
*began. Fate-owing-to the-courtesan-to pregnancy become. Ten-months-in*  
 ehḥōrō jāmyō. Jaba ehḥōrō pāch-chha-mainhā-kō bhayō, taba yek  
*a-son was-born. When the-son five-six-months-of become, then one*  
 din bēsyā-lē bhani, "hē muni-jī, dhērāi sukh-bhōg  
*day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure*  
 garyau. Aba tirtha-jātrā jāu," bhani, muni-lē ehḥōrā kādā-mā  
*you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on*  
 bokē-ra bēsyā-kā sāth tirtha-jātrā garna gayō. "Ghumā  
*carried-and courtesan-of with pilgrimage-going to-do went. "Twisting*  
 phirai bēsyā-jē rājā-lai āphnū kurā-mātrā dekhā parikṣā  
*turning the-courtesan (ag.) king-to her-own business-only showing test*  
 garō-kō ruhō-chha," bhani, jāni, ehḥōrā-lai tihī mānī,  
*made has," saying, recognizing, the-son (acc.) there-even killing,*  
 jōgi phiri gai, tapasyā gari. āphnū jōg kamāyō.  
*the-ascetic turning going, austerity doing, his-own asceticism completed.*



He	maharaj	h ra	kabā-ah	b t	
	king	uc	who ap-	cy es a o	y I n e?
Y k k ma	tin ana-k	ja m	ha n	u	e
<i>One-t-ma-</i>	<i>three-persons-o-</i>	<i>birth</i>	<i>take-purva-as.</i>	<i>one</i>	<i>as-ost-man.</i>
kamālē.	yek	hujār.	In-mā	dui-lāi	jō
<i>a potter,</i>	<i>one</i>	<i>Your-Honour.</i>	<i>Them-in</i>	<i>two (acc.)</i>	<i>who</i>
	chakrabati	hun-chha	Kumāl-lē	tēli-lāi	māy
<i>universal-socereign</i>	<i>will-become.</i>	<i>The-potter (ag.)</i>	<i>the-silman (acc.)</i>	<i>little</i>	
sphu	jōgi-kō	rūp	li-rahé-chha.	Sō	hujūi-lāi
<i>he-himself</i>	<i>ascetic-of</i>	<i>form</i>	<i>take-his.</i>	<i>He</i>	<i>Your-Honour (acc.)</i>
khoj-chha.	Hujār-lē	chaturō	bhai,	tyai-jōgi-lāi	
<i>is-seeking.</i>	<i>Your-Honour-by</i>	<i>alert</i>	<i>becoming.</i>	<i>that-very-ascetic</i>	<i>so</i>
māru,	bhani.	arti	diyō.		
<i>he is-to-be-killed,</i>	<i>saying,</i>	<i>instruction</i>	<i>he-gave.</i>		
Rājā-lē	tyai-jōgi-kō	sāth	rahi,	hātāl-kā	jukti-le
<i>The-king (ag.)</i>	<i>that-very-ascetic-of</i>	<i>with</i>	<i>remaining,</i>	<i>the-goblin-of</i>	<i>deceit by</i>
jōgi-lāi	māri,	niskantak	rāja	gari,	rājādhiyaj
<i>the ascetic (acc.)</i>	<i>killing.</i>	<i>thornless</i>	<i>kingdom</i>	<i>making,</i>	<i>King-of-Kings</i>
Bikramājīt	rāhdā	bhayē.			
<i>Vikramāditya</i>	<i>remaining</i>	<i>became.</i>			

## FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharva sena. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śankha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhartrihari, and went off to the wilds (to be a devotee). Bhartrihari governed wisely and one day a Brāhman came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhman, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhartrihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, 'O king, I will save your life. First hear this story

Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgi, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lākā* of rupees to any one who should bring the jōgi to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coquettish Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, "Sir Saint, you have been very happy here. Now you should go on a pilgrimage." So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

Your Majesty to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgi. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.' So saying the guardian spirit vanished.

The king stayed with that very jōgi, and by means of a cunning trick suggested by a *bātāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

---

NOTE.—The Khas-kutā version is extremely condensed, and in order to make the story clear, extracts from the full Hindi version have been inserted between marks of parentheses.

## PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1837. No other specimens of this dialect have been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

**Pronunciation.**—This is apparently much as in standard Khas-kurā. In the word *nikāki* for *nikusi*, there has been a metathesis of *r* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumamū.

**Declension.**—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindi forms, such as *nupharā-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhitarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *bari*, governing the genitive, as in *us-kō bari*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlana*, to say, is always treated as transitive. The genitive postposition, *kō*, is invariable, as in *ēka mānasa-kō dō gadēlō thiyō*.

**Pronouns.**—We have *mā*, I; ag. *mā-nā*; *mā-ana*, to me; *mērō*, my; *kum*, we; *kānē-kū*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *iyā* and (?) *ē*, this; *a*, he, that; *ola*, he or us; *vi*, they (a Kumamū form); obl. *un*; *apanō*, own; *jō*, obl. sing. *jis*, who; *kjo*, what? *kōi*, any one; *koti*, how many? *kina* (Khas-kurā *kina bhanye*), because.

**Verbs.**—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pacēti*, after making. So many other similar forms.

Oblique present participle: *bōndō-ē*, immediately on becoming; *rōhadō*, while remaining; *kānādō kīnakānō*, as he approached (the house).

Conjunctive participle: *garō-kano*, having made, and many others.

Old Present and Imperative: *garā*, I may make (rejoicing); *dēn*, give; *gura*, make; *pairās*, clothe; *hērō*, see! *mārō*, slay ye.

The future adds a *sa* to the Khas-kurā form, as in *biakūlōsa*, I will go; *bōlūlōsa* (? *bōlūlōsa*), I will say; *bōlūlōsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *boiyō*, he said. There are one or two doubtful forms, such as *bhāriyā*, he approached (the house); *mā-nē faholā* (few) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *nacūdō-hū*, I am dying; *rōhadō-hō*, thou remainest; *bōndō-hō*, it is becoming; *pacūdō-hō*, they are getting; *jāyō-hō*, he has lived, *milō-hō*, he has been found; *harōyō-thi ē*, he had been lost; *siyō-thyō*, he had died.

[No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLI, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN  
PAHĀṢĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला छ्या । अरु उन्को सातुने आपनो बुवाअन बोल्थो ए बुवा धनको जा चिरा मेरो अंशम हाँदीको उ मंअन देउ । उस्को पछी उस्ने उन्को बरौ धनको चिरा गथ्यो । उ पछी ठेरै दिन न हींदैई सातु गदेला आपनो समैअन बटोर गरिकन दूरदेशम तनक्की अरु उहाँ रंडी-वाजौम आपनो धनअन खरच गथ्यो । अरु समैअन खरच गरने पछी ठूलो अनिकाल उ देशम भई अरु उ लाचारिम पछरने लाग्यो । उस्को कौ उ तनक्किकन उम् देशको एक प्रजाको नेरे रछ्यो अरु उस्ने बंदोलींको चरानेको बरौ उअन गरहाम पठायो । अरु उ बंदोलींको बिचनेको खुदिसित आपनो मुंडि भरने चाछ्यो बाकि कोई मानसने उअन न दियो । होशम हिरकि-कन उस्ने बोल्थो मेरो बुवाको कति नफर परचुर अरु उस्सिय जेसादा रोटली पावदेह्यो अरु मं भुकसित मरदोहं । मं उठिकन आपनो बुवाको नेरे तनकुलास अरु उस्अन धोलुलास ए बुवा मं सरगको विबलांटीम अरु मेरो सासु तकसिर गथ्यो । अरु अवैसित तेरो गदेला नावजदि होने लायक न हुं मंअन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो बुवाको नेरे हिरक्यो अरु उ ठेरै टाढा रंहदे उस्को बुवाने उस्अन छेछ्यो अरु दया गथ्यो अरु तनक्किकन उस्को छोक्रो अंठ्यायो अरु उन्अन चुम्यो । अरु गदेलाने उअन बोल्थो ए बुवा मं सरगको विबलांटीम अरु तेरो सासु तकसिर गथ्यो अरु अवैसित तेरो गदेला नावजदि होने लायक न हु । बाकि बुवा नफरीअन बोल्थो समैसित निक्को पोशाक लाइकन उअन पैराव् अरु उस्को हुंउलुम मुंडा अरु उस्को खुट्टीम लतडा पैराव् । अरु मोटो बाकुरअन लिक्न मारो अरु हामि बिचिकन खोश होउंलास । किन इय मेरो गदेला सिजिकन जियो हो उ हरायो थ्यो अरु फेरि भिल्यो हो अरु उइ आनन्द गरने लाग्यो ॥

अरु उस्को जेठा गदेला गरहाम ध्यो अरु हिरकदे हिरकदे उ खोपरो-  
को नेरे मेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन  
उस्ने पुछ्यो कि बूध क्या हो । उस्ने उअन बोल्थो तेरो ए भाइ हिरक्यो  
अरु तेरो बुवाने मोटो बाङ्गरअन माख्यो किन उस्अन निको दशाम पायो ।  
अरु उ रिसायो ध्यो अरु भीतरे तनकने न चाछ्यो । उस्सित उस्को बुवाने  
निसकिकन उस्अन विनति गथ्यो । उस्ने जवाब दिउन आपनो बुवाअन  
बोल्थो हेरो मने एतौ वरष तेरी टहल गरी अरु तेरी आज्ञा कर्म न लांथ्यो  
बाकि तने कर्म मंअन एक चंगडा दौ न दियो कि मं आपनो गंथीको संघ  
खुशी गर्ह । बाकि तेरो जिस् गदेखाने पतरिथीको संघ रहिकन तेरो समै  
धन खरच गथ्यो तने उस्को हिरकनेम उस्को बरी मोटो बाङ्गरअन  
माख्यो । उस्ने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रंछदोहो अरु मेरो  
समै चित्रीं तेरो ही । हमिको खुशी अरु आनन्द गरना प्रसीजन हो किन  
तेरो एभाइ सिर्ज्याथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मिल्थोहो ॥

[No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN  
PAHĀRĪ.

(PĀLPĀ DIALECT.)

## TRANSLITERATION AND TRANSLATION.

(Serampore, 1897.)

Ēku-mānasa-kō dō gadēlā thiyā. Aru un-kō sānu-nē āpanō  
*One-mar-of two sons were. And them-of the-younger (ag.) his-own*  
 bubā-ana bōlyō, 'ē bubā, dhana-kō jō chirā mērō-ausa-ma bōndō-hō  
*father-to said. 'O father, wealth-of what division my-share-in becoming is,*  
*u mā-ana den.' Us-kō pachhī us-nē un-kō bari dhana-kō chirā*  
*that me-to give.' That-of after he (ag.) them-of for wealth-of division*  
 garyō. U-pachhī dhērai dīna u hōndē-i sānu-gadēlā  
*made. That-after many days not on-being-even the-younger-son*  
 āpanō-sabbhai-ana batōra garī-kann dūra-dēsa-ma tanakyō, aru ulī  
*his-own-all (acc.) collection made-having far-country-in went, and there*  
 ranḍibāji ma āpanō-dhana-ana kharacha garyō. Aru sabbhai-ana  
*harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)*  
 kharacha garanō pachhī thālō-anikūla u-dēsa-ma bhāi, aru u  
*expenditure on-making after great-famine that-country-in became, and he*  
 lōchārī-ma pachharanē lagyō. Us-kō pachhī u tanaki-kan  
*helplessness-in to-fall-backwards began. That-of after he gone-having*  
 us-dēsa-kō ēka-prajā-kō nērē rahyō, aru us-nō bandōlō-kō  
*that-country-of one-cultivator-of near remained, and he (ag.) some-of*  
 charānē-kō bari u-ana garabā-ma pothāyō. Aru u bandōlō-kō (sic)  
*feeding-of for him field-in sent. And he swine-of*  
 ghīchanē-kō khudi-sita āpanō bhunḍi bharanē chāhyō, bāki kōi-mānasa-nē  
*eating-of joy-with his-own belly to-fill wished, but any-man (ag.)*  
 u-ana na diyō. Hōsa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō  
*him-to not gave. Sense-in come-having he (ag.) said. 'my-father-of*  
 kati-naphara parachura aru us-siya jēyādā rōṭalō pāwadō-hō, aru mā  
*how-many-servants abundant and that-than more bread getting-are, and I*  
 bhuka-sita maradō-lū. Mā uṭhī-kana āpanō-bubā-kō nērē tanakūlāsa  
*hunger-by dying-am. I arisen-having my-own-father-of near will-go*  
 aru us-ana bōlūāsa, 'ē bubā, mā saraga-kō bibalāntō-ma aru tērō  
*and him-to I-will-say, 'O father, I heaven-of opposition-in and of-the*  
 sunu takusira garyō, aru awai-sita tērō gadēlā nāwajadi hōnē lāyaka  
*before faults did, and now-from thy son named to-become fit*

na lū Mā-ana tērō ēka-naphara-kō ēsatō gara." "Aru u nūh-jama  
*not I-am. Me thy one-servant-of like make."* And he arise-having  
 āpanō-bubā-kō nērē huakyō, aru u ghēra tādā rāhadō us-kō  
*his-own-father-of near come, and he very far in-remaining him-of*  
 bubā-nē us-ana hēryō, aru dayā garyō, aru tunaki-kano us-kō  
*the-father (ag.) him sow, and compassion made, and gone-having him-of*  
 ghōkarō āthyāyō, aru un-ana chumyō. Aru gadēli-nē u-ana bōlyō, 'ē  
*wind-pipe seized, and him kissed. And the-son (ag.) him-to said, 'O*  
 bubā, mā saraga-kō bibalantō-ma aru tērō sāma takasira garyō, aru  
*father, I heaven-of opposition-in and of-thee before faults did, and*  
 awei-sira tērō gadēli nawayadi hōnē lōk na hū' Bāki bubā  
*now-from thy son named to-be fit not I-am.'* But the-father  
 napharō-ana bōlyō, 'sabhai-sita nikō pōśaka lāi-kana u-ana pariāw;  
*servants-to said, 'all-than good vestments brought-having him-to clothe;*  
 aru us-kō dandalu-ma mundrō, aru us-kō khutō-ma laladā pairāw; aru  
*and him-of wrist-on ring, and him-of feet-on shoes clothe; and*  
 mōtō bāchhura-ana li-kana mārō, aru hami ghōchi-kana khōśa  
*the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing*  
 hōdāśa. Kina iya mērō gadēli siji-kana jiyō-hō; u harāyō-thyō  
*will-become. Why? this my son died-having lived-has; he lost-was,*  
 aru phēri mityō-hō.' Aru u ānanda garauō lāgyā.  
*and again got-is. And they joy to-do began.*

Aru us-kō pōhā-gadēli garahā-ma thyō, aru hīnakadē hīrakadē u  
*And him-of elder-son field-in was, and in-coming in-coming he*  
 khōparō-kō uērē bhēriyā, aru bājā aru nācha sunyō Aru  
*house-of near approached, and music and dancing heard. And*  
 ēka-naphara-ana dāki-kana us-nē puchhyō ki, 'iya kyā hō?' Us-nō  
*one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)*  
 u-ana bōlyō, 'tērō ē-bhāi hīrakyō, aru tērō bubā-nē mōtō-  
*him-to said, 'thy (?) this-brother come, and thy father (ag.) the-fat-*  
 bāchhura-ana mārō, kina us-ana nikō-dsā-ma pūyō.' Aru u  
*calf (acc.) slew, because him good-condition-in he-found.'* And he  
 risāyō-thyō aru bhitarē tanakanē na 'chūbyō. Us-sita us-kō  
*angered-was and in-inside to-go not wished. That-from him-of*  
 bubā-nē nisaki-kana us-ana vinati garyō. Us-nō jawāb  
*the-father (ag.) emergent-having him-to supplication made. He (ag.) answer*  
 di-kana āpanō-bubā-ana bōlyō, 'hērō, mā-nē ētō-barakha tērō talala  
*given-having his-own-father-to said. 'see, I (ag.) so-many-years thy service*  
 garī, aru tērō āgyā kabhai na lāghyō; bāki tē-nē kabhai mā-ana  
*did, and thy command ever not transgressed; but thou (ag.) ever me-to*  
 ēka-chēgādā-bi na diyō ki mā āpanō-gāyō-kō sangha khaśt  
*one-kid-even not gavest that I my-own-friends-of with rejoicing*

garū. Baki tērō jis-gadēlā-nē pataiyō-kō saṅgha rahi-kann tērō  
*may-make. But thy what-son (ag.) have'st-of with remained-having thy*  
 sabhai dhana kharacha garyō, tā-nē us-kō hirakauō-ma us-kō harī  
*all wealth expenditure made, thou (ag.) him-of coming-on him-of for*  
 mōtō-bāchhura-ana mūryō.' Us-nē u-ana bōlyō, 'ē gadēlā, tā sadai  
*the-fut-calf (acc.) killedst.' He (ag.) him-to said, 'O son, thou always*  
 mērō nērā rāhadō-hō, aru mērō sabhai chijō tērō hō. Hāmī-kō  
*of-me now remaining-art, and mine all things thine are. Us-of*

khuṣī aru ānanda gārnī prayōjana hō, kina tērō ē-bhāi  
*rejoicing and joy to-make necessary is, because thy (?)this-brother*  
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō  
*dead-was, and living becoming-is; he lost-was, and got-is.'*



LIST OF STANDARD WORDS AND SENTENCES IN  
KHAS-KURĀ OR NAIPĀLĪ.

## LIST OF STAN

English.	Khas-kurā or Napa
1. One . . . . .	Ek(-warā), rok, yak, yēnt aṛja
2. Two . . . . .	Ḍul(-watā)
3. Three . . . . .	Tin(-watā)
4. Four . . . . .	Onār(-wau)
5. Five . . . . .	Pāch(-waṭā)
6. Six . . . . .	Chha(-waṭā)
7. Seven . . . . .	Sāt(-watā)
8. Eight . . . . .	Āṭh(-watā)
9. Nine . . . . .	Nau(-watā)
10. Ten . . . . .	Das(-wata)
11. Twenty . . . . .	Bis(-waṭā)
12. Fifty . . . . .	Pachās(-waṭā)
13. Hundred . . . . .	Saś(-waṭā)
14. I . . . . .	Ma, mā
15. Of me . . . . .	Mēo
16. Mine . . . . .	Mēn
17. We . . . . .	Hāmi, hāmi-haru
18. Of us . . . . .	Hāro
19. One . . . . .	Hāro
20. Thou . . . . .	Tā
21. Of thee . . . . .	Tērō
22. Thine . . . . .	Tērō
23. You . . . . .	Tāmi, tami-haru
24. Of you . . . . .	Tīrō
25. Your . . . . .	Tīrō

## SENTENCES IN EASTERN PAHAR

Dibowār (Hodgson),	Kuswār (Hodgson),	English
Ēk . . . . .	Ēk . . . . .	1 One.
Dwī . . . . .	Dwī . . . . .	2 Two.
Tin . . . . .	Tin . . . . .	3 Three.
Chir <sup>1</sup> . . . . .	Chā . . . . .	4 Four.
Pānch . . . . .	Pānch . . . . .	5 Five.
Chah . . . . .	Chāh . . . . .	6 Six.
Sāt . . . . .	Sāt . . . . .	7 Seven.
Āth <sup>1</sup> . . . . .	Āth <sup>1</sup> . . . . .	8 Eight.
Nā . . . . .	Nā-n . . . . .	9 Nine.
Das . . . . .	Das . . . . .	10 Ten.
Bis . . . . .	Bis . . . . .	11 Twenty.
Pachās . . . . .	Pachās . . . . .	12 Fifty.
So . . . . .	Soz . . . . .	13 Hundred.
Māi . . . . .	Mā-la . . . . .	14 I.
Mō-sa . . . . .	Mā-ha-pā, or -in; bāh-in, my father.	15. Of me.
.....	.....	16 Mine.
Hami . . . . .	Hā-mi . . . . .	17 We.
Hām-rāi . . . . .	Hāmāra . . . . .	18. Of us.
.....	.....	19. Our.
Ti-i . . . . .	Tā-la . . . . .	20 Thou.
Tō-ra . . . . .	Tu-ha-nā, or -ir, bāh-ir, thy father.	21. Of thee.
.....	.....	22 Thine.
Tō-ho . . . . .	Tā-mi . . . . .	23. You.
.....	Tāmāra . . . . .	24. Of you.
.....	.....	25. Your.

26. He	Tyō, a	Ū
27. Of him	Tes-kō, us-kō	Ū-ker
28. His	Tes-kō, us-kō	.....
29. They	Tini-haru, uni-haru	Ū-yā
30. Of them	Tini-haru-kō, uni-haru-kō	Ū-ker
31. Their	Tini-haru-kō, uni-haru-kō	.....
32. Hand	Hat	Hat
33. Foot	Godā, pā	God
34. Nose	Nā	.....
35. Eye	Ākhā, ākō	Ākhi
36. Mouth	Mah	Mā-hā
37. Tooth	Dēt	Dant
38. Ear	Kā	Kā
39. Hair	Ratī (hair of body), kōs (of head).	Rat
40. Head	Tauko, sir	Mād
41. Tongue	Jibhō, jibhō	.....
42. Belly	Pēt, bhāpi	.....
43. Back	Pit, pībī, pīphā	.....
44. Iron	Phalām	Phalām
45. Gold	Sā	.....
46. Silver	Chāh	.....
47. Father	Bābā, hā	Bābā
48. Mother	Āmā	Ū-yā
49. Brother	Bhāl (younger), dāyā (elder).	.....
50. Sister	Bahī, bahī (younger), dīdī (elder).	.....
51. Man	Māds, mānhkē	Mā nū
52. Woman	Āmāi, chā	.....

I

II

2

V

27. Of him.

28. His.

U-bo . . . . . 29. They.

Wai-ko . . . . . 30. Of them.

31. Their.

Hath . . . . . 32. Hand.

God . . . . . 33. Foot.

34. Nose.

Ankhu . . . . . 35. Eye.

Mu-hi . . . . . 36. Mouth

Dant . . . . . 37. Tooth

Kan . . . . . 38. Ear.

Bai . . . . . 39. Hair.

Mu-dek . . . . . 40. Head.

41. Tongue.

42. Belly

43. Back

Phalam . . . . . 44. Iron.

45. Gold.

46. Silver.

Babai . . . . . 47. Father.

Am-bai . . . . . 48. Mother.

49. Brother.

50. Sister.

Mā-nus . . . . . 51. Man.

52. Woman.

53. Wife . . . . .	Swāmi . . . . .
54. Child . . . . .	Bālakh . . . . .
55. Son . . . . .	Chharō . . . . .
56. Daughter . . . . .	Chhārī . . . . .
57. Slave . . . . .	Kamārā, kamārō . . . . .
58. Cultivator . . . . .	Khānt, khetivāl . . . . .
59. Shepherd . . . . .	Gaghākh . . . . .
60. God . . . . .	Bhagawān, Iswar . . . . .
61. Devil . . . . .	Bhū, rālas . . . . .
62. Sun . . . . .	Surjē, surj, ghām . . . . .
63. Moon . . . . .	Chandramā, jām . . . . .
64. Star . . . . .	Tārā, tarō . . . . .
65. Fire . . . . .	Āgō . . . . .
66. Water . . . . .	Pañi . . . . .
67. House . . . . .	Ghar . . . . .
68. Horse . . . . .	Ghōḍō, ghōḍā . . . . .
69. Cow . . . . .	Gāi . . . . .
70. Dog . . . . .	Kakur . . . . .
71. Cat . . . . .	Birāḍ . . . . .
72. Cock . . . . .	Bhalyā, kakharō . . . . .
73. Duck . . . . .	Hāḍ . . . . .
74. Ass . . . . .	Gadhō . . . . .
75. Camel . . . . .	Ūth . . . . .
76. Bird . . . . .	Charā, charō . . . . .
77. Go . . . . .	Jā . . . . .
78. Bat . . . . .	Khā . . . . .
79. Sit . . . . .	Bas . . . . .

.....	.....	53. Wife.
.....	.....	54. Child.
.....	.....	55. Son.
.....	.....	56. Daughter.
.....	.....	57. Slave
.....	.....	58. Cultivator.
.....	.....	59. Shepherd.
.....	.....	60. God.
.....	.....	61. Devil.
Gā-mā . . . . .	Sīnāy . . . . .	62. Sun.
Jyān . . . . .	Jān . . . . .	63. Moon.
Tā-rā . . . . .	Tā-rā . . . . .	64. Star.
Agi . . . . .	Āghī . . . . .	65. Fire.
Kyū . . . . .	Pānī . . . . .	66. Water.
Ghar . . . . .	Ghara . . . . .	67. House.
Ghara . . . . .	Ghara . . . . .	68. Horse.
Gai . . . . .	Gai . . . . .	69. Cow.
Kākūr . . . . .	Ku-kol . . . . .	70. Dog.
Mai-ni . . . . .	Birālo . . . . .	71. Cat.
.....	.....	72. Cock.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Chārū . . . . .	Chūī . . . . .	76. Bird.
Jā' . . . . .	Nā, nā-hīn' . . . . .	77. Go.
Khā-ik . . . . .	Khā-ik . . . . .	78. Eat.
Bas . . . . .	Bason . . . . .	79. Sit.

<sup>1</sup> These are all imperatives, and so throughout this set of words.

80. Come . . .	A . . .
81. Beat . . .	Kut . . .
82. Stand . . .	Ubhi . . .
83. Die . . .	Mar . . .
84. Give . . .	Dē . . .
85. Run . . .	Dand, dagur . . .
86. Up . . .	Mathi, ūbho . . .
87. Near . . .	Najik, nagich, nārai, nira . . .
88. Down . . .	lala, tali, muni, ūdho . . .
89. Far . . .	Tāphā . . .
90. Before . . .	Aghi, aghitira . . .
91. Behind . . .	Pachhi . . .
92. Who . . .	Kō, kun . . .
93. What . . .	Kyā, kō . . .
94. Why . . .	Kyena, kina . . .
95. And . . .	-ra, ani . . .
96. But . . .	Tara . . .
97. If . . .	Bhanē . . .
98. Yes . . .	Hō, yu, ā . . .
99. No . . .	Hina, na, ahā . . .
100. Alas . . .	Hās . . .
101. A father . . .	Bābu . . .
102. Of a father . . .	Bābu-kō . . .
103. To a father . . .	Bābu-jē . . .
104. From a father . . .	Bābu-bāta . . .
105. Two fathers . . .	Dui bābu-haru . . .
106. Fathers . . .	Bābu-haru . . .



U	U g ca)	K	K	K
An an		Ā	.	80. Come
Mār-ik	.	Thā-tha-ik	(strike him)	81. Beat.
Ūth (get up)	.	Ūth-on (get up)	.	82. Stand
.....		...		83. Die.
Ū-ik'	.	Dō-ik	.	84. Give.
Dēgar	.	Dhos	.	85. Run.
Ākāsai (above)	.	Ūpacu (above)	.	86. Up.
Yē chi	.	Pas-yong	.	87. Near.
He-thaen (below)	.	Hēt (below)	.	88. Down.
Tar-hai	.	Dū-re	.	89. Far.
.....		....		90. Before.
.....		...		91. Behind.
Kō-hik (interrog.)	.	Kē (interrog.)	.	92. Who.
.....		.....		93. What
.....		Kyā-hūn	.	94. Why
Pā, sē	.	Gyē	.	95. And
.....		.....		96. But.
.....		.....		97. If.
Pē	.	Ab, az	.	98. Yes
Bay-in	.	Nā	.	99. No.
.....		.....		100. Also.
.....		.....		101. A father.
Ī, ak (of)	.	Nā, kara (of)	.	102. Of a father.
Ī (to)	.	Lai (to)	.	103. To a father.
Su (from)	.	Bātho, dākhi (from)	.	104. From a father.
.....		.....		105. Two fathers.
.....		.....		106. Fathers.

O	B b
108. To fathers . . .	Bābu-haru-lāi . . .
109 From fathers . . .	Bābu-haru-bāta . . .
110. A daughter . . .	Chhōri . . . . .
111 Of a daughter . . .	Chhōri-kō . . . . .
112. To a daughter . . .	Chhōri-lāi . . . . .
113 From a daughter . . .	Chhōri-bāta . . . . .
114 Two daughters . . .	Dui chhōri-haru . . .
115. Daughters . . .	Chhōri-haru . . . . .
116 Or daughters . . .	Chhōri-haru-kō . . . . .
117. To daughters . . .	Chhōri-haru-lāi . . . . .
118. From daughters . . .	Chhōri-haru-bāta . . . . .
119 A good man . . .	Ek jāti mānis . . . . .
120. Of a good man . . .	Ek jāti mānis-kō . . . . .
121. To a good man . . .	Ek jāti mānis-lāi . . . . .
122. From a good man . . .	Ek jāti mānis-bāta . . . . .
123 Two good men . . .	Dui jāti mānis-haru . . .
124. Good men . . .	Jāti mānis-haru . . . . .
125. Of good men . . .	Jāti mānis-haru-kō . . . . .
126. To good men . . .	Jāti mānis-haru-lāi . . . . .
127. From good men . . .	Jāti mānis-haru-bāta . . . . .
128. A good woman . . .	Autī jāti sīmāi . . . . .
129. A bad boy . . .	Autā na-jāti kētō . . . . .
130. Good women . . .	Niki sīmāi-haru . . . . .
131. A bad girl . . .	Autī na-jāti kētī . . . . .
132. Good . . .	Jāti, nikō (in <i>henlāh</i> ) . . . . .
133. Better . . .	Bhandā jāti ( <i>better than</i> ) . . . . .

.....	.	107. Of fathers
"	"	108. To fathers.
"	....	109. From fathers.
.....	"	110. A daughter.
.....	....	111. Of a daughter.
.....	"	112. To a daughter.
.....	"	113. From a daughter.
.....	"	114. Two daughters
" "	"	115. Daughters.
.....	.....	116. Of daughters.
" "	....	117. To daughters.
.....	"	118. From daughters.
"	"	119. A good man
.....	"	120. Of a good man
.....	"	121. To a good man.
.....	"	122. From a good man.
" "	"	123. Two good men.
.....	"	124. Good men.
" "	"	125. Of good men.
" "	"	126. To good men.
" "	....	127. From good men.
.....	"	128. A good woman.
" "	"	129. A bad boy
" "	"	130. Good women.
Bin-sojā (bad)	Nakhaṇa (bad)	131. A bad girl
Sogha	Bhala	132. Good.
.....	"	133. Better.

134. Best	Asal ( <i>very good</i> )
135. High	Algō
136. Higher	Bhandō algo ( <i>higher, than</i> )
137. Highest	Jyādō algo ( <i>very high</i> )
138. A horse	Ghōrō
139. A mare	Ghōpī
140. Horses	Ghōṣā-haru
141. Mares	Ghōpī-haru
142. A bull	Bahar gāru
143. A cow	Gāu
144. Bulls	Bahar-haru
145. Cows	Gāu-haru
146. A dog	Kukur
147. A bitch	Kukurōī
148. Dogs	Kukur-haru
149. Bitches	Kukurōī-haru
150. A he goat	Bokō, bākhṛā
151. A female goat	Bākhṛī
152. Goats	Bokō, bākhṛā-haru
153. A male deer	Darō ( <i>male</i> ) mirga
154. A female deer	Murōī ( <i>female</i> ) mirga
155. Deer	Mirga
156. I am	Mā ohā, (hā)
157. Thou art	Tā chhas, (has)
158. He is	Tī ( <i>or iyō</i> ) ohā, (hō)
159. We are	Hāmi-haru ohāñ, (hāñ)
160. You are	Tam-haru ohāu, (hau)

- |                     |
|---------------------|
| 134. Best           |
| 135. High.          |
| 136. Higher.        |
| 137. Highest.       |
| 138. A horse.       |
| 139. A mare.        |
| 140. Horses.        |
| 141. Mares.         |
| 142. A bull.        |
| 143. A cow.         |
| 144. Bulls.         |
| 145. Cows.          |
| 146. A dog.         |
| 147. A bitch.       |
| 148. Dogs.          |
| 149. Bitches.       |
| 150. A he goat.     |
| 151. A female goat. |
| 152. Goats.         |
| 153. A male deer.   |
| 154. A female deer. |
| 155. Deer.          |
| 156. I am.          |
| 157. Thou art.      |
| 158. He is.         |
| 159. We are.        |
| 160. You are        |

161. They are	Tin-haru (or uni-haru) ohharu, (hun).
162. I was	Ma thiye
163. Thou wast	Tā this
164. He was	Tā thiye
165. We were	Hami-haru thiyañ
166. You were	Timi-haru thiyan
167. They were	Tin-haru thiye
168. Be	Ho
169. To be	Hūnu
170. Being	Hūde
171. Having been	Baa-kana
172. I may be	Hāñ
173. I shall be	Ma hūñ
174. I should be	"
175. Beat	Kuñ
176. To beat	Kutnu
177. Beating	Kuñde
178. Having beaten	Kuñ-kana
179. I beat	Me (mañ-lē) kuññ, kuñ-ohharu
180. Thou beatest	Tā (tañ-lē) kut, kuñda- chhas.
181. He beats	Tā (tañ-lē) kuts, kuñde- chha.
182. We beat	Hami-haru (lā) kuññ, kut- da-chhañ
183. You beat	Timi-haru (lā) kuññ, kuñ- da-chharu.
184. They beat	Timi-haru (lā) kutnu, kuñ- dar-chharu
185. I beat (Past Tense)	Mañ-lē kuññ
186. Thou beatest (Past Tense)	Tāñ-lē kutia
187. He beats (Past Tense)	Tāñ-lē kutya

		161. They are.
		162. I was.
		163. Thou wast.
		164. He was.
		165. We were.
		166. You were.
		167. They were.
		168. Be.
		169. To be.
		170. Being.
		171. Having been.
		172. I may be.
		173. I shall be.
		174. I should be.
		175. Beat.
		176. To beat.
		177. Beating.
		178. Having beaten.
	Thatha-mik-an (I beat him).	179. I beat.
	Thatha-irok-an (thou beatest him).	180. Thou beatest.
	Thatha-ik-an (he beats).	181. He beats.
		182. We beat.
		183. You beat.
		184. They beat.
		185. I beat (Past Tense).
		186. Thou beatest (Past Tense).
		187. He beat (Past Tense).

188. We beat ( <i>Present Tense</i> )	Hami-haru-le kutjā
189. You beat ( <i>Past Tense</i> )	Timi-haru-le kutjan
190. They beat ( <i>Past Tense</i> )	Timi-haru-le kutō
191. I am beating	Ma (mau-lē) kutdai-ohhu
192. I was beating	Ma (mau-lē) baydai-thuyē
193. I had beaten	Ma-lē kutō thiyē
194. I may beat	Ma (mau-lē) kutō
195. I shall beat	Ma (mau-lē) kutjā
196. Thou wilt beat	Tā (tau-lē) kut-lā
197. He will beat	Tyo (tes lē) kut-lā
198. We shall beat	Hami-haru (-lē) kutjā
199. You will beat	Timi-haru (-lē) kutjan-lā
200. They will beat	Timi-haru (-lē) kutjan, kutjan
201. I should beat	..
202. I am beaten	Ma kutjinchhu
203. I was beaten	Ma kutjyē
204. I shall be beaten	Ma kutjā
205. I go	Ma jā, jāchhū
206. Thou goes	Tā jā, jāchhā
207. He goes	Tyo jāyō, jāchhā
208. We go	Hami-haru jā, jāchhā
209. You go	Timi-haru jā, jāchhā
210. They go	Timi-haru jā, jāchhā
211. I went	Ma gayē
212. Thou wentest	Tā gais
213. He went	Tyo gayō
214. We went	Hami-haru gayē



188. We beat (*Past Tense*)

189. You beat (*Past Tense*).

190. They beat (*Past Tense*).

191. I am beating

192. I was beating.

193. I had beaten.

194. I may beat.

195. I shall beat.

196. Thou wilt beat.

197. He will beat.

198. We shall beat.

199. You will beat.

200. They will beat.

201. I should beat.

202. I am beaten.

203. I was beaten.

204. I shall be beaten.

205. I go.

206. Thou goest.

207. He goes.

208. We go.

209. You go.

210. They go.

211. I went.

212. Thou wentest.

213. He went.

214. We went.

2	You w	T m ha ga a
216	They went	Tini-bava gayā
217	Go	Jā jān
218	Going	Jādō
219	How	Jayo
220	What is your name?	Timō naukā (or kyā) hō?
221	How old is this horse?	Yō ghōḍā kati budhā bhayō?
222	How far is it from here to Ka-kam?	Yahā-bām Kasur kut tihā chhā?
223	How many sons are there in your father's house?	Timō (or kamā) babu-ko (or kī) ghar-mā kati jānā chhivā-baṇ chhā?
224	I have walked a long way to-day.	Ajō mā dhāroī hiṇṇō
225	The son of my uncle is married to his sister.	Mō kākī-ko chhōṣ-ko bāḍa tes-ki bāndī-rīa bhayō.
226	In the house in the middle of the white horse.	Chā khura sātā ghayā-ko jū chhā.
227	Put the saddle upon his back.	Tes-ko pithū-mā jū kās
228	I have beaten his son with many stripes.	Mā-ko tes-ko (or tes-kā) chhōṣā-lā dhara pāṭa (līnā) kāske chhā.
229	He is grazing cattle on the top of the hill.	Pāḍā-ko pakurī-mā tes-ko baṇ chhāḍā chhā.
230	He is sitting on a horse under that tree.	Tes rukh muni tyō ghōṣ chhāḍī rahyā-ko chhā.
231	His brother is taller than his sister.	Tes-ko bhai tes-ki bāndī bhundī aigō chhā.
232	The price of that is two rupees and a half.	Tes-ko dam dū rupiyā sātā (or aṭh ānā) hō.
233	My father lives in that small house.	Mō bān tyō sūnā ghar-mā rāhu-chhā.
234	Give this rupee to him.	Yō rupiyā kō-lā dō.
235	Take those rupees from him.	Tyō rupiyā tyō dēkhī lē.
236	Beat him well and bind him with ropes.	Tes-ki ghar-garī kure-ya dēt-lē bēḍhā.
237	Draw water from the well.	Inar-dēkhī pānī jhik
238	Walk before me.	Mō āgāḍī hiṇ (or hīp)
239	Whose boy comes behind you?	Timrā pachhāḍī kūs kās-ko kāḍō hō?
240	From whom did you buy that?	Timī-lē tyō kō-sānā kinyān?
241	From a shopkeeper of the village.	Gāḍ-ko ek jānā pasālō sādā

215. You went.
216. They went.
217. Go.
218. Going.
219. Gone.
220. What is your name?
221. How old is this horse?
222. How far is it from here to Kashmir?
223. How many sons are there in your father's house?
224. I have walked a long way to-day.
225. The son of my uncle is married to his sister.
226. In the house is the saddle of the white horse.
227. Put the saddle upon his back.
228. I have beaten his son with many stripes.
229. He is grazing cattle on the top of the hill.
230. He is sitting on a horse under that tree.
231. His brother is taller than his sister.
232. The price of that is two rupees and a half.
233. My father lives in that small house.
234. Give this rupee to him.
235. Take those rupees from him.
236. Beat him well and bind him with ropes.
237. Draw water from the well.
238. Walk before me.
239. Whose boy comes behind you?
240. From whom did you buy that?
241. From a shopkeeper of the village.



## CENTRAL PAHĀRĪ.

In the General Introduction to the Pahārī languages, some account has been given of the great Khasā tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes

Where spoken,  
speaking Central Pahārī.

Speaking roughly, Central Pahārī is the language of the western portion of the ancient Sapādalaksha, *i.e.* of the lower Himālaya between Nepal and the Panjāb, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*<sup>1</sup> describes the ethnic elements of the population of this tract:—

"The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khasā<sup>2</sup> or Khasarā race and speak a dialect of Hindī akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khasas to be other than Hindus. There are several facts connected with their history that show, whatever their origin may have been, the Khasas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kolar and Rudra are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhut, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hindus. They are known as Bhāṭiyās by the people of the lower hills, who in turn are designated Khasiyas by the Bhāṭiyās, whilst the people of the adjoining portion of Tibet are known as Bāṭas or Bāṭiyās. In addition to the tribes already enumerated there are the Bāṭas or Bāṭiyās, the ancient representatives of the Bāṭa-Khātās and the Thāris and Bhuktās of the Tāwī lowlands and traces of the Nagas and Sukas, whilst others contend that we have here also old Baktian (Yarwan) colonies. For our present purpose it is only necessary to observe that there are, at the present day three great divisions of the population, the immigrants from the plains, the Khasas and Bhāṭiyās."

The speakers.

It will have been seen that while the higher parts of the Himālaya in Kumaon and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khasas. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahindā, Kāshmiri, Shina of Gilgit, Khōwār of Chitral, and so forth; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājputās<sup>3</sup> who entered Kumaon and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khasā tongue of their forefathers.

While, on the one hand, Khasas and subsequently Gūjars peopled the hills from the North-West; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

<sup>1</sup> Forming Vol. XI of the *Gazetteer of the N.-W. P.*

<sup>2</sup> Indian words occurring in this extract are spelt according to the system followed in the *Linguistic Survey*.

<sup>3</sup> Regarding the Gūjars, see the General Introduction to the Pahārī languages, pp. 8 ff.

amongst the Khasās and Gujar who came to be of the same caste. As Atkinson says

When my husband and I went to the hills by modern Indian railway, we found that the hill races, as a Hindu converted to Islam and called Shaikh seek to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khasiyās do not differ from any other hill tribe brought under Brahminical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Manusmṛiti, Dharmasāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws, which have in the course of centuries transplanted a so-called aboriginal hill race into good Hindus. A prosperous Kumaon Dōm sometimes can command a wife from the lower Rājput Khasiyās, and a successful Khasiyā can buy a wife from a descendant of a family of pure plains pedigree."

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khasā inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaon was conquered by Sūm Chand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāia, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kanishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khasās of Kumaon and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khasā speech. Central Pāhārī is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumaonī section. The subject will also be further discussed in dealing with Western Pāhārī.

Central Pāhārī includes two closely connected languages,—Kumaonī spoken in Kumaon and Garhwālī of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows:—

Language.	Where spoken.	Number of speakers.	Total.
Kumaonī	Nainī Tal	66,119	438,788
	Almora	370,669	
Garhwālī	Garhwal	401,135	670,824
	Uttari-Garhwal	240,281	
	Almora	22,667	
	Dehra Dun	5,000	
	Elsewhere	1,750	1,197,612
	Total		

<sup>1</sup> Op. Laud, p. 440.

The close relationship between Central Pabāri and Rājasthānī has long been recognized.—it should indeed be difficult for the most casual observer to *avoid noticing it*.<sup>1</sup> In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī, —Mārwarī of the West, and Jaipurī of the East,—and compare with them each of the two languages,—Kumaunī and Garhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pabāri dialect,—the Jaunsāri spoken in the Jaunsūr-Bīwar tract of the Dohra Dun district. This has hitherto been classed as a dialect of Central Pabāri, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwālī, and must be classed as connected with the Western Pabāri spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pabāri.

## DECLENSION OF NOUNS.

GHORŪ. १. १०००.

	RAJASTHANI.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular --					
Nominative	ghāṛṭh	ghāṛṭh	ghāṛu	ghāṛṭh	ghāṛṭh
Agent	ghāṛṭhī	ghāṛṭhī	...	...	ghāṛṭhī
Oblique	ghāṛṭh	ghāṛṭh	ghāṛṭh	ghāṛṭh	ghāṛṭh
Plural --					
Nominative	ghāṛṭh	ghāṛṭh	ghāṛṭh	ghāṛṭh	ghāṛṭh
Oblique	ghāṛṭh	ghāṛṭh	ghāṛṭh	ghāṛṭh	ghāṛṭh

In the above, note the *a*-form of the Nominative singular and the *ā* of the Oblique singular and Nominative plural.

## POSTPOSITIONS.

	RAJASTHANI.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Agent	...	...	...	...	...
Genitive	ghāṛṭhī, ghāṛṭhī	ghāṛṭhī, ghāṛṭhī	ghāṛṭhī, ghāṛṭhī	ghāṛṭhī, ghāṛṭhī	ghāṛṭhī, ghāṛṭhī
Dative	ghāṛṭhī	ghāṛṭhī	ghāṛṭhī	ghāṛṭhī	ghāṛṭhī
Ablative	ghāṛṭhī	ghāṛṭhī	ghāṛṭhī	ghāṛṭhī	ghāṛṭhī

<sup>1</sup> Cf. Atkinson, Op. Lond. Vol. II, p. 209 and Kellogg, *Hindī Grammar*, 2nd Ed. p. 69.

## PRONOUNS.

First Person.

	RAJASTHĀNĪ.		KUMMUNĪ.	GARHWĀLĪ.
	Māwarī.	Jaipurī.		
Singular—				
Nominative	hō mah	ma	ma	mi, ma
Oblique	ma, ma	ma, m, ma	ma	mi, ma
Genitive	ma, ma	ma	ma, ma	ma, ma
Plural—				
Nominative	ma, ma	ma	ma	ma
Oblique	ma, ma	ma	ma	ma
Genitive	ma, ma	ma	ma	ma

Second Person.

	RAJASTHĀNĪ.		KUMMUNĪ.	GARHWĀLĪ.
	Māwarī.	Jaipurī.		
Singular—				
Nominative	tu, tu	tu	tu	tu
Oblique	tu, tu	tu, tu	tu	tu, tu
Genitive	tu, tu	tu	tu, tu	tu, tu
Plural—				
Nominative	tu, tu	tu	tu	tu
Oblique	tu, tu	tu	tu	tu
Genitive	tu, tu	tu	tu	tu

Third.

	RAJASTHĀNĪ.		KUMMUNĪ.	GARHWĀLĪ.
	Māwarī.	Jaipurī.		
Singular—				
Nominative	ye, fem. ye	ye, fem. ye	ye	ye, fem. ye
Oblique	ye	ye	ye	ye, fem. ye
Plural—				
Nominative	ye, ye	ye	ye	ye
Oblique	ye, ye	ye	ye	ye

In the above, and the next, note how the feminine forms of Rajasthānī reappear in Garhwālī.



That,

	RĀJASTHĀNĪ.		Kumaonī.	Garhwālī.	Jannārlī.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	tu, fem. tui	tu, fem. tui	tu	tu, fem. tui	
Oblique	tu	tu	tu	tu, fem. tui	
Plural—					
Nominative	tu, fem. tui	tu	tu	tu	
Oblique	tu, fem. tui	tu	tu	tu	

## OTHER PRONOUNS.

	RĀJASTHĀNĪ.		Kumaonī.	Garhwālī.	Jannārlī.
	Mārwarī.	Jaipurī.			
Relative	jo, fem. jui, etc.	jo, fem. jui	jo	jo	jo
Oblique Sing.	jo	jo	jo, etc.	jo, etc.	jo
Correlative	jo, fem. jui, etc.	jo	jo	jo	jo
Oblique Sing.	jo	jo	jo, etc.	jo, etc.	jo
Interrogative—					
Mass fem.	ko	ko	ko	ko	ko
Oblique	ko	ko	ko, etc.	ko, etc.	ko
Neut.	ko	ko	ko, etc.	ko	ko
Oblique	ko	ko	ko, etc.	ko	ko
Indefinite—					
Mass fem.	ko	ko	ko, etc.	ko	ko
Neut.	ko	ko	ko	ko, etc.	ko

In Jannārlī, as well as in Rājasthānī, the relative pronoun *jo* is commonly employed as a demonstrative pronoun meaning 'that'.

## Verb Substantive.

	RĀJASTHĀNĪ.		Kumaonī.	Garhwālī.	Jannārlī.
	Mārwarī.	Jaipurī.			
Present—					
Singular.					
1.	hā	chā	chā	chā	hā or dā
2.	hā	chā	chā	chā	hā, dā
3.	hā	chā	chā	chā	hā, dā

	RAJASTHANI.		Kumaoni.	Gaghwal.	Jaunsari.
	Marwāpi.	Jaipuri.			
PRESENT—					
Plural.					
1.	hā	chhā	chhā	chhāwā	ṭā ḍāḍ
2.	hā	chhā	chhāu	chhāyā	au, ḍāḍ
3.	hā	chhān	chhān	chhān	au, ḍāḍ
Past Misc.—					
Singular.					
1.	} hā	chhā	chhāyā	} chhāyā	tā
2.			chhāyā		
3.			chhāyā		
Plural.					
1.	} hā	chhā	chhāyā	} chhāyā	tā
2.			chhāyā		
3.			chhāyā		

## FINITE VERB.

"To go."

## Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mewāṇṇī	chāl'vā	chāl'vā	chāl'vā, chāl'vā
Jaipuri	chāl'vā	chāl'vā	chāl'vā
Kumaoni	hāṭṭā	hāṭṭā	hāṭṭā
Gaghwal	chāl'vā	chāl'vā	chāl'vā
Jaunsari	naṭhā	naṭhā	naṭhā

## Old Present.

	RAJASTHANI.		Kumaoni.	Garhwali.	Jaunsari.
	Mewārī.	Jaipuri.			
Singular.					
1.	chāl'vā	chāl'vā	hāṭṭā	chāl'vā	naṭhā
2.	chāl'vā	chāl'vā	hāṭṭā	chāl'vā	naṭhā
3.	chāl'vā	chāl'vā	hāṭṭā	chāl'vā	naṭhā
Plural.					
1	chāl'vā	chāl'vā	hāṭṭā	chāl'vā	naṭhā
2	chāl'vā	chāl'vā	hāṭṭā	chāl'vā	naṭhā
3.	chāl'vā	chāl'vā	hāṭṭā	chāl'vā	naṭhā

## Imperative.

	RAJASTHANI.		Kumaoni	Garhwali	Jamnari.
	Mārwāri.	Jaipuri			
Singular 2	<i>chaḷ</i>	<i>chal</i>	<i>hiḷ</i>	<i>chaḷ</i>	<i>naḷh</i>
Plural, 2.	<i>chalō</i>	<i>chalō</i>	<i>hiḷu</i>	<i>chalō</i>	<i>naḷhō</i>

## Future.

	RAJASTHANI.		Kumaoni	Garhwali.	Jamnari.
	Mārwāri.	Jaipuri.			
Singular, 3.	<i>chalāḷā</i>	<i>chalaiḷ</i>	<i>hiḷolo</i>	<i>chalḷ.</i>	<i>naḷhāḷ</i>
Plural, 3.	<i>chalāḷō</i>	<i>chalaiḷō</i>	<i>hiḷōḷā</i>	<i>chalḷā</i>	<i>naḷhāḷ</i>

	Present Sing. 1.	Imperfect Sing. 1.
Mārwāri	<i>chaliḷ-hiḷ</i>	<i>chaliḷō-hō</i> or <i>chaliḷi-hō</i>
Jaipuri	<i>chaliḷ-chaliḷ</i>	<i>chaliḷ-chaliḷ</i>
Kumaoni	<i>hiḷi-chaliḷ</i>	<i>hiḷi-chaliḷyā</i>
Garhwali	<i>chaliḷ-chaliḷ</i>	<i>chaliḷ chaliḷyā</i>
Jamnari		<i>naḷhāḷ-hiḷ</i>

## CENTRAL PAHĀRĪ (KUMAUNĪ).

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as

Where spoken.

Kumaun, which may be taken as including the whole of the Almora District and the northern part of the Naini Tal Dis-

trict of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as Bhāhari, and may be looked upon as an overflow from Naini Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named

Name of Language.

Kānādō, the old name of which was Kūrmāchala. Here the god Vishnu is said to have resided for three years in his

*Kūrma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Vārada, and the Rishis. The name 'Kumaun' is said to be connected with this word 'Kūrmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the

The speakers.

sub-Himalayan tract, were the Khasās, and the Khas, or Khasiyā tribe still forms an important element of the popu-

lation. In Kumaun, most of these are now classed as Brāhmins or as Rājputs. As described in the General Introduction to Central Pahārī, immigrants, not Khasās, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājputs coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājput name that we come across is that of Sōm Chand, a Chandrahansī Rājput of Kanauj, who immigrated at the head of his followers about the year 950 A.D.,<sup>1</sup> and established himself at Champawat. He found the country divided into a number of small *pattis*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1700 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājput origin, and claimed Udaipur as their former home (see p 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājput rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Muslimān conquest in the plains.

These Rājput rulers imposed their own language and customs upon the Khasās and Gūjars whom they conquered. The Khasās, themselves,

Origin of the language.

claimed to be Rājputs by origin, and intermarriages resulted

that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khasā

<sup>1</sup> Thus, and what follows, are taken from Vol. II, pp. 457 ff., of Jackson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khasā language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyāli* in the plural, the *che* becoming changed to *chyā*, on account of the *li* following in the syllable *li*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *par* for *parh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khasā language and the 'Pisācha' languages of the North-West Frontier,—Kāshmirī, Khowār, Shīnā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khasās extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khasā-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say the Kumaiyā dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for the Survey as a 'refined form' of that dialect. That Kumaiyā has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaonis who see they live who however also employ on other of his dialects when speaking without loyalty to men of his own neighbourhood.

As to the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaon, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōṭiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Paohāñ, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōṭiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyā type, i. e., those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumaoni spoken in the greater part of Naini Tal, and the Kumaiyā of Kali Kumaon immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaon lie, in order, the three Parganas of Chaugarkhā, Gangolā, and Danpur, where we have, respectively, the Chaugarkhiyā, Gangolā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumaoni shows the influence of the neighbouring Khas-kurā, or Naipālī. These are named, after the Parganas in which they are respectively spoken, Sōijālī, Askōṭī, and Sīrālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaonis. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Raugkas, and in the centre of the Pargana we find a mixed jargon, half Kumaoni and half Tibeto-Burman, called Jōhāri.

To sum up, the following is a list of the main dialects of Kumaoni, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey:—

Name of Dialect.	Number of speakers.	Total.
Khasparjiyā . . . . .	75,330	
Phaldākōṭiyā . . . . .	20,908	
Paohāñ . . . . .	95,750	
		192,588
Kumaoni of Naini Tal . . . . .	56,679	
Bāhāñ of Ramprai . . . . .	300	
Kumaiyā . . . . .	37,606	
Chaugarkhiyā . . . . .	37,210	
Gangolā . . . . .	37,734	
Dānpuriyā . . . . .	32,351	
		193,470
	Carried over . . . . .	386,058

Name of Dialect.	Number of speakers		TOTAL
	Brought forward		
Sarjvali . . . . .	19,886		889,058
Askoti . . . . .	10,984		
Sirahi . . . . .	12,481		
			43,351
Johari . . . . .			7,410
Total number of speakers of Kumaoni			483,783

The oldest writer in Kumaoni with whom I am acquainted is Gurdānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaoni or Hindi. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gurdānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Krishna Pārē was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaon was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaon, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaoni. Those which have come under my notice are recorded in the following list. Of them, Pandit Jwālā Datt Jōshi's translation of the *Dāsa-kumāra-charita* and Pandit Gangā Datt Uprethi's *Hill Dialects of the Kumaon Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Pandit Gangā Datt Uprethi's *Proverbs and Folklore of Kumaon*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaoni. In the year 1832 they reported that they had carried it down to Colossians, but that the work was then stopped owing to the death of the Pandit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaoni authors that I have seen :—

- BRAMH DATT JOSHĪ.—*Sakti-ko Bāp. The Way to Health, a Sanitary Primer.* Allahabad, 1894.  
 CHANDRANĀTH JOSHĪ.—*Durgā (Chandi) Pātha-sarāh*, a translation from Sanskrit. Almora, 1897.  
 GANGĀ DATT UPRETHĪ.—*Pharvati Mahātā-hi Rāj*, *Lawmā Ichāh*, a translation of the Book of Esther. Almora, 1892.  
 GANGĀ DATT UPRETHĪ.—*Proverbs and Folklore of Kumaon and Garhwal.* Ludiana, 1894.  
 GANGĀ DATT UPRETHĪ.—*Hill Dialects of the Kumaon Division.* Almora, 1900.  
 GURDĀNĪ PANT.—*Gurdānī-Nīti*, edited by Kōwa Datt Uprethi, Almora, 1894. Another edition with English translation in *Indian Antiquary* for 1905, pp. 177 ff.  
 GURDĀNĪ PANT.—*Gurdānī-kāv-sāgrahān* *Itihas-sāgrahān*, the poet's works, collected and edited by Datt Saran Bhatnagar, 1897.  
 JWĀLĀ DATT JOSHĪ.—*The Dāsa-kumāra-charita*, or the Adventures of Ten Princes, of Dandī, translated into Hindi and Kumaoni. Almora, 1892.

KRISHNA PĀTH.—*An old Kumaunī Satire*, edited and translated by G. A. Grierson, *Journal of the Royal Asiatic Society*, 1901, pp. 475 ff.

KRISHNA PĀTH.—*A Specimen of the Kumaunī Language*. Verses by K. P. with English translation and Notes by Gadgā Datt Upreṭi. *Indian Antiquary*, 1910, pp. 18 ff.

LIḶĀDHAR JOSHĪ.—*Met. engl. Translation of the Mēghadūta of Kalidāsa*. *Almora*, 1904.

ŚIVA DATṬ SATYĪ ŚĀRĀḶ.—*Buddhi-pravāḥ*, in three parts, each containing both Hindī and Kumaunī verses. *Bombay*, Pt. I. 1908, Pt. II. 1907, Pt. III. 1909.

ŚIVA DATṬ SATYĪ ŚĀRĀḶ.—*Māna-sūnī*, songs in Kumaunī. *Bombay*, 1909.

ŚIVA DATṬ SATYĪ ŚĀRĀḶ.—*Gān-Gīt*. *Bombay*, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's *Hindī Grammar* (2nd Edition, London 1898). In this there are paradigms of the principal grammatical forms. Pandit Gangā Datt Upreṭi's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Pandit Chintāmani Jōshī, Pandit Gadgā Datt Jōshī, Pandit Jwālā Datt Jōshī, and Pandit LiḶādhār Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khāsā basis of Kumaunī, and materially enhanced the value of this grammar.<sup>1</sup> Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Pandit Chintāmani Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Dhorahill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

<sup>1</sup> Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.



transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaonī grammar is founded partly on the two specimens annexed, and partly on Panjit Jwālā Datt Joshi's translation of the *Doshakumārī Charitā*. References to the former are by number of specimen and paragraph. Thus *eso kari-dēr* (II. 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus *humari khūsi rāni yā ni ohhi* (page 201) indicates that the phrase is to be found on page 201 of Panjit Jwālā Datt Joshi's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

**Pronunciation.**—The Kumaonī pronunciation of the vowels differs considerably from that to which we are accustomed in Hindī, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaonis of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindī.

अ *a* is pronounced as in Hindī, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, *by*, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

*janama maraya tero kē lai nahātī,  
dhanodhan Prabhū teri jāta nihātī.*

The letter अ has two sounds, represented in transliteration by *ā* and *a*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, तार *tāra*, thine (nasc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindī, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason *ā* is shortened, it becomes *a*, the difference not being shown in the native character. इ, ई, उ, ऋ, are pronounced *i*, *ē*, *u*, *ū*, as in Hindī.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in बेलि *beli*, a daughter. The latter is the ordinary long *ē* of Hindī, sounded like the *a* in 'fate,' as in मेट *bhēt*, an interview.

The letter ऋ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'set,' 'sad,' 'put,' etc., as in बैठ *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Taddhava<sup>1</sup> words. The sound of *āi* is that which is usual in Hindī Tatsamas, like that of the *i* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chaitra*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोठो *roṭo*, bread. The second is the ordinary long *ō* of Hindī, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

<sup>1</sup> A Taddhava word is one which has descended to Kumaonī from Sanskrit through Prakrit. A Tatsama word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter औ *a* is always] *a* & *ā* pronounced like the *a* in *la* and no like the *au* of *la* *e* *Phu* औत *bhāt* *m* *b* *n* *arj* rhyming with the English caught

In writing the *Nāgarī* character an attempt is made by natives to discriminate between the long and short pronunciations of वा, ए, ऐ and औ. nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that *ā*, *e*, *ai*, and *o*, although written in the *Nāgarī* character वा, ए, ऐ and औ are considered to be short vowels, as distinct from *ā*, *ē*, *āi*, and *ō*. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *u*, that long vowel becomes short. In such a case, *ā* is shortened to *ā*, *e* to *e*, and *ō* to *o*. Thus, रोत *rot* (with final silent *u*), a cake, has the *ō* long. But रोटी *roti*, bread, has the first *ō* shortened to *o*, because it is followed, in the final syllable by a short *o*. Similarly, we have words such as धारो, hire, सिंही, a ladder, भूलो, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindi धारा, सिंह, and भूल.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as *hākim*, an officer, or (Tatsamas, borrowed from Sanskrit) बालक, a child, शिक, stick. Also a long vowel is not shortened before the infinitive termination *no*, as in *rāsāno*, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by *ā*, it tends to become itself *ā* also. Thus बड़ो *baro*, great, has its plural बाड़ा *bārā*, often written incorrectly in the *Nāgarī* character बाड़ा. Similarly, the word दागड़ा, with, becomes दागड़ा (II, 2) written दगाड़ा or (incorrectly) दगड़ा in *Nāgarī*. Again, the word वन, a forest, has its genitive वना-को, which when agreeing with a masculine plural noun becomes वान-क़ा. Again (II, 2), the Sanskrit word *durdātā* when adopted into Kumaunī, becomes दुरदात़ा. This rule explains passages such as the following:—

dekhi ham dwin-mē ko baro chh, let us see who of us two is great (I, 2).

But,—*barā barā-kā rukhs-kā jo bārā bārā chhāyā*, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by *ā*, it becomes *ā*. Thus, मेरा, my, has its masculine plural *myārā*, and the Hindi word *mēlā*, becomes *myālā* in Kumaunī. This change is usually, but not always, indicated in the *Nāgarī* character. Sometimes we see मेरा and sometimes म्यरा, sometimes मेर and sometimes म्यर, but the pronunciation is always *myārā*, *myālā*. We may quote the following examples from the specimens:—

rājā-kī cheli kālīndī chhī, I am Kālīndī, the daughter of the king (II, 6).

rājā-kā chhūlā-kāñī bhūlā ādimī samojī-dēr, recognising the king's son as a good man (II, 2).

*mero bāb pādā-ko rājā*, my father, the king of Pādā (II, 6).

*myārū ān-mā bhaiūt ghau hai rau-akhayā*, there were many wounds in my body (II, 2)

*tyārū gūlan janyo ke-lai chh*, why is there a Brahmanical thread round your neck? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *ā* becomes *wā*. Thus, *rofo*, a cake, has its plural *ruōfā*. The same remarks as in the last case regarding writing in the Nagari character apply also here. Thus we come across both रोट and रूट, but the pronunciation is always *ruōfā*. As examples from the specimens, we may quote :—

*deyāu paik bhāyā-hē bhojā samēt*, the two heroes with the loads of sticks (I, 4).

*u-kau ruōfā dīy jā-akhā*, I am going to give loaves to him (I, 3).

*thoārū dīnu jālai*, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yō* and *wō* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a loaf, as *bwojō*. The *ō* in this case is not the first *o* in 'promote,' but is the *ō* of 'hol' or 'policy.' This pronunciation sometimes appears in writing, so that we find both मेरो and मीरो as well as ब्वोरो and ब्वोरो, or, as it is sometimes written ब्वो, but some people say that forms such as *myōro* and *bwojō* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

*myōro bāb inapōi jaso chhiyo*, my father was just like these (II, 2). Cf. *mero bāb* above.

*taso chhōlo tero hai ga-akhā*, such a son has been born to thee (II, 1). Here we have *chhōlo* and *tero* side by side.

*tharū pahār jaso bwojō*, a loaf like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *eluk* written as *yeluk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindi). Thus, the Hindi for 'he came' would be *āi-gayā* or *ā-gayā*. In Kumauni it is *ai* (not *āi*) *gayo* (II, 7). This change is extremely common. Thus we have *laufai* (for *laufā-i*) *dīy*, cause him to return (II, 2); *dekhāi-bēr*, having shown (II, 2); *sunāin* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikri* (root *sikhā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindi have *au*, have *ai* in Kumauni. Thus, Hindi *ghāu*, Kumauni *ghai*, a wound (II, 2). Hindi *nāu*, Kumauni *nai* (I, 2), a name; *paū-akhīyo* (for *pāū-akhīyo*), he was obtaining (II, 7).

The letters *l* and *l* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *o* is generally inserted in its place. Thus, *bādai* or *bādāo*, a cloud; *beliyā* or *beliyāo*, yesterday; *chāpā* or *chāpāo*, to strain; *dīnāi*, a *dīnāo* song; *gūlāno* or *gūlānoo*, to melt; *kūlo* or *kūloo*, black; *kāmā* or *kāmāo*, a blanket; *kīrānāi* or *kīrānāo*, an ant; *nūlā* or *nūlāo*, a brook; *nūgāi* or *nūgāo*, a kind of bamboo; *pālo* or *pāloo*, frost; *tyāi* or *tyāo*, a jackal; *thūl* or *thūo*, a lip; *ujyālo* or *ujyāloo*, bright.

There is a strong tendency to disaspirate. Thus, *bhūṇṇo* or *būṇṇo*, to fry. Consonants which are aspirated in Hindi are commonly disaspirated in Kumaunī. Thus:—

Hindī.	Kumaunī
<i>parhā</i>	<i>para</i> , (II, 5), read.
<i>būjhā</i>	<i>bucjo</i> (I, 2), a load.
<i>sūkhā gayā-hai</i>	<i>sukhi ga-clh</i> (I, 1), has dried up.
<i>sikhāi</i>	<i>sikai</i> (II, 2), he taught her.
<i>kādhē</i> or <i>kūnhē</i>	<i>kānū</i> (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *ṇ* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *ṇ* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vanah* becomes *vaṇō* in Prakrit, and therefore is *baṇ* in Kumaunī. If the Kumaunī *n* represents a double *ṇṇ* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prakrit *kaṇṇō* with a double *ṇṇ*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dinaḥ* or *dinam*, a day, *dhanam*, wealth, and *manah*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *l*, which is subject to exactly the same rules as the cerebral *n*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *bal*, force, but Prakrit *ballai*, Kumaunī *bal*, he says; Prakrit *kalū*, Kumaunī *kal*, a machine, but Prakrit *kallam*, Kumaunī *kal*, to-morrow or yesterday; Prakrit *kālō*, Kumaunī *kālo*, black, but Prakrit *kallō*, Kumaunī *kālo*, deaf. This distinction between dental and cerebral *ls* is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *l* is never cerebral.

The semi-consonant *v* or *w* is very often written *u*, especially before *i* or *ī*. Thus we have both *ei* and *ui* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmi*, not *nāmī*, famous, in the first line of Specimen I. Nasalization by *anapāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mē̃*, for 'in,' the latter being the correct pronunciation.

**Article.**—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

**Gender.**—There are two genders, masculine and feminine. These generally follow the Hindi and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindi and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, an eye, is masculine in *myārā ākhā-mē*, in my eye (I, 4).

**Number.**—There are two numbers, singular and plural.

*Tadbhava*<sup>1</sup> nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīno*, a wall, plural *bhīnā*; *burō*, old, plural *burā*; or (with the changes indicated in the rules of pronunciation) *barō*, great, plural *barā*; *chāro*, a bird, plural *chārā*; *chelo* (*chyōlo*), a son, plural *chylā*; *bojō* (*bwōjō*), a load, plural *bwājā*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā* (or *iyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *bāman*, a Brāhman, or Brāhmans; *pau*, a foot or feet.

**Case.**—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājā-kani*, to the king; *ādīmī-le*, by the man; *bāman-kani*, to the Brāhman; *des-hai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākḥā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*, but *pāpinai-ki durdāsa*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *ā* which only gives emphasis, and does not indicate case. Thus, *dvi*, two; *dvīyā*, the two, both (I, 4); *swapn*, a dream; *swainā*, merely a dream (II, 3), *manāt jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *adhurāt kārā*, at the time (of) midnight (II, 4). *dis*, a direction; *uttar disā-hūm*, towards the direction (of) the north (II, 3); both *kup* and *kupa* in *ek pūrab disā-ki kup-mē*, *doharo pachhō-ki kupā-mē*, one in the corner (i.e. quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gālan*, on the neck (II, 2). *talau*, a pond; *taluan*, in the pond (I, 1); *bhūlan jaso*, like a Bhil (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *khuṭ*, a foot; *khuṭan paṭo*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākḥā*; obl. plur. *ākhan* (II, 6); *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1); *dagarī*, a female companion; nom. plur. (vulgar) *dagariyā*; obl. plur. *dagarigan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kīro*, a worm (I, 2); *ham sab kiranā-ki barābar chḥā*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāsa*, the evil condition of sinners (II, 2).

<sup>1</sup> Regarding the terms *tadbhava* and *satvama*, see note on p. 118.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

*bəfə* (nom. *bəfo*), on the road (I, 1).

*dhurā*, (gone) to the mountain top (I, 2).

*ākhā*, in the eye (I, 4).

*buijū somē*, together with the load (I, 4).

*myārē dagārā*, in my company, with me (II, 2).

*wā-kū hīnārā*, on its bank (II, 3).

*Pachhō-kā Pākō-kū ghur pujo*, he arrived at the house of the Western hero (I, 2).

*ghar*, (took me) home (II, 2).

*gorā-bhāisan charūn-kūnā*, for the grazing of kine and buffaloes (I, 3).

*ēk din*, on one day (II, 1).

*bhīlan jāso*, like a Bhil (II, 2).

*wā-kū man*, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kāqī*, *kun*, *kāī*.

Instrumental and Agent, *le*; Instr., *kū mārīyā* (= Hindi *kē mārē*).

Dative, *kāqī*, *kāī*, *thāī* (or *thē*); *hupā*, *hū*; *sū*; *kā kīyā* (= Hindi *kē liyē*).

Ablative, *baqī*, *hāī*, *hai-bār*, from; *mē-kāī* (= Hindi *mē-sē*); *dagārī*, with.

Genitive, *ko* (*kū*, *kī*).

Locative, *mē* (or *mē*), in, on; *par*, on; *jālūī* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kū*, *kī*). In the plural this is optional before *le*. Thus, *bhat*, a warrior, has its agent case singular *bhatā-le*, and its genitive singular *bhatā-ko*, etc. In the plural, the agent is *bhatān-le* or *bhatāna-le*, and its genitive *bhatāna-ko*. If an oblique case ends in *ā*, this *ā* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chayāla-le*, and its genitive singular *chayāla-ko*, etc. Before *lū*, under the usual rule, all these *a*s become *ū*, thus, *bhatānū-kū*, *chayānū-kū*. So *rātā-kū bekhat*, at the time of night (I, 4); *risā-kū mārīyā*, through anger (I, 2); *pārōb diśā-kū kun-mē*, in the direction of the Eastern quarter (I, 1); *pārūbā-kū paika-le*, by the hero of the East (I, 1). In writing, however, this change of *ā* to *a*, and *vice-versā*, is often not followed, so that in the specimens we find regularly *chayāla-le*, *chayānū-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhat*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhat</i>	<i>bhāt</i> .
Acc.	<i>bhat</i> , <i>bhat-kāqī</i>	<i>bhāt</i> , <i>bhatān-kupī</i> .
Instr. & Ag.	<i>bhatā-le</i>	<i>bhatān-le</i> , <i>bhatāna-le</i> .
Dat.	<i>bhat-kāqī</i>	<i>bhatān-kāqī</i> .
Abl.	<i>bhat-hāī</i>	<i>bhatān-hāī</i> .
Gen.	<i>bhatā-ko</i> , <i>bhatā-kū</i> , <i>bhatā-kī</i>	<i>bhatāna-ko</i> , <i>bhatānū-kū</i> , <i>bhatāna-kī</i> .
Loc.	<i>bhat-mē</i>	<i>bhatān-mē</i> .
Voc.	<i>arē bhat</i>	<i>arē bhatān</i> .

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>câyôlo</i> )	<i>chyûlû.</i>
Acc.	<i>chelo, chyûlû-kapî</i>	<i>chyûlû, chyûlan-kapî.</i>
Instr. & Ag.	<i>chyûla-le</i>	<i>chyûlan-le, chyûlana-le.</i>
Dat.	<i>chyûlû-kapî</i>	<i>chyûlan-kapî.</i>
Abi.	<i>chyûlû-kai</i>	<i>chyûlan-kai.</i>
Gen.	<i>chyûla-ko, chyûlû-kû, chyûla-ki</i>	<i>chyûlana-ko, chyûlanû-kû, chyûlanu-ki.</i>
Loc.	<i>chyûlû-mê</i>	<i>chyûlan-mê.</i>
Voc.	<i>arê chyûlû</i>	<i>arê chyûlau</i>

For other nouns we may quote :—

Nom	Sing.	Obl.	Nom	Plur.	Obl.
<i>râjâ, a king</i>		<i>râjâ</i> (gen. <i>râja-ko</i> )	<i>râjâ</i>		<i>râjan.</i>
<i>chapo, a bird</i>		<i>chârâ</i>	<i>chârî</i>		<i>châran.</i>
<i>ghoro, a horse</i>		<i>ghorârî</i>	<i>ghwârâ</i>		<i>ghwâran.</i>
<i>âdimî, a man</i>		<i>âdimî</i>	<i>âdimî</i>		<i>âdimin.</i>
<i>dâku, a robber</i>		<i>dâku</i>	<i>dâku</i>		<i>dâkun.</i>
<i>batan, a traveller</i>		<i>batan</i>	<i>batan</i> or <i>bofâwâ</i>		<i>batan.</i>
<i>dagarî, a female companion</i>	<i>dagarî</i>		<i>dagarî</i> (vulg. <i>dagarîyâ</i> )		<i>dagarîyan</i> (vulg. <i>dagarîyan</i> ).

It is unnecessary to give many examples of the **Nominative**. The following will suffice :—

*Pank-kapî harî rîa îi* (for *ai*), great anger came to the hero (I, 2).

*ek bay hâti tî pûnî pûp-sû uî tulun-mê âyo*, a wild elephant also entered that pond to drink water (I, 1).

*chyûla lero hâi ga-chh*, a son has been born to you (II, 1).

*âgo bûlo*, fire was lit (II, 5).

*êk harî sundar dekhapî chônî jwân syainî chhî*, there was a very beautiful young woman, fair to look upon (II, 5).

*bich-mê Pârbatî-kû pau chhan*, in the midst are footprints of Pârvatî (II, 3).

*wî-lamî dagariyâ* (nom. sing. *dagarîyâ*) *wî-kâ kwê wî nî milû*, he found none of his companions there (II, 7).

*lâkûrâ êk-buffâ hârâ*, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindî (and not as in Khas-kurâ) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kapî* (Hindî *kô*) the verb remains in the masculine, exactly as in Hindî. In Kivunauni, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurâ) being *le*. A few examples will suffice here. Others will be found under the head of verbs :—

*wî âdimî-le wî-thâi yo kâyo*, that man said to him (II, 2).

*burîyû-le kâyo*, the old woman said (I, 3).

*râja-le munî-kî bât* (fem.) *munî-î*, the king obeyed the word of the saint (II, 1).

*êk-eka-le yâû sârî bât* (fem. plur.) *kain*, each one told all these things (I, 4).

*myârâ dagariyana-le êk bûman pakaro*, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kañi*, used exactly like the Hindi *ko*. As in Hindi, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are :—

*rājā-kā chyalā-kañi bhālū dāmi samuji-bēr*, having recognised the king's son as a good man (II, 2).

*bāmañ-kañi nī mārau*, do not kill the Brahman (II, 2).

*garh būñ-kā rūkhan-kañi upāñ-bēr*, having torn up the trees of the whole forest (I, 2).

*dhārya kar*, make courage, i.e. take heart (II, 6).

*un-kañi* (dative) *ruñāñ dīn jā-ckhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative** :—

*Rājābhām-kañi āsaj bhayo*, to Rājāvāhana there became astonishment (i.e. he was astonished) (II, 2).

*yō-kañi pāpinai-ki durdāsā dekhai-bēr*, having shown to this (person) the evil state of sinners (II, 2).

*Jamā-kā ānt māñ-kañi* (acc) *Jam-rāj-thaī Ū-gryā*, the messengers of Yama took me away to King Yama (II, 2).

*Mātanga-le kūwar-thaī kayo*, Mātanga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindi (*kūwar-sē kahā*).

*bimbari-kā mukh-thaī pujo*, he came to the mouth of the cave (II, 7).

*ui-ki cheki-thē Paika-ko patto puchho*, he asked to (i.e. from) his daughter the whereabouts of the hero (I, 2).

*ū yeth-uth dēśan-huñi nahi-gyāñ*, they went away hither and thither to (various) countries (II, 4).

*gañ-huñi būñ lāñ*, they started on the way to the village (I, 3).

*pāñi pū-sū ū talau-mē āyo*, he came into that pond for drinking water (I, 1).

*upāñi dagariyan-kañi dekhauñ-sū āpañi khal-di-mē dhari-liyo*, she placed it in her pocket for showing it to her friends (I, 2).

*sāmālā-kā lijiyā sāt-ko thāñ*, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kū māriyā*. The latter corresponds to the Hindi *kē mārē*. Examples are :—

*banā-kā miray āpañi būñ-le talau-mē āyā*, the beasts of the forest came into the pond by (i.e. according to) their habit (I, 1).

*chillūñ karo. jar-le ū Paika-ki nēñ fūñi gar*, he made a scream, by which the sleep of that hero was broken (I, 1).

*darā-kā māriyā bhūñi gai*, through fear she ran away (I, 2). Hindi (*dar-kē mārē*)

The following examples illustrate the use of the **Ablative** postpositions :—

*āgā-batī bhair nikālō*, he emerged from the fire (II, 5). (Compare *āgā-hat*, below)

*veñ-kā ākhan-batī ūñ ūñ pañhō*, tears began to come from her eyes (II, 6). Compare *ākhañ-hat*, below).

*ui dīn-batī māñ āpañi-dagariyan-hat alag rā-ckhu*, from that day I dwell apart from my companions (II, 2).



*lā-baṭi ā-chhai*, whence hast thou come (II, 3)?

*jāb-baṭi māi jwān bhayā*, since I have been a youth (II, 2).

*jaswe Mātang āyā-hai bhair ā-chhāyo*, as Mātanga came out from the fire (II, 5)

(Compare *āgā-baṭi*, above.)

*ākhaḥ-hai nīkidi-bēr*, having extracted (the bit of grass) from her eye (I, 4)

(Compare *ākhan-baṭi*, above.)

*auran-hai alag hai-jai*, having become apart from the others (II, 3).

*jō māi-le ākhun-hai bachā-chhāyo*, (the Brāhman) whom I had saved from the robbers (II, 2).

*āpani khaldī-mā-hai gupī-bēr*, having taken (it) from in (*i.e.* out of) her pocket (I, 4)

As examples of the Ablative of comparison, we may quote:—

*āk-hai āk phulo, āk-hai āk nāno chh*, one is greater than another, one is smaller than another (I, 5).

*āpū-āpū-kānī yā sunsara-kī sab bastun-mē-hai saban-hai nāno jānī-bēr*, (then every one) each having considered himself smaller than everything from in (*i.e.* or) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindi, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kā*. Remember that before *kā*, *a* becomes *ā*. When the governing noun is feminine, the *ko* becomes *kī* under all circumstances. Thus:—

*Pātāla-ko rājā*, the king of Pātāla (II, 3).

*chhyatrina-ko kām*, the profession of knights (II, 1).

*rājā-kā chhyatā-kānī*, to the son of the king (II, 3).

*Jamū-kā dūt*, the messengers of Yama (II, 2).

*muni-kī bīt*, the word of the saint (II, 1).

*asurnū-kā rājai-kī cheli*, the daughter of the king of the Asuras (II, 6).

*raajirna-kī salaḥa-le*, with the advice of the viziers (II, 6).

*dharma-kī pustak*, books of religion (II, 3).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmā-kā bāman*, Brāhman of name (*i.e.* Brāhman in name) (II, 2).

The most common postpositions of the **Locative** are *mē*, *mai* or *mē*, in or on, and *jālai*, up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgal-mē*, in the forest (II, 2), *sweap-mē*, in a dream (II, 3); *āpani khaldī-mē*, in her pocket (I, 2); *āpani khaldī-mē* on his own head (I, 2); *thwārā dinan-jālai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are:—

*kamāran-dagari wī-kānī bhair bhejo*, he sent him forth with the princes (II, 1).

*wī-kā dagārā jāna-ko karār*, an agreement of going with him (II, 4).

*tyārā dagārā*, with thee (II, 3).

*wī talau-kā najik*, near that tank (I, 1).

*wī talau-kā najikā-kā ānā-kā mirag*, the beasts of the forest of near that tank (I, 1).

R

It will be seen that all these except *dagarī* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *au* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *au*.

**Adjectives.**—Except *taddhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundar*, as in :—

*ēk baṛi sundar juṣṇ syaini*, a very beautiful young woman (II, 5).

*Taddhava* adjectives in *o* (and these include all genitives) follow the analogy of Hindi. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *ī* throughout. The following are examples (including further examples of the genitive):—

*dohoro Pachhō-kū kuṇṇ-mē rañ-čhiyo*, the second (hero) lived in the West (I, 1).

*jaso chyōlo tu chā-čhiyē, taso chyōlo tero har ga-čhē*, what kind of son you were desiring, that kind of son has become yours (II, 1).

*bhōlo adimī samajī-bēr*, recognizing (him) as a good man (II, 2).

*cha-ko nām suṇī-hēr*, having heard the name of the one (I, 1).

*qākhna-ko kōra*, the profession of robbers (II, 2).

*thūṛṇā* (nom. *thoro*) *qhiṛ-mē*, in a short interval (II, 5).

*myārū* (nom. *mero*) *ākhā-mē*, in my eye (I, 4).

*myārū ān-mē*, in my body (II, 2).

*apūnū dēs-hai*, from his own country (II, 1).

*Bindhychalā-kū jangol-mē*, in the forest of Vindhyačhala (II, 2).

*wī-kā gūṇan*, on his neck (II, 2).

*yō-kā naran-ko bahat*, the time of the death of this (person) (II, 2).

*myārū* (nom. *mero*) *dagarīyū rāji hunēr nhūtan*, my companions will not be agreeing (II, 4).

*lūkhā ek-bāffū kārū*, sticks were made collected (II, 5).

*wī-kā lukārū bārū* (nom. sing. *baro*) *sundar chhiyā*, her clothes were very beautiful (II, 5).

*thūṇṇ dānan jālai*, for a few days (II, 2).

*wā-kā pāpinai-kī durdāśū*, the evil condition of the sinners of that place (II, 2).

*apūnū dagarīyan-hai alog rū-čhhu*, I am dwelling apart from my companions (II, 2).

*wī-kā ākhun-bāi*, from her eyes (II, 6).

*baṛi ris ā* (for *ai*), a great anger came (I, 2 : II, 2).

*pāpinai-kī durdāśū*, the evil condition of sinners (see above).

*ālimina-kī baṛi bhīṛ*, a great crowd of men (II, 5).

*jōb māi-kanū āpani sudh ai*, when my consciousness came to me (II, 2).

*Mahādēb-ṇyū-ki puṇḍ*, worship of Mahādēva-jī (II, 2)

*āpani dāna-le*, according to their own habit (I, 1).

*dohorī fhanr nasi ghyā*, they went away to another place (I, 1).

*puṭṭī syainī-le kayo*, the first woman said (I, 4).

*āpāññe vajjima-kī sātāha-le*, with the advice of my viziers (II, 6).

*āpāññe dāgariyā-kāñi dekhāy-sāñ*, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindi, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

**PRONOUNS.** (a) **Personal Pronouns.**—The first two personal pronouns are declined as follows :—

	I	Thou,
Sing. Nominative	<i>māñ</i>	<i>tū</i>
Agent	<i>māñ-le</i>	<i>tūñ-le</i>
Accusative	<i>māñ (-kañi)</i>	<i>tūñ (-kañi)</i>
Genitive	<i>māñ</i> (vulgar <i>māñōra</i> )	<i>tūñ</i> (vulgar <i>tūñōra</i> )
Oblique form	<i>māñ</i>	<i>tūñ, tūñē</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hamā-le</i>	<i>tumā-le</i>
Genitive	<i>hamāra</i>	<i>tumāra</i>
Oblique form	<i>hamāñ</i>	<i>tumāñ</i>

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tū* is *tūñ*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamāra* and *tumāra* are *hamāñā* and *tumāñā*, respectively. Examples of the use of these two pronouns are the following :—

*jāñ-bāñ māñ jama bhayāñ, māñ-le tai lāt-pit bahant kari-ekkh*, ever since I became a youth, I also have done much robbery (II, 2).

*māñ Asura-kāñ rājāñ-kī cheñi chhāñ*, I am the daughter of the king of the Asuras (II, 6).

*māñ-le māñ-thāñ kāya*, I said to them (II, 2).

*vī-kañi māñ dekhē-bēr fīth āyāñ*, to him, having seen me, there came a feeling of compassion (II, 6).

*māñ-bāñ māñi-tāñ*, they killed me (II, 2).

*māñ-kāñi ghār lī-jāñ*, having taken me away home (II, 2).

*māñ-kāñi āpāñi sūdh ai*, my consciousness came to me (II, 2).

*tum māñ-dāyāñ hyā lai karāñ*, do you also make a marriage with me (II, 6).

*māñōra bāñ lai māñ-āñ jāñ chhiyāñ*, my father also was like these very people (II, 2).

*māñōra bāñ Pātāñ-kō rājāñ Bīṣṇu-le māñi dē-ekkh*, Vishnu has killed my father, the king of Pātāñ (II, 6).

*māñōra āñ-māñ bahant ghāñ hai māñ-ekkhāñ*, there were many wounds in my body (II, 2).

*vāñ māñāñ mīñ āyāñ*, my friends came there (II, 2).

*ham bēñ tapasāñ dekhī-bēr bāñ kīñi bhayāñ*, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

*hamāñ dēñ-dēñ-māñ vī-kañi āhāñāñ chāñ-ekkh*, it is proper for us to seek him in various countries (II, 4).

*tum hamāñi lāñ dekhī dīyāñ*, do you look on at our fighting (I, 3).

*hai-kani tu yeti ān jan diyē*, do thou not allow anyone to come hither (II, 5).  
*tu ko chhai*, who art thou (fem.) ? (II, 6).

*dehho, tu ī liyē*, good, do thou, and thou alone, take (it) (I, 4).  
*tu-īe māi-kani, jab māi chup hai-bēr tapasyū karant-āhhyē, dukh dē-chh*; so  
*māi tuē-kani yo sarāp dī-chhu ki terū aur teri syāni-mē bichhōr hoī*, thou  
 hast troubled me when I was engaged in silently performing austerity;  
 therefore I give this curse to thee that there will be separation between thee  
 and thy wife (page 59). (Note *terū* . . . . *mē* here for *tuē-mē*).  
*ab bro-kani phal dīnē*, now I am giving to thee the fruit (of thy austerity)  
 (II, 3).

*tuē-dagari bhēṭ karana-lī bari ichchhā chhi*, there was a great wish of making a  
 meeting with thee (I, 2).

*u tuē-dagari byā karalo*, he will make marriage with thee (fem.) (II, 6).  
*māi-lapi tuē-dagari mīli-bēr bari khushi bhāi-chh*, great joy has become to me  
 on meeting with thee (II, 8).

*taso chhyō tero hai go-chh*, such a son has become thine (II, 1).  
*tyārā gālan janyo kē-lā chh*, why is there a Brahmanical thread on thy neck ?  
 (II, 2).

*teri tapasyū dekhi-bēr*, having seen thy austerity (II, 3).  
*yē-vile māi tumaro āno chāi rau-chhyē, aur ab tum wi jāgē dekhān-khai*  
*hiti-dī hālan*, for this cause I was watching for your coming; and do you  
 now come along to inspect that place (II, 3).

*tum hamari layai dekhi-diyau*, do you watch our fighting (I, 3).  
*tum-īe myārā upar bari dayā kari-chh*, you have made (=shown) great com-  
 passion upon (=to) me (page 77).

*je tum-īe hukam dē-chhiyo, te māi-īe kari hāla-chh*, I have performed the order  
 which you gave (page 69).

*tumaro āno*, your coming (as above).

*tumārā dārfap hai gāṭ*, your interviews have occurred, i.e. (I) have met you  
 (interviews in plural of respect) (II, 8).

*tumari āsāl-bhīri dekhālo*, I will see your combat (I, 3).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In Rājāsthānī these have feminine forms in the nominative singular, but I have not noted any such forms in Kumaunī, and both pronouns seem to be throughout of common gender. They are declined as follows.—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yo</i>	<i>u</i>
Acc.	<i>yo, yē, yē-kani</i>	<i>u, wī, nī, wī-kani, nī-kani</i>
Gen.	<i>yē-ko</i>	<i>wī-ko, nī-ko</i>
Obl.	<i>yē (or yai)</i>	<i>wī</i>
Plur.		
Nom.	<i>yō, yaū</i>	<i>ū</i>
Gen.	<i>in-ro</i>	<i>un-ro</i>
Obl.	<i>inan, in</i>	<i>unan, un</i>

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mirwāri dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inārō* and *unārō*.

An emphatic form of *yo* is *yō*, this very, and of *u* is *u* or *uī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *inānārō* and *unānārō*.

The following are examples of the use of these pronouns :—

*et ādāt-le wī-thai yo karo*, that man said this to him (II, 2).

*yo ek mānān-kauñ bichhān-mē māñi yo-chh*, this (person) has been killed in saving a Brahman (II, 2).

*upāñ pūrñi ān-mē yo rando*, he will remain in his own old body (II, 2).

*ma-mē yo tarāmāt chhī*, in it there was this power (II, 7).

*yo kai-bār*, having said this (II, 4).

*yē dekhi*, seeing this (II, 5).

*yē-rō ā-kauñ chhārī diya*, for this reason release him (II, 2).

*yē-kauñ tu sunay-ā jai samājyē*, do not thou consider this merely a dream (II, 3).

*ye-kauñ antek jilāñ chhāñ*, to him kingdoms to be conquered are necessary (II, 1).

*ye-le maran-hō bakhēt nē dyo*, the time of his death is not come (II, 2).

*yo samān-rōhi sab bastan-mē-hai saban-hai nina*, smaller than all from among all things of this world (I, 4).

*yē jagat-mē*, in this forest (II, 2).

*yo hāt sochi-hēr kī 'myōra dagariyā yē bāt-mē rōji humār nhātān'*, thinking this thing that 'my companions will not be agreeing in this thing' (II, 4).

*yī bichh*, in the meantime (II, 4).

*yē pachhan*, after this (II, 2).

*yā yoth-uth phirā*, they wandered hither and thither (II, 2).

*yō dwē paik*, these two heroes (I, 4).

*yā sab kīr hamārā tharān-han dī-dē*, give all these insects to our cat (I, 4).

*myōra jāk lai inān-ā jaso chhiye*, my father also was just (ai) like these people (II, 2).

*u nhai gyo*, he went away (II, 2).

*u bēman mīto*, that Brahman was met (II, 2).

*mero mīrik Rājābhānū uī chh*, that very person is my lord Rājābhānū (II, 3).

*uī dekhi-bār*, having seen him (II, 2).

*uī-kauñ māron paikhā*, they began to kill him (II, 2).

*uī-le kavu*, he said (II, 1).

*uī-le karo*, she said (II, 6).

*uī-le upāñ khāniye eku talau-mē khiti-diyā*, he threw his *sattā*, which he had for food, into the pond (I, 1).

*vi ādimi-le rājā-kā chyetā-thai kayo*, the man said to the king's son (II, 2).  
*rāja-le vi-kani āpāṇā dēs-hai bhair bhejo*, the king sent him forth from his country (II, 1).

*vi-kani ek talau mīḷo*, to him was met (i.e. he came upon) a pond (I, 1).

*vi-kani rāhā dīḷi*, she gave leaves to him (I, 3).

*vi-thai vo kayo*, he said this to him (II, 2).

*vi dīn-baṭi mai ṇṇān dagaṇṇa-hai alag vā-ehū*, from that day I am dwelling apart from my companions (II, 2).

*vi-kā gāṇ jāyo chhi*, a Brahmanical thread was on his neck (II, 2).

*vi-kā māṭi*, her grandson (I, 4).

*vi-kā pachhān-hai*, from behind him (I, 2).

*vi talau-kā vājākā-kā bānā-kā mīṇag*, the wild beasts of the neighbourhood of that lake (I, 1).

*vi-mē tu jāyē do thou go into it (a cave) (II, 3).*

*Mātang aur v vi bhōl-mē pūṇ*, Mātanga and he arrived in that mountain (II, 4).

*vi bakhai*, at that time (II, 7).

*ṣ Pātāl-mē pūṇ-gāyē*, they arrived in Pātāla (II, 5).

*unaro boro bhari pahār jaso bhoḷo*, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

*unārā aghān-baṭi*, in front of them (II, 5).

*unānā-le sab jāyē dhuṇo*, they searched in all places (II, 4).

*unānā-le ādimānā-kā bari bhār dekhī*, they saw a great crowd of men (II, 5).

*unān-kani ek tal mīḷo*, they came upon a lake (II, 5).

*mai-le unān-thai kayo*, I said to them (II, 2).

*unān ek ādimi mīḷo*, they came upon a man (II, 2).

*jāb unān nū ai-ehhi*, when sleep came to them (II, 4).

(o) The **Reflexive pronoun** is *āpā*, self, which does not change in declension except that its genitive is *āpānā* (-āṇā, -āṇi), own. *Āpā* is an emphatic form of *āpā*. Examples of its use are :—

*āpā vi-le mastak-ū lākūṇā ek-bāṭṭā kārū*, he himself collected many sticks (II, 3).

*unān-le bari bhār āpā uḷḷānī āṇi dekhī*, they saw coming towards themselves (i.e. them) a great crowd (II, 5).

*jāb mai-kani āpāni sudh mī, tā mai-le āpā-kam jāṅgūl-mē pariyo pāpo*, when my own senses came to me, then I found myself fallen in the forest (II, 2).

*tā sabana le āpā āpā-kani nāno jāṇi-bēr*, then all each thinking himself small (I, 4).

*āpāṇā dēs-hai bhair bhejo*, he sent them forth from his own country (II, 1).

*āpāṇā dagaṇṇa-hai alag vā-ehū*, I dwell apart from my own companions (II, 2).

*Sōmadattale āpāni bāṭhā kai*, Sōmadatta told his story (II, 9).

*sab bāt āpāni hai jāṇu*, all things will come to pass of themselves (page 108).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who.	That, he, she, it.
Sing.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Obli.	<i>jē, jai, jyai</i>	<i>tē, tui, tyai</i>
Plur.		
Nom.	<i>ia, ie</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Obli.	<i>janau, jau</i> (only as adj.)	<i>tanau, tau</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janarē* and *tanarē*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural; *je* (or *jai*) and *tē* (or *tui*) when it is in an oblique case singular; and *jau* and *tau* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

*ek ātmi nalo jo Ehtan nso dakhī-akhīyo*, they came across a man who looked like a Brahmin (II, 2).

*a bhūmā nalo jo marle dhātuv-hai buchā-akhīyo*, I came across that Brāhman who had been saved by me from the robbers (II, 2).

*Matang nro a mādhyāt-mā papā jo Mahādēv-jau-le Mātang-kani batāi rakha-akhīyo*, Matanga and he arrived at that mountain which Mahādēva-ji had indicated to Mātanga (II, 3).

*so-mo jo lekhiyo chhīyo te paro*, what was written therein that he read (II, 5).  
*je so-mo lekhiyo chh, te te karipā*, what is written therein, that do thou (II, 3).

*chhāyācina-ko je kam chh, te karano chāī-chh*, it is proper that he should perform that which is the business of knights (II, 1).

*baro chhātā kara, jau-le m Paika-kī nū tui gāi*, he trumpeted loudly, by which the steep of that hero was broken (I, 1).

*jai-kā hat-mā a rū-chhī, so-kam ke dukh nī hūa pāī-akhīyo*, on whose hand it remained, to him no trouble could happen (II, 7).

*jai dakhāt a mati hui nyo*, at what time he came to the upper (ground) (II, 7).  
*virā bayā-kā rukhau-kani, jo barā barā chhīyā, jāī-tā-batī upāī-bār*, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

*balant ādīn jo nāmā-kē bāmā chhū, janau-le bēd chhāī-kāī*, many men who are Brāhmanas (only) in name, (and) who have abandoned the Vedas (II, 2).

*tem jau dātā-mā man lagū-chhā, on what things you are applying your mind* (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

*dakhā ham dātā-mā ko baro chh*, let us see who is the greater of us two (I, 2)?

*tu ko chhā, who are you (masr.)* (II, 2)?

tu ko c e h a ro (f m) II  
 ku n f le at ab c h w a s h bje f ) pe k u 28  
 w be k dekhū ch i o e e, w.a. does she see (page 53) ?  
 tyarā galun (ungo bē-kai chh, for what (i.e. why) is there a Bikhmanical thread  
 on your neck (II, 2).

(f) The **Indefinite** pronouns are *koē*, *ke*, *kai* or *kāi*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kāi* and (inanimate) *kē* or *kya-i*, and the obl. plur. *kuanāw* or (adj.) *kanōi*. The genitive plural is *kanarai* or *kanarwē*. *Jo-kuē* (Hindi *jō-kāi*) is 'whoever,' and *je-ke* (Hindi *jō-kuchh*) is 'whatever.' Examples of these are:—

*koē qaraw nēi*, let not anyone be afraid (page 39).  
*wi-ko kōē chōdō nhāti*, he has no son (II, 6).  
*kai-kani tu yeti ōn jun diyē*, do not allow anyone to come hither (II, 5).  
*at-kani dogarīnē wi-kū kōē wā nē mīlā*, he did not find any of his companions there (II, 7).  
*jē samsār-mē kē bāta-ko ghamand kai manoshya-kapi karono ni cheiv*, in this world it is not proper for any man to make pride of (i.e. in) anything (I, 5).  
*wi-le man-thuē ke nē kayo*, he did not say anything to them (II, 4).  
*kāi padō ut tūgo*, they did not find any trace (II, 4).  
*ke dukh nē hup pūn-chhiyo*, no sorrow was permitted to happen (II, 7).  
*kōē ghari yeth-ut phiravēi nayo*, for some time he kept wandering (II, 7).  
*kāi samay-nō*, once upon a time (I, 1).  
*je-ke wi-le karono chh, te pañi karoni diyan*, send word beforehand as to what ever is to be done by her (page 56).

(g) As examples of other pronominal forms, we may quote:—

*eso, yeso, yaso* (plur. mass. *yāsā*), of this kind.  
*eso kari-bēr*, having done thus (II, 3).  
*ēk yesi* (fem.) *phaur paja*, he arrived at such a place (I, 4).  
*bahout ādmoni yāsē chhan*, there are many such men (II, 2).

Similarly—

*pahāy jaso bōdjo*, a load like a mountain (I, 2).  
*Bhīlav jaso*, like a Bhīl (II, 3).  
*josi eyāpāi māi bēunī chā-chhūn, thik yo nēi chh*, the woman whom I was wishing to marry, is exactly like this one (page 178).  
*usre karo*, he did so (II, 5).  
*jasire Mātang āgū-hai bhār ā-chhiyo, rasce ma-le ādimina-ki buri bhīr dekhī*, as Mātanga emerged from the fire, so (i.e. at the same time) they saw a great crowd of men (II, 5).  
*yetuk kai-bēr*, having said so much (I, 3).  
*yetukū-nēi*, in the meantime (*inē-hi-nēi*) (I, 1).  
*Puchhō-kā Pūkhā-ko tarān katak chh*, how much rouscular strength is possessed by the hero of the West (I, 1) ?  
*wēi*, there; *yā*, here; *eth* (*yetē*), hither; *uth*, thither; *yetē-utē*, hither and thither; *eti* (*yetē*), hither; *joh*, when; *toh*, then, and so on.



## VERBS.

In the general principles of its conjugation Kumaoni closely follows Hindi; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *z* to the root (as in Khas-kurā).

## A. Auxiliary Verbs and Verbs Substantive.

The Present is :—

Singular.	Plural.
(1) <i>chhū</i> , I am.	<i>chhū</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhan</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhū* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhū*, not *chhē*, and the second person plural is *chhā*, not *chhan*. We thus get the following paradigm for the Auxiliary verb :—

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender.
1. <i>chhū</i>	<i>chhū</i>	<i>chhū</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhā</i>
3. <i>chh</i>	<i>chhā</i> , <i>chhē</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *horo chh*, he is great, is pronounced *horochh*, and *katul chh*, how much is it? is pronounced *katulchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *horo chha*, *katula chha*.

There is a negative verb substantive *nhātū* or *nhātē*, I am not, I will not be, which is thus conjugated :—

Singular.	Plural.
(1) <i>nhātū</i> (fem. <i>nhātyē</i> )	<i>nhātū</i> (fem. <i>nhātyē</i> )
(2) <i>nhātū</i> (fem. <i>nhātyē</i> )	<i>nhātan</i> ( <i>nhātā</i> ) (fem. <i>nhātyan</i> (-iyā))
(3) <i>nhātū</i> (fem. <i>nhātyē</i> )	<i>nhātan</i> (fem. <i>nhātan</i> or <i>naā</i> )

The Past changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyū</i> , <i>chhiyē</i>	<i>chhiyū</i> , <i>chhiyē</i> , I was	<i>chhiyū</i> , <i>chhiyā</i>	<i>chhiyū</i> , <i>chhiyā</i> , we were.
2. <i>chhiyū</i>	<i>chhē</i> , thou wast	<i>chhiyū</i>	<i>chhiyā</i> , you were.
3. <i>chhiyū</i> , he was	<i>chhē</i> , she was	<i>chhiyū</i>	<i>chhin</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyū*.

First and second perfect and present tenses of the verb *ra* to remain are very frequently employed as a single word. The perfect *ra* is used to mean 'I am' and the present *ra* is used to mean 'I was'. As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

**Perfect**—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-ahhā</i> , or <i>ra-ahhā</i>	<i>rai-ahhā</i> , or <i>ra-ahhā</i>	<i>ra-ahhā</i> , or <i>ra-ahhā</i>	<i>rai-ahhā</i> , or <i>ra-ahhā</i>
2. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>
3. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>

In the above, as shown in the first person, *ra* may be substituted for *ra*, and *ra* for *rai*.

**Pluperfect**—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>
2. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>
3. <i>ra-ahhā</i>	<i>rai-ahhā</i>	<i>ra-ahhā</i>	<i>rai-ahhā</i>

As before, we may have *ra* for *ra*, and *ra* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-ahhā*, etc. Similarly, we have the negatives *ra-ahhā*, he is not, and *ra-ahhā*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs:—

*myōm naū Ratnābhava chh, māi Magadh dēśa-kā rōja-ko vajir chhā*, my name is Ratnābhava, I am the vizier of the king of the Magadh-country (page 34).  
*māi Asura-kā rōja-kā chhā*, I am Kālindī, the daughter of the king of the Asuras (II, 8).

*tu ko chhāi*, who art thou? (masc II, 2).

*tu ko chhāi*, who art thou? (fem II, 6).

*chhāyotrina-ko je kām (masc) chh*, (that) which is the business of knights (II, 1).

*tūārā gūlam jonyo (fem) kē-lai chhā*, why is there a Brahmanical thread on your neck (II, 3)?

*hara Teri vishit-ma saban-hu nūnā chhā*, we are smaller than all things in Thy creation (I, 5).

*tum ko chhan, aur jā kē-lai rā-chhā*, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

*yē jāngal-mē bahut ādmi yāsē chhan*, in this forest there are many men of this kind (II, 2).

*teri bāt* (fem.) *sāchi chhan*, thy words are true (page 172).

*mai ēc allu akātī*, I am not such an owl (page 168).

*wi-ko kwē chyōlo nhōti*, of him there is not any son (II, 6).

*myārē dogoriyā rāji hunēr nhātan*, my companions will not be consenting (II, 4)  
*jēwar aur karāmālā-kī thālī ab kabhā milanēr nāi*, the jewels and the magic purse (fem.) will never be got (page 97).

*mai yaso sorāp liyāc nē chhīyē*, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

*jō lekhiyō chhīyō, tē puṣo*, he read what was written (II, 5).

*wi-kū gūlon jānyō* (fem.) *chhī*, on his neck was a Brahmanical cord (II, 2).

*jān sypānī chhī*, there was a young woman (II, 5).

*rāja-kī chēlī aur māi rāj-mahālā-kū chhōjā-mē baithiyē chhīyē*, (a woman is speaking), (we, i.e.) the king's daughter and I were seated on the balcony of the royal palace (page 101).

*wi-kū lakṣṇā bhīṣā sundar chhīyē*, her clothes were very beautiful (II, 5).

*jhaṭī bolāyo, chugali khāno, ghṛs khāno, wi-huṣī be bai* (fem. plur.) *nī chhīn. aur lagā sab abgūn-ā* (maso. plur.) *chhīyā*, telling lies, eating (i.e. doing) backbiting, eating (i.e. taking) bribes, were nothing to him, and also there were all vices (i.e. he had every vice) (page 215).

*wā-kū bhitar nechhā-mē ēk kūrj chhīyō; wā-kū jāpā-huṣī sīrī chhīn; wi kūrj-mē phūl aur nānā nānā pāt bichhīyā chhīyā; wā palān bichhīyō chhīyō; phūl-ān dhoriyā chhīyā; sunā-kā garān aur pāṭhā aur bahāt bhālī chhī chhīn*; inside that place, on an elevation, was an arbour; there were steps for going to it; in that arbour flowers and various kinds of leaves were strewn about; there there was a bed spread; flower-vases were set about; there were golden jars, and fans, and many excellent articles (page 122).

**B. Active Verb.**—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *an* to the root. Thus, *hiṭan*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭān-ko*, of going; *hiṭān-hūnī*, for going, to go.

The strong infinitive is made by adding *āyo* to the root, with an oblique form in *āyē*. Thus, *hiṭāyo*, the act of going; *hiṭān-ko*, of going; *hiṭān-hūnī*, to go.

Some verbs are irregular in their infinitives. The roots *a*, come; *ka*, say; *ra*, remain; *lyā*, bring; *kā*, eat; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *āy* and *ūyo*. Thus, *āyo*, the act of coming; *kūyo*, the act of saying; *rūyo*, the act of remaining; *lyūyo*, the act of bringing; *chārūyo*, to cause to graze, to graze cattle. The *ā* of the infinitive is often needlessly nasalized, so that we also have *ānā*, *kūnā*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *āyāyo* (*aṭāyo*); thus, *kaṭāyo*, to cause to say; *chārāyāyo*, to cause to feed. This *āy* is often contracted to *ay*, so that we also have *kaṭayō*, *kāṭayō* and *chārāyō*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive: and the termination itself is *a* or *ga*, not *an*, *aga*. Thus:—

<i>jā</i> , go,	makes its strong infinitive	<i>jāga</i> or <i>jāga</i>
<i>dī</i> , give	„	<i>dīga</i> or <i>dīga</i>
<i>lī</i> , take	„	<i>līga</i> or <i>līga</i>
<i>hū</i> , become	„	<i>hūga</i> or <i>hūga</i>

Similarly, for the weak forms, *jān* or *jān*, and so on.

It will be observed that the *a* of the infinitive termination is the cerebral *a*, not the dental *a*. In one instance (given in the third example below), I have come across a word in which the *a* is dental (*koran*, not *kuray*). We can compare this with the rule in Pañjābī, in which the *a* of the infinitive usually, but not always, becomes *u* after a root ending in *r*. In Kumaunī the *a* does not necessarily become *u*, for in the very first example given below we have *maran*, not *maran*, and near the end of the examples, we have *karaga*, not *karano*.

The following are examples of the use of the infinitive:—

(a) WEAK FORMS—

*yē-kā marana-kō bakhat nī āyo, aur yo ēk bāmaṅ-kani bachūn-mē mūrī ga-chh*, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).

*lauṇa-kī āi*, the (idea) of returning came (to him) (II, 7)

*twe dagari bhāt karano-kī buri ichchhā chhī*, there was a great desire of (i.e., for) making a meeting with thee (I, 2)

*uī jāgū dekhay-huni hīṭi-dī hūlau*, come and set out for seeing that place (II, 3).

*eastān-huni baithī gayo*, he sat down to rest himself (II, 7).

*pāṇī dhunay-huni nasī ghyā*, they went away to search for water (I, 1).

*lākṣṇā kulaṅ-huni dhurā jāi-raī*, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).

*goru-bhaṛsan charay-huni bā jāi-ra-chh*, he has gone to the forest to graze cattle (I, 3).

*talau-mē pāṇī pin-sū āyā*, they came to drink (lit. for drinking) water in the pond (I, 1).

*Pachhō-kō Poika-kī cheli uī bakhat dhān kutan lāgi rē-chhī*, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, Cf. I, 4).

*āpāṇī dagariyām-kani dekhay-sū āpāṇī khaḍī-mē dhari liyo*, she put it in her pocket to show to her friends (I, 2).

*yō dōṛ Paik vāṛ laran-sū tāyār bhayā*, these two Heroes became ready for fighting there (I, 4).

*uī-kunī māraṅ paithā*, they began to kill him (II, 2).

*ēk sāhar dekhay paithā*, a city began to be visible (II, 3).

*ākhān-batī āsu āṅ paithā*, tears began to come from (her) eyes (II, 6).

*kāman paithā*, they began to tremble (I, 4).

*kai-hani tu yeti āṅ jān diyē*, do not allow anyone to come hither (II, 5).

*dukḥ nī hun pāṅ-chhiyo*, sorrow was not getting (permission) to occur (i.e. could not occur) (II, 7).

*u Paik dhuurà-huni jǎn ligi ra-chhiyo*, that Hero set out to go to the top of the mountain (I, 2).

*bwōjo àpànà ghar-huni lyūn ligi ra-chhiyo*, he set out to bring the load to his own house (I, 2).

(5) STRONG FORMS—

*jhatà balāyo, chuguǎ khāyo, ghus khāyo wa-hui ke bāt ni chhîn*, telling lies, backbiting, and taking bribes were nothing to him (page 215).

*yǎ-wlê mai tumoro hōo chai rau-chhyǎ*, for this reason was I looking for your coming (II, 3).

*wā-kani dhanano chai-chh*, to search for him is proper (i.e. we must search for him) (II, 4).

*kūgar-kani anyārū-mē hīfano poro*, to walk in darkness fell to the prince (i.e., he had to walk in darkness) (II, 7).

*Pachhē-kū Paika-ko tarāy katuk chh parakhano chai-chh*, I must test how much muscular strength the Western Hero has (I, 1)

*ghamanā hai manushya-kani karano ni chhain*, it is not proper for any man to show (let, make) pride (I, 4).

*ni-kani vāṭā chhē jǎ-chhîn*, I am going to give leaves to him (I, 3).

*kūnara-le wā-kū dagārū jānū-ka karār karo*, the prince agreed to go with him (II, 4).

*mai-le bāṭāi-bāṭāi jānū-ka ahhauamanāf suno*, I heard the tramp of (their) going along the road (page 197).

*mai ēk siddh-thū salāh lūnū-hūm gāi-chhyǎ*, I went to a holy man to take advice (II, 6).

*rājā sab āpānā majraa-kani aur naukaraa-kani sumodrā-ka kinārū hau khaunā-hūni lī-gayo*, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

*bahavī dōs rūnē lāyēk chhon*, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hīfano*, going.

The derivation of the participle shows that the *n*, having descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *r* instead, thus (incorrectly, according to the derivation) *hīfano*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hīfanai* (really an old locative), or *hīfanā*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hīfanai* or *hīfanā*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rāṇō*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhū*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyū*, I had remained, is equivalent to 'I was.' Finally, the past tense

'rayū' is in this connection employed in its proper sense of 'I remained,' 'I continue.'  
We thus get the following sets of forms :—

*hiṭanai*-(or *hiṭand-*) *rayū*, I remained a-going, I continued going.  
*hiṭanāira*-(or *hiṭanāira-*) *chhū* (for *hiṭanai ru-chhū*, etc.), I am a-going, I go, or even, I shall go.  
*hiṭanāira*-(or *hiṭanāira-*) *chhiyū* (for *hiṭanai ru-chhiyū*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindi *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanā* is, as usual, *hiṭani*, and the masculine plural is *hiṭand*.

Thus :—

*mai* (fem.) *mai jānyū*, *tu bhōṭa hūwō*, if I had died, it would have been well ; equivalent to the Hindi (jō) *mai mī jāti*, *tū bhōṭā hōtā* (page 132).  
*jah mai hagiṭhā-mē sochanī sochani phirandī ru-chhiyū*, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).  
*ma-le ādimin-kū bari bhir* (fem.) *āi dikhī*, they saw a great crowd of men coming (II, 5).  
*Mātang Mahādēv-jyū-kū bachan* (plur. ma-c) *purū hund dikhī-bēr*, Matanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have :—

*mai hīn li-bēr āpaw nūn belomūnai-rayū*, I having taken a harp, keep a-diverting my mind (page 164).  
*yeth-uth phirand-rayō*, he remained a-wandering hither and thither, i.e., he continued to wander (II, 7).  
*āri rāt bāt karand-rayū*, the whole night we remained a-making words, i.e., we kept conversing (pages 167, 168).  
*er-mē phatik chomakand-rayū*, in it many crystals have remained a-glittering, i.e., are glittering (II, 3).  
'*am-pāpi chhori-bēr marand*' *kāi-rē*, they are saying, 'having abandoned food (and) water we die' (page 195).  
*ek ān a dik hai-bēr yeth-uth jānai-rai-chhi*, one day, she being in trouble, was a-going hither and thither (page 182).  
*a lai meri taraph bheli-kai chhānai-rai-chhi*, she also kept a-looking well in my direction (page 89).

Compare, however, :—

*jah n jānai-rai-chhi*, *to māi-njāni bhaut bēr chāpi*, when she was going away then she looked in my direction (page 166).  
*ek āiddh kom karandāra-chh* (for *karand ru-chh*), a holy man is doing sacrifice (page 188).  
*ek jwān ādimi khelāndāra-chh* (for *khelānd ru-chh*), a young man is sporting (II, 7).

*tam bahant ān-baṭi phirānāra-akhā* (for *phirānā ru-akhā*), you are a-wandering from (i.e. for) many days (page 155).

*tu ke karānāra-akhāyā* (for *karānā ru-akhāyā*), what wast thou a-doing (II, 9) ?

*jab ham gaū-baṭi lahar-mē ānāra-akhāyā* (for *āgā ru-akhāyā*), when we were coming from the village into the city (page 81).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṭa*, fem. *hiṭi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṭa-akhā*, he has gone. *hiṭi-akhā*, she has gone; *hiṭa-akhāyo*, he had gone; *hiṭi-akhāyā*, she had gone.

Causal verbs, whose infinitives end in *āno*, form the weak past participle in *ā*. Thus, from *bachāno*, to preserve (II. *bachānā*), we have *bachā*, fem. *bachāi* or *bachē*.

The following weak verbal past participles are also irregular :—

WEAK VERBAL PAST PARTICIPLES.		
Infinitives.	Masculine.	Feminine.
<i>rāno</i> , to remain	<i>ra</i> or <i>raa</i>	<i>rai</i>
<i>kāno</i> , to say	<i>ka</i> or <i>kāa</i>	<i>kai</i>
<i>āno</i> , to come	<i>a</i>	<i>ai</i>
<i>lyāno</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāno</i> , to go	<i>ga</i> or <i>gaa</i>	<i>gai</i>
<i>hāno</i> , to become	<i>bha</i> or <i>bhaa</i>	<i>bhai</i>
<i>dāno</i> , to give	<i>di</i>	<i>di</i>
<i>lāno</i> , to take	<i>li</i>	<i>li</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭā*; fem. sing. and plur. *hiṭi*. This past participle is employed only in the formation of the past tense. Thus, *hiṭo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachāyo*, preserved, fem. *bachāi* or *bachāi*. The following are irregular :—

STRONG VERBAL PAST PARTICIPLES.		
Infinitives.	Mas. Sing.	Fem. Sing.
<i>rāno</i> , to remain	<i>rajo</i>	<i>rai</i> or <i>rā</i>
<i>kāno</i> , to say	<i>kajo</i>	<i>kai</i> or <i>kē</i>
<i>āno</i> , to come	<i>āyo</i>	<i>ai</i> or <i>ai</i>
<i>lyāno</i> , to bring	<i>lyāyo</i>	<i>lyai</i> or <i>lyai</i>
<i>jāno</i> , to go	<i>gojo</i>	<i>gai</i> or <i>gē</i>
<i>hāno</i> , to become	<i>bhajo</i>	<i>bhai</i> or <i>bhē</i>
<i>dāno</i> , to give	<i>dāyo</i>	<i>di</i> (plur. <i>din</i> )
<i>lāno</i> , to take	<i>liyo</i>	<i>li</i> (plur. <i>lin</i> )

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *iyo*. Thus, *hiṭiyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṭi* and its plural (both genders) is *hiṭiyā*. We should expect the feminine plural to be *hiṭi*, not *hiṭiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindi, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyāgo*, to bring, like the Hindi *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle :—

*mai-le āpā-kapī jhūgal-mē pariyo pāyo*, I found myself fallen (i.e., lying) in the forest (II, 2).

*twē-kapī ek lekhiyo timā patr milālo*, *Je wī-mē lekhiyo chh*, *te tu kariyē*, you will find a written copper tablet. Do what is written in it (II, 3).

*nau kumār Rājwāhan-kapī harāigo dekhi-hār*, the nine princes having seen (i.e., considered) that Rājavāhana was lost (II, 4).

*doharo rō-mē dhariyo raū-chhiyo*, the other was remaining filled with anger (I, 1).

*ur kūj-mē phūl aur nānā nānā pāt bicchiyo chhiyo*, *wē palau buchhiyo chhiyo*, *phūl-dān dhariyo chhiyo*, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122). *reja-ki cheli aur mai rāj-mahatī-bh chhiyo-mē haihiyo chhiyo*, (we, viz.) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hāgo*, obl. sing. and masc. plur. *hiyā*; fem. *hiyāi*, it is to be gone, it (or he) will go; similarly, *māyano*, he is to be beaten, he will be beaten.

Examples of the use of this participle are :—

*chhiyatra-ko je kām chh*, *te karano chāt-chh*, that is necessary to be done which is the business of knights (II, 1).

*juān, bhāto dekhano chāyo, bāpī gayo*, he became young (and) good to be seen (and) to be beheld (II, 5).

*ek bāpī sundar dekhapi chāyī juān syāyī chhi*, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

*ab kama-le kō karayo-chh*, now what is to be done by us (page 198) ?

*muluk jittā chāinē*, countries are necessary to be conquered (i.e. must be conquered) (II, 1).

*wē-le Mahādēv-jyū-ki puja karāyī sikat*, by him the worship of Mahādēv-jī was taught to be done (i.e., I was taught how to worship) (II, 2).

*ek bāt* (fem.) *kuman-thāi bāyī chh*, one thing is to be said to you (II, 2).

*hamari khatī* (fem.) *stāyī yā nī chhi*, my wish was not to be remained here (i.e., I did not wish to remain here) (page 201).

*iman jān aur māi jān ātmi jān ek-bāttā holē*, *ta nī hūnī bāt kē nī raū* (for *raū*), when men like you and me will become (i.e. get) together, then anything will not remain not to be become (i.e. impossible) (page 56).



The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root; thus, *hūi*, going, having gone. The long form is made by adding *bēr* to the short form; thus, *hūi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *māri-bēr* (for *māri-bēr*) having been killed. Compare *māri-gu-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *āgo* (including causals) form the conjunctive participle in *āi* (not *āi* as we might expect). Thus, *dekhāi*, *dekhāi-bēr*, having caused to see. The following are irregular:—

Infinitives	Short Conjunctive Participles.
<i>rāgo</i> , to remain	<i>rei</i>
<i>kūgo</i> , to say	<i>kai</i>
<i>kamō</i> , to cause to say	<i>kamai</i>
<i>āno</i> , to come	<i>ai</i> (see above)
<i>lyāno</i> , to bring	<i>iyai</i>
<i>jāno</i> , to go	<i>jai</i>
<i>hūgo</i> , to become	<i>hai</i>
<i>dāgo</i> , to give	<i>dāi</i> or <i>dī</i>
<i>lāgo</i> , to take	<i>lāi</i> or <i>lī</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (q. v.). The following are examples of its independent use:—

*man māi dekhī barī risa iī*, to them, having seen me, great anger came (II, 2).  
*āpā-āpā-kapi nūno jūni-bēr, uohhatāi-pachhatāi, hāt jorī, bintā kari, ai syāpī*  
*aur v-kā khwēn-thē chhōi-bēr, apānā ghar-huāi gayā*, each having considered himself small, wailing and lamenting, making supplication, having got rid of (i.e. away from) that woman and her husband, they went to their own house (I, 4).

*'myūra dagaṛiyā yē hāt-mā rājī hunā nhātan' kai*, saying (in his mind) 'my companions will not consent in this affair' (II, 4). Here *kai* (like the Khas-kurā *bhāni*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly:—

*'mero māli: Rājāhān a-i chh' kai*, saying 'that person is indeed my lord Rājāhāna' (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form:—

*lorai kari-bēr yō-kapi muluk jītanā akamāi*, having done fighting, this (prince) must conquer countries (II, 1).

*Rājāhān-kapi vī dekhā-bēr isaj bhāgo*, to Rājāhāna, having seen him, there came astonishment (II, 2).

*rājā-kā chhūlū-thāi bhālo ādimī sanaji-bēr*, having understood the king's son to be a good man (II, 2).

*Mātanga-kī bāt suni-bēr*, having heard the words of Mātanga (II, 3).

*a khusā-khusā bhāji-bēr Mātang-thūi gyo*, he escaping secretly, went to Mātanga (II, 3).

*pāpīnāi-ki dardāśa dekhai-bēr*, having shown the evil state of sinners (II, 2),  
*ut-le dhāt logai-bēr hoye*, he, having applied a shout (i.e. with a shout), said  
 (II, 8).

*yo kai-bēr ā yath-nā dēśai-lāyā nāi-gōyā*, saying this, they went away, hither  
 and thither, to (various) countries (II, 4).

*Mātang nāgar hai-bēr*, Mātanga having become fearless (i.e. fearlessly) (II, 5).  
*Mātang-thāi ai-bēr ut-le ek ratn bhūṣ-mē āharē diyo*, having come to Mātanga,  
 she offered him a jewel (II, 6).

*ek bōyā baṭā-lā talī jai-bēr bā jārī-gayo*, having gone under a big tree he fell  
 asleep (I, 1).

*sāta-ko thālā ai-bēr bāṭā lāgo*, taking a sack of *saltā* he set out on the road  
 (I, 1).

**A Noun of Agency** is formed by changing the *ano* of the Infinitive to *apiyo* or *apiyā*. In two of the following examples the words *hapiyo* and *karanīyā* have rather the sense of a future passive participle than of a noun of agency.

*tuṣ jaso bahādur hūṭin haṭai diyyā* (represented in Hindī by *denēwālā*) *hamā-  
 le huē nī dekho*, I never (before) saw anyone (who was) such a brave  
 thuster aside of elephants as thou (page 135).

*je hapiyo* (Hindī *hōnēwālā*) *bhāyo te kā-chh*, that which is to be will be (page  
 81).

*sājū-thāi nī karanīyā karai karai*, having got done by the king things which  
 should not be done (Hindī *jō kōm us-kō na karā-kē thā, yē karāyē*) (page  
 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *kītanēr*, a goer. Examples are:—

*Pachhāḥ-kū rounēr Pāhā-kū patāgan mē*, in the courtyard of the hero who was  
 a dweller of (i.e. in) the West.

*kasūr koranēr jo ghus di sakā-chhāyā, bāchi jā-chhāyā*, fault-doers who were  
 able to give bribes got off (page 224).

*aghin ke karanēr chhāi*, in future (of) what will thou be a doer, i.e. what will  
 thou do? (page 88).

*myūnī dagariyā rāji hunēr nāhān*, my companions will not be willing (*kōnā-  
 wālā*) (II, 4).

*tum wī-kapī mārī dēlā, tu mārī-kapī u thālī mīlanēr nāhī*, if you kill him, then  
 I shall not get that bag (page 100).

*human jēwar aur karīmāda-ki thūlī āh kabhāi mīlanēr nāi*, you will never get  
 (*mīlāwālā*) the jewels and the magic bag (page 97).

*bhol rāja-kō chhōṭo ānēr chh*, tomorrow a king's son is a comer (*ānēwālā*), i.e.  
 will come (II, 3).

*thūcār-ā ghāl-mē hamārō thagapanno nūṭum hai jānēr chh*, in a very short  
 time my swindling will become known (page 144).

*kalpa-mundarī jānēr sūjanēr chh*, Kalpasundarī (fem.) is loaned and intelli-  
 gent (page 116).

*u kūtī-jālāi jānēr nāhī, jālī-jālī botan muni tum phārī nī-kolā*, he will not go  
 until you stand under the trees (page 189).

The **Old Present**, which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular	Plural.
1. <i>hitā</i> , I go, I may go	<i>hiṭā</i>
2. <i>hitāi</i>	<i>hitau</i>
3. <i>hit</i>	<i>hitau</i> ; <i>hiṭan</i>

From *rīno*, to remain, we have :—sing. (1) *rā* or *rañ*, (2) *rai*, (3) *rau* or *rau* ; plur. (2) *rau* or *rauv*, (3) *rau* *rau* or *rayau*, *rūn*. Similarly *kūno*, to say : also causals such as *dekhāno*, to cause to see.

From *dīno*, to give, we have :—sing. (1) *dyā*, (2) *dē*, (3) *de* ; plur. (2) *deau*, *dīyau*, (3) *deau*, *dīyau*, *dīn*. Similarly, *līno*, to take

*āno*, to come, has sing. (1) *ā*, (2) *ai*, (3) *u* ; plur. (2) *au*, *īyau*, (3) *āyau*, *ān*. Similarly, *līno*, to bring

*jāno*, to go, has sing. (1) *jā*, (2) *jāwai*, *jā*, (3) *jā*, *jau* ; plur. (2) *jāu*, *jāyau*, (3) *jāu*, *jūyau* or *jān* ; similarly, *khāno*, to eat.

*hūno*, to become, sing. (1) *hā*, *hāi*, *hā*, (2) *hoai*, (3) *hō*, *hou* ; plur. (2) *hoau*, (3) *houu*, *hūn*.

The following are examples of the use of this tense :—

*maī eso ulā nhātī jo ferī bātan-mē ā*, I am not such an owl as that I should come into (i.e. agree with) your words (page 168).

*dekhē ham dūin mē ko haro chh*, let us see who of us two is the greater (I, 2).

*so ob huē peso upāy bānī de hālu jai-te go bālak bachi jā*, and *ham kachē yesi jānū nhai jā jā rai-bēr ham bachi jā*, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

*tun katukē unarī pāhī parau*, and *katukē unarī bātan sunau*, however much you may read their books, however much you may hear their word (page 230).

*katuk ādimī naubar āharū, jai-te dār dār jālai yē-ko nañ hō* and *castak-ā yē-kani rupai milau*, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows :—

Singular *hiṭ*, *hiṭyā*.

Plural *hiṭau*, *hiṭiyā*.

The termination *iyā* is not respectful as it is in Hindi. For the irregular verbs I have noted :—

*rīno*, to remain, and *kūno*, to say ; sing. *rañ*, *rañē* ; plur. *rauau*, *rayau*, *rayā*.

Similarly for *kūno*.

*āno*, to come, *līno*, to bring : sing. *ā*, *ayē*, *dyē* ; plur. *āu*, *ayau*, *āyā*, *ayā*, *āyā*.

Similarly for *līno*.

*jāno*, to go ; sing. *jā*, *jāyē*, *jāyē* ; plur. *jāu*, *jāyau*, *jāyā*, *jāyā*, *jāyā*, *jāyā*.

*hūno*, to become ; sing. *hō*, *hōē*, *hūyā* ; plur. *houu*, *hūyau*, *hūyā*, *hūyā*.

*diya*, to give, and *liya*, to take; sing. *de diyē, liyē*; plur. *dian, diyan, diyā, diya, liyan, liyā*.

The following are examples of this tense in the second person —

*tu wā jā, do thou (masc.) go there* (II, 3).

*(tu) dhairya kar, do thou (fem.) make courage* (II, 5).

*myarē ākhū-mē jhār pañhi gu-āhā. gāri-dē, a speck of dust has got into my eye, extract it* (I, 3).

*tu luki ran, do thou remain concealed* (page 125).

*(rangā-kapi go tarāp diyo ki 'tu lai syāni hai jagē par harat ādina dagari rayē,' he imposed this curse upon the Ganges, 'thou also become a woman and dwell with many men'* (page 121).

*tu myārē hēt khujān-kapi kholi dā, do thou unfasten my bands and my feet* (page 160).

*wi-mē tu jāyē, go thou into it* (II, 3).

*te tu lāyē, do thou that* (II, 3).

*yē-kai tu swain-ō jū s mayiē, do not thou consider this merely a dream* (II, 3).

*kai-kai tu yett tū jan diyē, do not thou allow anyone to come higher* (II, 5).

*āchhu, tu-t li-diyē, good, thou verily take it* (I, 4).

*tum hamari laṭai dekhī-diyā, do you please look on at our fighting* (I, 3).

*bhama-kani nī mārou do not ye kill the Brāhman* (II, 2).

*(tum) nū-dē dagūri alag hīau, do you step aside with me* (II, 3).

*tum ut jūgū dekhān-hunī hī di lalan, do you come along to see that place* (II, 3).

*tum ke nī dārou, do not you fear at all* (page 144).

*tum māi-dagari byā lai karou. mijua lai liyū, do you both make a marriage with me, and also take the kingdom* (II, 5).

*yē-kai ākhāri diyū . . . phāri laṭai diyē, do ye let him go, and put him back again* (II, 2).

*wi-kunī myūā-mē jo chānē ā dekhī sakant, tum lai dekhātā ta dekhīyā, those who wish to see her in the fair can do so; (if) you would see, then see* (page 165).

*tum wā-hā ādina dagari gesikāi wili jāyā jētikāi hōē tumā pachhyāno nē aur jatuk nuki tumarā pati hai sakal tatuk kariyū, do you mix with the people of that place, so that no one may recognize you; and do as much harm as can happen through you* (page 224).

*phāri tum ghar ai-jūyā, then do you (feminine) come home* (page 160).

*tum wi-thōi laṭā ki, 'tu dhāo hapai hālatāi ta ham twā-kapi chhōrā dyūāh'; par wi-kapi chhōrīyā jan; jūwē kām karī hālatā, wi-kam berī pūrai diyā, rōj-d-thōi kayā ki, 'yo bān-jāddā ādini chh, kasik-ā māi nī dātāno, wi-kapi mārī lai diyā' \* \* \* tum rōj rōjoi-hi chheli-thū jūnāi-rayā, do you say to him, '(if) thou wilt finish making the (secret) way, I (honorific plural) will release you'; but do not release him; as soon as he shall finish the work put before him (and) say to the king, 'this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also' \* \* \* do you keep a-goiter every day to the king's daughter* (page 103).

The Future is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *to* becomes *ti* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *to* becomes *ti*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>ti jũlo</i>	..	<i>ti jũti</i>	..
2. <i>hai jũti</i>	<i>hai jũti</i>	<i>hai jũti</i>	..
3. <i>ti jũti</i>	<i>ti jũti</i>	<i>ti jũti</i>	<i>ti jũti</i>

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

*mai dēs dēśin hi jũti aur gyalpin-kari dhu jũti*; *jo myarā man u jũti, wē dāpurī byā kari jũti*, I will go from country to country and will seek out women; she who strikes my fancy, with her will I make a marriage (page 177).

*jab khāp dhāñ ān pañhālō, tab māi lō yē māñdūp-mē lūti rũlō, aur tu Bikaṭbarmā-thaī kayē*, 'tu bāro dhūrti chhū, jab myōro rūp pai-lēlū tu jūti kō ke karalāi,' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikatavarmā, 'thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do' (page 125).

*mai tithūy jōgi bān-bēr ōlō*, I shall come to the cemetery, having turned myself into a Yogi (page 329).

*yē-kari yē-kā bōba-kō rājya uoi dēñlō*, I will also cause his father's kingdom to be given to him (page 228). *Dēñlō* is the future of the causal of *dāpō*, to give.

*phiri tumari ācāl-bhīri dekhūlō*, then I (fem.) will see your combat (I, 3).

*jai bhakhat māi ghāñ bājūlō uī bhakhat jōlāi uai bhāi rayē, jab ghāñ bājūlō tathū āgū-thaī āyē*, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

*marī jũlō*, I (fem.) will die (page 74).

*ego kari-bēr tu Pātālu-kō rājū hai-jalāi*, having acted thus, thou wilt become the king of Pātālu (II, 3).

*yē kām-kari kari hālūlāi, aur yō bāt hai-thaī nī kaulāi, tu māi tucē-kari chhori dyūlō*, if thou wilt complete this business, and will not tell this thing to any-one, then I will release thee (page 105).

*tu Kalpasundarī hoī, aur kuchē dīn Bikaṭbarmā-dagari raulē, phēr jab u lai Upahār-barmā-mē mīlī jūlō, tu uī-dagari bahut dīn jūlās sukh karū,* thou (fem.) wilt be Kalpasundarī, and for some days wilt dwell with

l ka a n m h e w e a l o b e d n Upala a a m u  
i be happy th h m fo n y a l l

t o k n k e d e w w l ou f m , g a u m (page 115)?

raja has jati, thou (fem.) wilt agree (page 119).

je tu kauli te mai kari dyulo, what thou (fem.) shalt say, that I (fem.) will do (page 183).

day-me ham loguna-ki har-jit-kari ko jundlo, who will know our (respective) defeat and victory in the forest (I, 2).

dyarab purdahi ai-me raulo, he will remain in his old body (II, 2).

ek dibya-dar-mulo adimi dalo a man with a celestial body will come (II, 6).

a sab khar loto, he will eat them all up (I, 4).

bhol a tai pokarilo aur meri syadai lai pokarile to-morrow both he will be arrested and my wife will be arrested (page 97). *Pokarilo* is passive of *pokarao*.

meri chyal. eso kauli, my daughter will say thus (page 72).

tyaru daryarai rai paithali, she will begin to droll with thee (page 74).

dabya drishiti hai jati, there will be superhuman power of sight (page 58).

gaar-me jai-bhar lafai, having gone into the village we shall fight (I, 2).

jatuk dukh hom di sakula taluk tuc-kari dyula, we (i.e. I) shall give you all the sorrow that we can give (page 99).

tum dui jani raijya-karola, you two persons will do ruling (II, 6).

rajo tum je kauli te hukam dalo, the king will give the order which you will suggest (page 104).

jati jati bolai tumi tum thari ai bolu, until you (fem.) stand under the trees (page 189).

tyarab dui jaitiya nandani hoi, there will be two twin children to thee (page 182).

barabar tumiwa nandani hoi, there will be children to you regularly (page 190).

sab bat (fem. plur.) apki hai jatin, all things will come to pass of themselves (page 103).

A kind of **Dubitative Future** is formed by adding the same suffix *to* to the weak oblique form of the present participle. Thus, *hiyawa-to*, he will probably go, he probably is going.

Examples are :—

yo ke jadu-hadu juman kura-hi, this (woman) will probably be a-knowing some kind of magic or other (i.e. she probably knows) (page 183).

ai bair pyadi chhan, so tumon malim chh ai hi kar-hi, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiyano*, going, Past Conditional *hiyanai*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindi formed from the present participle without any suffixes at all (*chalta*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭanā</i> , <i>hiṭanyā</i> or <i>hiṭanī</i>	...	<i>hiṭanā</i> or <i>hiṭanī</i> .
2. <i>hiṭanaḥ</i>	<i>hiṭanī</i>	<i>hiṭanā</i>
3. <i>hiṭano</i>	<i>hiṭani</i>	<i>hiṭanā</i> (fem. <i>hiṭanī</i> ).

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

*mai marī jīayā tā bhālā huṃo*, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṭan-chaḥ*, he is *a*-going, he goes. Generally this full form is contracted by changing the final *a* to a mere nasal. Thus, *hiṭā-chaḥ*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭā-chaḥ</i> , (- <i>chhā</i> ) or (more usually) <i>hiṭā-chhā</i> , etc.	...	<i>hiṭanā</i>
2. <i>hiṭā-chaḥ</i>	<i>hiṭā-chhā</i>	<i>hiṭā-chhā</i> .
3. <i>hiṭā-chaḥ</i>	<i>hiṭā-chhā</i>	<i>hiṭanā</i> or <i>hiṭanī</i> (fem. <i>hiṭanī</i> ).

For the various irregular verbs we may quote the following forms :—

*dekhā-chaḥ*, or *dekhā-chhā*, I canse to see ; 2. sing. masc. *dekhā-chaḥ*, *dekhā-chhā*, and so on.

*rū-chaḥ*, or *rū-chhā*, I remain ; *rū-chaḥ*, *rū-chhā*, and so on ; so *kū-chaḥ*

*kāḥ-chaḥ*, I say ; *ā-chaḥ*, I come ; *lā-chaḥ*, I bring, etc.

*jā-chaḥ*, I go ; *jā-chhā*, etc. So *chā-chaḥ*, I wish ; *kā-chaḥ*, I eat, etc.

*hū-chaḥ*, I become ; *hū-chhā*, etc.

*dī-chaḥ*, I give ; *dī-chhā*, etc. So *lī-chaḥ*, I take

*dekhā-chaḥ*, I am visible ; *dekhā-chhā*, etc. And so all passives.

The following are examples of the more usual (contracted) form:—  
*ta a kaṇṇa kato ja man t m me w*  
*t m kwe m nt a e jha on a g jha on*, do you know even any method  
 of exercising by a charm? (see below).

The following are examples of the more usual (contracted) form:—

*ur dīn-baṭi māṭi āpāṇa aṅgarīṇa-hai āṅga rā-chaṭṭu, aur dha-mā-karunā-mēṭi tūyī*  
*rā-chaṭṭu, aur āśāśāśā-jyū-ki tūpasyā karā-chaṭṭu*, from that day I am dwelling  
 apart from my companions, and I am remaining engaged in religious acts,  
 and am performing austerity (in honour) of Mahadēva-jī (II, 2).

*ur kapi māṭi dīnī jā-chaṭṭu*, I am going to give leaves to him (I, 3).

*'tūm jā-chaṭṭu ta māṭi tū-chaṭṭu'*: so māṭi-ke kyo hī, 'yaso nī hai sakana; ta māṭi-  
*kaṇṇi bhāto jai māṇan-chaṭṭu, ta jō māṭi kē-chaṭṭu, te tu kār'* (if you (mā-  
 are going, then I (fem.) also am coming. Then I said that, 'such cannot be  
 (see negative present, below); if thou (fem.) lovest me, then what I am  
 saying, that do thou do (page 124).

*tab-luṭi māṭi jūgū jūgū māṭi khaṭṭu-chaṭṭu*, since then I (fem.) am eating, begging  
 from place to place (i.e.) I live by begging (page 111).

*tūm bārī āyānī chhū aur jo yāṭhā kē sūhān-karī chhīyī-bār pūratā-ko ṭhikā-*  
*yo kua dūṭ chhīyī āyānī upar tūm bārī dāyā rōkhī-chaṭṭu; kare āyānī ye nāṭh*  
*kām dekhī bārī dik chhīyī, aur pē-karī chhīyī dīyā chhī-chaṭṭu*, you (mā-  
 are very wise, and show great mercy upon those who wish to prepare for the other  
 world after giving up the pleasures of this world: now I (fem.) seeing this my  
 own low profession am much troubled, and wish to abandon it (page 72).

*māṭi hot dekhana tū jūgū-chaṭṭu*, I (fem.) also know how to inspect hands (i.e.  
 to tell fortunes). (page 117).

*bhāl jaso d-ḥkī-chaṭṭu*, thou appearest like a Bhāl (II, 2).

*yo bārī nāṭi lāt chhī ki yesh-gur-wālo āṭmī hai-bār ṭhākna-ko kām karā-chaṭṭu.*  
*āj-baṭi ta 'kudhāṭ yaso nī kōṭhī, kē-chaṭṭu aur bhūṭi āṭmīna-ki yastiyāṭ rā-*  
*chhīyī, ta māṭi tū-kaṇṇi chhīyī dī-chaṭṭu*, this is a very evil thing that being a  
 man possessing such qualities, thou art doing the business of robbers. (If  
 thou art saying (i.e. wilt say) 'I will never do such a business, and art  
 remaining (i.e. wilt remain) like respectable men, then I am getting thee  
 released (i.e. will release) thee (page 135).

*ta 'Kām-āyāpāṭi kē-lu māṭi dekhī dik chhī, koi kē-chaṭṭu? so wā-ko dik hūna-ko*  
*hāṭān jo chhī kī tū wā-ki syāṭu Rati-hai tūnī bhāl dekhī-chaṭṭu, yē vīṭo tēvī*  
*rāṭ karā-chaṭṭu, aur tū-kaṇṇi dukh dī-chaṭṭu*, art thou (fem.) saying that (koi,  
 literally saying) 'Why is Kāmādēva troubled at seeing me?' Now this is the  
 reason of his being troubled, that thou appearest more beautiful than Rati  
 his wife; for this reason he is making anger to thee (i.e. he is angry with  
 thee), and is giving thee sorrow (page 122).

*tū āpā-banī lāṭī batā-chaṭṭu*, thou (fem.) art showing thyself off too much.  
 (page 78).

*jāṭhū tū māṭi-kaṇṇi dekhānā chhī-chaṭṭu, wā-hai tū bāṭī māṭi tū-kaṇṇi dekhānā chhī-*  
*chaṭṭu*, as much as thou (fem.) desirest to see me, much more than that even  
 do I desire to see thee (page 55).



*je kunigo dhayo te hũ-chh, that which was to be is (page 84).*

*au yo yeso karā-chhi, to ke mai khā-chhu, ke nero parauar khā-chh, now, (if) she does so, what do I eat, and what does my family eat (i.e. how are we to live) (page 73).*

*anar puja hũ-chhē, their worship (fem.) takes place (page 75).*

*meri mau-kapi u lakhau! bhola maud-chhye, she loves my mother very much (page 167).*

*yo āpinū mālika-bi bari fakat karā-chhyu, she does great service to her husband (page 174).*

*an-piū chhori-bēr maranā, we are dying having given up food and water (page 195).*

*ab twē-lapi phul dinā, now I (masc plur. of respect) give the fruit to thee (II, 3).*

*ab ke karanā, what shall I (fem. plur. of respect) do (page 117)?*

*tum kō mānra-le jhōgano lai jānan-chhū? ke upāy jānā-chhū yē-kuni bachai diyon, do you know even any (method of) exercising by a chara? (it) you know any device, save him (page 64). Here jānan-chhū and jāyā-chhū are absolutely synonymous.*

*jāngal-mē ke karā-chhū, what are you doing in the forest (page 70)?*

*tum jā-kai kē-lai jā-chhū, why are you going from here (page 165)?*

*kōē hāt dekhā-chhū, do any of you show your hands (to have your fortune told) (page 177)?*

*mai kē-chhū ki 'tum jan lālar-mē man lagā-chhū anu-kapi chhori diyan,' I say that, 'do you give up those things to which you apply your mind' (page 214).*

*dākhana-ko kām karanz, they practise the business of robbers (II, 2).*

*nutuk jātān chāni, countries are desired (pres. pass.) to be conquered (i.e. should be conquered) (II, 1).*

*mai-kuni yē-kū upāy bahau hāi, to me many devices of this come (i.e. I am able to suggest many devices) (page 189).*

*myān-mē jo chānī ā dekhī sakani, in the fair, whoever desire, they can see (see) (page 165).*

*arth-kām kisu hui, kē-le ā baranz, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75)?*

*arth u chh jāi-kani ādmi kuanāi, barūni, aur samāli rākhani, wealth is that by which men earn, cause to increase, and having collected put by (page 75).*

When the present tense is preceded by a negative the above forms are not used, the forms of the Past Conditional being used instead. Thus, *nī hīrangh, not nī hīnī-chhu, I do not go*. Examples are:—

*mai āpāy kinkā-kapi bikh dī-bēr mārāyā nī chūnyā, I (masc.) do not wish to kill my uncle by giving him poison (page 131).*

*mai chōr lai chhū, ta yēsū nakh chori nī karanyā, I am indeed a thief, but I do not commit a wicked theft in such a way (page 55).*

*yo bar-ū jidāi ādmi chh, kashī-tū māi nī butāno, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).*

*gyāni-ko vikhy-sukh-le dharam ni bigaravo, par ham arth-bhāvan-karē ni jīvanē*, the virtue of a wise man is not spoilt by worldly happiness, but I (naso, plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus :—

I was going, I used to go, etc.

SINGULAR		PLURAL	
Masculine	Feminine	Masculine	Feminine
1 <i>hiā-ahhivē</i> , (-chhiyē)	..	<i>hiā-chhiyē</i> (-chhiyē)	.....
2. <i>hiā-ahhiyē</i>	<i>hiā-ahhi</i>	<i>hiā-ahhiyā</i>	.....
3 <i>hiā-ahhiyo</i>	<i>hiā-ahhi</i>	<i>hiā-ahhiyā</i>	<i>hiā-ahhin</i> .

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense :—

*jai syāi māi behāu chā chhiyē*, *thāz yo usi chh*, the woman whom I was wishing to marry is exactly like this (one) (page 178).

*jao chhōlo tu chā chhiyā*, the kind of son which thou wast desiring (II, 1).

*bhālan jaso dekhē-chhiyo*, he was appearing (i.e. looked like) a Bhāl (II, 2).

*he dukh ni hū paū-chhiyo*, no pain was permitted to exist (II, 7).

*u guāh bajhā-mē aur kūbya parān-mē man lagē-chhiyo*, our *rājya* *hi tarph kabhāi n chā-chhiyo*, we used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

*eko-ko nām aui-bēr dōharo ris-mē bhariyo raū-chhiyo*, on hearing the name of one the other used to be filled with rage (I, 1).

*Dandak jūgula-hā bich-mē jo gār jā-chhē*, the river (fem.) which was going in the midst of the Dandaku forest (II, 3).

*jai-hā hāt-mē n rē-chhi*, on whose hand it (fem.) remained (II, 7).

*dui nāmī Pāsh, th Pūrah dīā-hi kua-mē dōharo Pochhē-hu kua-mē raū-chhiyē*, two famous Heres used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

*ui āīmī-kapi bahut dāl hē-chhin*, to that man many things (fem.) were coming (i.e. he knew many things) (page 215).

*kawār karānēr jo ghūs dē sakā-chhiyā hachi jā-chhiyē*, *garāba-ko hūē nē hē-chhiyo jāgē jāgē chorē hē-chhin*, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm:—

## I WENT.

SINGULAR.		PERSONAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>mai yā</i>	...	<i>lā</i>	...
2. <i>hā</i>	<i>hā</i>	<i>lā</i>	...
3. <i>lā</i>	<i>lā</i>	<i>hā</i>	<i>hā</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hā* (intransitive) means 'I went,' *mā* (transitive) means 'I was killed.' 'I killed him' would be *mā-le wā-kān māra*, by me, with reference to him, it was killed; or *mā-le n māra*, by me he was killed. The construction is, in fact, exactly the same as in Hindi, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows:—

*rāyo*, to remain, *rayin* or *rain*; so *kēyo*, to say, causals like *dekhāyo*, etc.  
*āyo*, to come, *āyin* or *ain*; so *lyāyo*, to bring.  
*jāyo*, to go, *gayin* or *gain*.  
*hūyo*, to become, *bhuyin* or *bhain*.  
*dāyo*, to give, *dayin* or *dān*; so *lūyo*, to take.

The following are examples of the use of the past tense of intransitive verbs:—

*thūy-ū dhāl māi wā tūhāyā, tālai yāhān pāto-ko chhānchhāyā aur sugandh ānā paithi māi jaldī nāhi gayā*, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 128).

*māi māi yā*, I died (II, 2).

*māi jwān bhāyā*, I became a youth (II, 2).

*māi bhālō hāi gayā*, I became well (II, 2).

*māi ēk gūhān-kū wā rāyā*, I (fem.) dwelt with a cowherd (page 113).

*ab bhānā-thāi āyā*, now I (fem.) came to you (II, 6).

*dōphārē jālēh kīyā*, he marched till noon (I, 1).

*thūyā dhāl-māi āyā-bāi bhān nīkālo*, after a short time he emerged from the fire (II, 5).

*n jhālā-kāi tālō kudo*, he leaped down from the swing (II, 5).

*n wā-thāi dōyā-thāi gayo*, *aur wā-kū khūtan pāyo*, he went running to him and fell at his feet (II, 6).

*gēth-wā phānānā rāyo*, he remained a-wandering hither and thither (II, 7).

*Bāmlāb pishā rājā-thai āyo*, the saint Vāmadēva came to the king (II, 1).

*n khusi-khusā bhūjā-bēr Mātang-thai gayo*, he escaping secretly went to Mātanga (II, 4).

*vi-harī tith lōgi*, compassion (fem.) touched him (II, 6).

*rānī-ki khabar sunānā-ki aur āpānā ādimina-ki bhēt karomā-ki harī plakar rai*, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

*anān māi dekhī bapī ris ai*, seeing me great anger (fem.) came to them (II, 2).

*āpānī ija-thē āhitar bhūjī gai*, she ran away inside to her own mother (I, 2).

*(fem.) baṭanā-kā phūṭhā pūharī-bēr āsari taraph ahoi gayā, aur kai-kū hat nī āyā ; ghur jai-bēr ham lai nā dhūnī sū parā, t* (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (i.e. fall) into anyone's hand, going into the house I also, having bathed and washed, fell asleep (page 86).

*ham terī tapasyā dekhi-bēr dārī khūsī bhayā, I* (plural of respect) having seen your austerity, became much pleased (II, 3).

*māi aur n pāchhlai jāyogī-mē rai gayā, (we, i.e.) I and he* remained behind in the forest (page 112).

*myārū bupī bhāg chhiyā jo ham lai mīlī jāyā, I* had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 145).

*ab āpānī gayā-bhūjī bēṭā lōga*, then the two set out on the road to the village (I, 3).  
*thoṭāṭā ānan iṭai gō yeth-ulā phirā*, for a few days they wandered hither and thither (II, 2).

*n ā mārū matr ayā*, there my friends came (II, 2).

*bahant dār jāṭā āngārī-āngār-ā dōr jānī gāyā*, for a great distance the two persons went in thick darkness (II, 5).

*nān kumār bahant dek bhūyā*, the nine princess became much troubled (II, 4).

*gō oīle Kāmamañjari aur vi-ki ija lai wā balān-gam : ā utti dārā aur māi-thāi sālūk pūchhan-hwai an*, on this account Kāmamañjari and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

*mōi dekhī ā dārī gān aur kumārū pāṭhā*, they (fem.) seeing me became afraid and began to tremble (page 145).

*vi-ki āgārā vi-ki dōyārīyā bahant āyānī an*, with her many women, her companions, came (page 185).

The following are examples of the use of the past tense of transitive verbs:—

*mōi-le go dīchār karo*, I made this decision (page 37).

*māi-le go suni*, I heard this (fem.) (page 37).

*tama-le māi-kupī pāṭhē khubar kē-lai nī di*, why did you not at first give the news (fem.) to me (page 84)?

*nān kumārān dagarī vi-kōi āpānā dēṭ-hai bhārī bhejo*, he sent him, with the nine princess, forth from his own land (II, 1).

*Mātang-thai ai-bēr vi-le ēk ratn bhēt-mē dhari āyo*, coming to Mātanga, she laid before him a jewel as a present (II, 6).

*vi-le kago*, he said (II, 1).



It is as in the case of the 1st tense considered previously. The only form which differs is the 3rd person plural, which is as follows:—

*rūṇo*, to remain, third plural perfect *raṇi* or *rī*. So *kūṇo*, to speak, and causal verbs like *dekhūṇo*, to show; *āṇo*, to come. plur. *āṇi*. So *lyṇo*, to bring; *jāṇo*, to go, plur. *gaṇi*; *dāṇo*, to give, plur. *dāṇi*. So *līṇo*, to take.

The following are examples of the use of this tense:—

#### A.—Intransitive Verbs:—

*tu ko chhāi, kṛ-baṇi ā-chhāi*, who art thou, whence hast thou (masc.) come (II, 2)?

*tu ko chhē, kṛ-baṇi āi-chhē*, who art thou (fem.), whence hast thou (fem.) come (II, 6)?

*ab tu āi gai-chhē*, now thou (fem.) hast arrived (page 116).

*bāṇak kani bāg lī gai-chhī*, a tiger has carried off the child (page 229).

*taṇu sakā ga-chhī*, the tank has dried up (I, 1). For *ra-chh*, vide ante, page 130.

*būṇi-kani gili gai-chhī*, she has completely won the wager (page 77).

*maṇ-korā jūbardastī āpūṇo khasam bayui bēṇ pā lyaṇi rai-chhī*, having forcibly made me her husband, bringing me here, she has remained (page 179).

*āj bhāṇi hai pari-chhī; bari bhāṇi bhāi-chhī*, to-day a meeting has occurred; much happiness has become (to me) (I, 2).

*tuṇi sūt kē-lai hai rai-chhī*, why have you become sad (and remain sad now) (page 56)? For the use of the perfect of *rūṇo* as a verb substantive, see page 130, ante.

*tuṇi lai dēṇ dēṇ hī ā-chhī*, you also have come (here) after going to various countries (page 164).

*bāṇi phāṇi-bāṇi syāp nikaṇi rāṇi*, many-headed snakes have remained emerging (i.e. continue emerging) (page 58).

*yō āṇiṇi bā-baṇi āṇi*, whence have these men come (II, 9)?

*bār bors hai-gaṇi*, twelve years have passed (I, 2).

#### B.—Transitive Verbs:—

*mero bāṇi Putāla-ko rājā Bīṇu-le māṇi dē-chhī*, Vishnu has killed my father, the king of Pātāla (II, 6).

*bēṇiṇi rāt suatā-mē Mahādēb-jyū-le māṇi kōṇi dāṇi dē-chhī, aur go kau-chhī*, last night in a dream Mahādēva-ji has given me a vision and has said this (II, 2).

*mai-le lai lāṇ-pṛī tōṇi kari-chhī. aur āṇiṇi bāṇi dīṇi karī*, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

*rāṇa-le jhūṇi saṇṇa khaṇi rākhī*, the villain has eaten up (i.e. sworn) false oaths (masc. plur.) (page 105).

*myārā lagaiyā* (adjectival past participle) *phālī wī-le fori-bēṇ Ramayāṇikā-korā dēṇi*, he has plucked the flowers planted by me and given them to Ramayāṇi (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows:—

SINGULAR.		PLURAL.	
Masculine	Feminine	Masculine	Feminine
1. <i>hī(a)-chhiyā</i> ( <i>chhiyā</i> )	<i>hī(a)-chhiyā</i> , etc.	<i>hī(a)-chhiyā</i> , etc.	<i>hī(a)-chhiyā</i> , etc.
2. <i>hī(a)-chhiyā</i>	<i>hī(a)-chhiyā</i>	<i>hī(a)-chhiyā</i>	<i>hī(a)-chhiyā</i>
3. <i>hī(a)-chhiyā</i>	<i>hī(a)-chhiyā</i>	<i>hī(a)-chhiyā</i>	<i>hī(a)-chhiyā</i>

The irregular verbs present no difficulties.

The following are examples of the employment of this tense:—

**A.—Intransitive:—**

*mañ rāñi samēt ai rau-chhiyā*, I had come (and been there) with the queen (page 31).

*tū āj jāñci ke karāñra-chhiyā* (for *karāñ ra-chhiyā*), what hadst thou remained a-doing till to-day (II, 9).

*jai dāñ (ā big-buñ) pāi-chhiyā, tū dīñ-ā-buñ mero mon tu-i-ē hāñ lē-chhiyā*, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (one of) my heart (page 34).

*jāñ a Paik dhurā-huñ jāñ lāñ ra-chhiyā*, when that Hero had set himself to go to the mountain-top (I, 2).

*jāñcē Mātāñg āñu-huñ bhāñ ā-chhiyā*, as soon as Mātāñg had come out from the fire (II, 5).

*cheli dhāñ kajan lāñ rai-chhiyā*, the daughter had set herself a-husking paddy (I, 2).

*rāja-ki cheli palan-mē sē rai-chhiyā aur acheli yēñ ūñ sē rai-chhiyā*, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

*adhurāt kūrā, jāñ māñ āñ ā-chhiyā*, at the time of midnight, when sleep (fem.) had come to them (II, 4).

*māñcē ēñ-mē bhāñ ghāñ hāñ rau-chhiyā*, many wounds were in my body (II, 2).

*dhāñ sūñcē dhāñ kajan lāñ rai-chhiyā*, two women had set themselves a-husking paddy (I, 4).

*syāñcē jō in bātāñ-kāñ sūñ rai-chhiyā wī-lā mukh-thāñ ā-bhāñ bhāñ*, the women who had been hearing these words became assembled before him (page 231).

**B.—Transitive:—**

*a bhāñ mīñ jō māñ-ē āñkūñ-hāñ bhāñ-chhiyā*, that Brahman met me whom I had saved from the robbers (II, 2).

*wī bhāñ-mē pūñ jō Mahādēñ-jñ-ē Mātāñg-kāñ bhāñ rāñchā-chhiyā*, they arrived at the mountain which Mahādēñ-jñ had indicated to Mātāñg (II, 4).

**C.—Passives and Causals:—**

A passive voice is formed by adding *ñ* to the root. Thus the root of *dekhāñcē*, to see, is *dekh*. The passive root is *dekhñ* with an infinitive *dekhñcē*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhñ*, not

*dekhi*. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhi jāno*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ek kōhar las dekhi pāiñho*, a city also began to be visible (II, 5)

*job bali-mē jā-ko khasam charāilo*, *tāko jāpādi*, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

*bhōl u lai pakarilo aur meri sūnini lai pakarīn*, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kamamājari aur wī-kī ija lai wē balaiz gen*, Kāmanamājari and also her mother were summoned (passive of causal) there (page 94).

*yo ek bīman-kani bāchī-mē mār gachh*, he has been killed saving a Brahman (II, 2)

**Causal Verbs** are formed, as in Hindi, by adding *a* to the root. The infinitive ends in *āno*. Thus, *dekhiāno*, to cause to see, with a strong verbal past participle *dekhiāyo* and an adjectival participle *dekhiāyo*. So, *haiāno*, to cause to become; *khaiāno* (from *kāno*, to eat), to feed. Many causals are also formed, as in Hindi, by lengthening the root vowel, or in other ways, as in *mārāno*, to kill.

As examples of causals we may quote :—

*mero nāt gori-bhāican charū-kani bay jai a-chh*, my grandson has gone to the forest to graze cattle and buffaloes (I, 3)

*apūn kharān-kani dekhiyā*, she showed them to her husband.

*yē-kani yē-kā bāba-ko rājya lai deālo*, I shall also cause his father's kingdom to be given to him (page 228).

*je ke wī-te karāno chh*, *te pūlī karwē* (infinitive *karāno*, to cause to say) *diyau*, send word (Hindi *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *z*. Examples are given above under the passive (*charāilo* and *balaiz gen*). Again we can have double causal with infinitives in *āno*, as in *bolaāno*, to get a person called (from causal *bolāno*). Sometimes the *āno* is contracted to *ano*, as in *apāni dugariyan-kani dekhau-sā khañdi-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

#### D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindi.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *diyo*, to give; *liyo*, to take; *rāyo*, to remain; *rakhāno*, to place; and *kālano*, to throw. Compounds with *kālano* often have a completive sense.

Thus :—

*ai jāno*, to arrive.

*bañi jāno*, to become.

*bhijī jāno*, to be soaked.



*hai jāgo*, to become  
*jāgi jāno*, to halt  
*khai jāno*, to eat up.  
*ai jāno*, to take away  
*mārī* (passive) *jāgo*, to have been slain.  
*nasi jāno*, or *ekai jāno*, to go away.  
*paṛjā jāno*, to throw oneself down.  
*pujā jāno*, to arrive.  
*pujai jāno*, to escort to a place.  
*pari jāno*, to heal.  
*ekhai dīno*, to release.  
*dekhi dīno*, to see for oneself, to inspect.  
*dhari dīno*, to place.  
*de dīno*, to give away.  
*hīti dīno*, to go along.  
*khili dīno*, to throw to a certain place.  
*lauṛai dīno*, to put back again.  
*mārī dīno*, to slay.  
*māni līno*, to accept, agree to.  
*li līno*, to take for oneself.  
*hai rūno*, to continue to exist (Hindi, *ho rahā*).  
*batuā rōkhno*, to show.  
*baṛai khāno*, to finish making, to complete.  
*ekhūṛī hāṛno*, to abandon completely.  
*dekhi hāṛno*, to see suddenly, to happen to see.  
*kai hāṛno*, to tell completely.  
*kari hāṛno*, to finish doing.

Examples of the use of these compound verbs are:—

*phiri dharoti-mā ai gayo*, he arrived afterwards upon the earth (II, 7).  
*mai-kani pujā-hujā ai gai*, worship and such like things came to me (i.e. I learnt to worship) (II, 2).  
*jwān, bhālō dekhaṇo chāno, aur kṛst-puṣṭ bānī gayo*, he became a youth, fair to look upon, happy and plump (II, 5).  
*uo-le āpanū khūmiya sōlu talau-mō khūti diyā : jab sōlu bhijī gayā, sab sōlu pūpi samēl khai gayo*, he threw his dinner-sattu into the lake; when the sattu was thoroughly soaked he ate it all up, water and all (I, 1).  
*mai bhālō hai gayā*, I became well (II, 2).  
*chhōḍō tero hai ga-ekh*, a son has become yours (i.e. you have got a son) (II, 1).  
*tu Pātālō-ko rāyā hai jūlā*, thou wilt become the king of Pātāla (II, 3).  
*wā ā jāgi gayā*, there they halted (II, 5).  
*Jamrāj-ke dūt mai-kani Jamrāj-thā li-gayā*, Yama's messengers took me away to King Yama (II, 2).  
*yo mārī ga-ekh*, he has been slain (II, 2).  
*paṇi dhanuṣ-kunī nasi gayā*, they went away to search for water (I, 1).  
*tab u nāai gayo*, then he went away (II, 2).

*ek bhāṛa baṭā-kā tali jai-bēr hī puri gayo*, *मायास गोलु खोल्यो ताली*, he threw himself down to sleep (I, 1).

*āgā-mē puri gayo*, he threw himself into the fire (II, 5).

*ā Pātāl-mē pui g'gū*, they arrived in Pātāla (II, 5).

*Mātaṅg wī-kapī dār-jālāi pejai gayo*, Mātāṅga escorted him for some distance (II, 7).

*wā myārā ghau puri gūyā*, there my wounds were completely healed (passive) (II, 2).

*yē-rile yē-kapī chhāri diyā*, *aur phiri lantū diyā*, for this reason release him, and put him back again (II, 2).

*tun hamari tarai dekhī diyā*, do you please inspect our fighting (I, 3).

*u-le ek ratn bhāṭ-mē dhuri diyo*, she presented a jewel as a welcome (II, 6).

*tun wā jūgū dekhāu-kapī hī-dī hālan*, do you come along to see that place (II, 3).

*mai-kapī mār diyo*, they slew me (II, 2).

*rāja-le muni-kī bāt māni li*, the king accepted the words of the saint (II, 1).

*āchho, tu-ī li-tiyē*, good do thou verily take (it and keep it) (I, 4).

*myārā ān-mē bahant ghau hai rau-chhīyā*, there had been many wounds on my body (II, 3).

*wī bhayāl-mē pūjā jo Mahādēh-jyū-le Mōlaṅg-lanī batāi rakha-chhīyo*, they arrived at that mountain which Mahādēva-jī had shown to Mātāṅga (II, 4).

*rāṅga-le jhaṭā saugun khaī rākhī*, the villain has taken a false oath (page 105).

*tu baṭo baṭoi hūlat, ta hamī brā-kapī chhori dyāla*, when thou shalt have finished making the road I will release thee (page 103).

*jana-le bēd*, *caste*, *our dharma*, *karm*, *sab chhāri hālī*, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

*wī-le kumār dekhī hūto*, he happened to see the prince (II, 8).

*ab māi-le sab hāl upānā tuman-thāi kai-hōī*, now I have completely told all my affairs to you (II, 2).

*jaswē hām karī hōlolo wī-kapī beṭi pairi diyā*, as soon as he shall have finished doing the work put fetters on his feet (page 104).

**Potential compounds** have *sakayō* with the short conjunctive participle. Thus:—

*jatuk dukh hona dī eohūla tatuk twā-kapī dyāla*, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

*wī-kapī myān-mē, jo ohānī, ā dekhī sakant*, whoever desire to see her in the fair can do so (page 165).

**Completive compounds** are formed with *hōlano*, as explained under Intensives.

**Desiderative compounds** are formed by conjugating *chāyo*, to wish, with the oblique infinitive. Thus:—

*mai upānā bhāṭ-kapī nārānā nī chānyū*, *parentu wī-kapī chhori diyā chā-chhu*, *aur wī-ko ādar sakāir karānā chā-chhu*; *n jo hīrā māī phugī-bēr hīrā chhā-chhū*, *ab usikā nī līn chānyū*, I do not want to kill my uncle, but want to show honour and respect to him; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāyo*, to desire, should not be confused with the verb *chāyo*, to look at.

The passive of *chāno*, to wish, *chāno*, is used to mean 'it is necessary,' 'it is proper,' Its third singular old present is *chai*, which is equivalent to the Hindi *chāhiyē*, but the verb is conjugated throughout. Thus,—

*mañ-kugi dhairya karano chai*, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

*Pachhō-ko Paika-ko tarān parakhano chāi-chh*, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

*ghanaud karano ni chāno* (for *chāno*), it is not proper to show pride (I, 5)

N.B.—This *chān* for *chāno* is not uncommon.

*te karano chāi-chh*, that should be done (II, 1).

*muluk jitanū chānī*, countries should be conquered (lit., are necessary to be conquered) (II, 1).

*sita-ko thailo jo bitā-hugi chāi-chhiyo*, a sack of *sattū*, which was necessary for the road (I, 1).

**Inceptives** are similarly formed with the verb *pañhono* (not *lagano*), to begin. The oblique infinitive may be either weak or strong. Thus :—

*ghoborai-bēr kōman pañhō*, being agitated, they began to tremble (I, 4).

*dari gain aur kōmāññ pañhin* ; *ēk buriyū kñ pañhi*, they (fem.) became afraid, and began to tremble, an old woman began to say (page 145).

*acī-kar mūñ ā pañhū*, they began to beat him (II, 2).

*ēk sāhar lai dekhī pañho*, a city also began to be visible (II, 5).

*ākhān-baṭi ḍas ā pañhū*, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have :—

*kai-kugi tu yeti āñ jan diyē*, do not allow any one to come hither (II, 5).

*ke dukh ni hup pañ-chhiyo*, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *parano*, to fall, with the direct strong infinitive. Thus :—

*anyāñ-mē hūñō pañō*, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

N.B.—*parano*, to fall, must not be confounded with *parano*, to read.

The following is therefore a summary of the nominal finite forms of the usual forms.

Form of Verbal Noun, is the same as for the usual form.

Present Participle, *hitano*: fem. *hitani*, going; obl. form *hitani*, *hitani* (usual) *hitani* *chhi*, I am going; *hitani* *ra-ohhiyā* (*hitani* *ra-ohhiyā*), I was going.

Past Participle, Weak Verbs, *hita*, fem. *hiti*, Strong Verbs, *hite*, fem. *hiti*: Adjective *hite* Future Passive Participle, *hitane*, fem. *hitani*, to be gone, about to be gone; usual, obl. *hitani*

Conjunctive Participle, *hite*, *hite-hite*, going, having gone.

Old Present, I go, I may go		Imperative, Go		Future, I shall		
Singular.	Plural.	Singular.	Plural.	Singular.		
Common Gender		Common Gender		Masculine	Feminine	Neuter
1	<i>hitā</i>	<i>hitā</i>	...	<i>hitā</i>	...	<i>hitā</i>
2	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>
3	<i>hitā</i>	<i>hitā</i>	...	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>

Past Conditional, (if) I had gone, I should have gone.				I went.		
Singular.		Plural.		Singular.		Plural.
Masculine	Feminine	Masculine	Feminine	Masculine	Feminine	Masculine
1	...	<i>hitā</i>	...	<i>hitā</i>	...	<i>hitā</i>
2	<i>hitā</i>	<i>hitā</i>	...	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>
3	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>

Present Double, I go, I am going				Negative Present Definite, I do not go		
Singular.		Plural.		Singular.		Plural.
Masculine	Feminine	Masculine	Feminine	Masculine	Feminine	Masculine
1	...	<i>hitā</i>	...	<i>hitā</i>	...	<i>hitā</i>
2	<i>hitā</i>	<i>hitā</i>	...	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>
3	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>	<i>hitā</i>

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
ṭṭyā	...	h.ṭā	...
ṭṭa-ṭṭai	ṭṭi-ṭṭā	ṭṭa-ṭṭā	ṭṭi-ṭṭā
ṭṭa-ṭṭh	ṭṭi-ṭṭh	ṭṭā	ṭṭi-ṭṭān

Imperfect, I was going				Pluperfect, I had gone			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
ṭṭā ṭṭhiyā	...	ṭṭā-ṭṭhiyā	...	ṭṭa-ṭṭhiyā	ṭṭi-ṭṭhiyā	ṭṭa-ṭṭhiyā	ṭṭi-ṭṭhiyā
ṭṭā ṭṭhiyā	ṭṭā-ṭṭhi	ṭṭā-ṭṭhiyā	...	ṭṭa-ṭṭhiyā	ṭṭi-ṭṭhi	ṭṭa-ṭṭhiyā	ṭṭi-ṭṭhiyā
ṭṭā ṭṭhiyā	ṭṭā-ṭṭhi	ṭṭā-ṭṭhiyā	ṭṭā-ṭṭhi	ṭṭa-ṭṭhiyā	ṭṭi-ṭṭhi	ṭṭa-ṭṭhiyā	ṭṭi-ṭṭhi

Any optional form of the Auxiliary verb may be used throughout.

**Indeclinables.**—The ordinary negative is *nī* but *jan* is also employed with the rative. *Nī*, is emphatic, not in any way.

*yē-kū mārāṇa-ko bhakt nī āyo*, the time of his death did not come (II, 2).

*būmaṇ-kayā nī māraṇ*, do not kill the Brāhman (II, 2).

*jan samajiyā*, do not consider (II, 2).

An emphatic suffix (like the Hindi *hī*) is *ā*. Thus, *tu swaṇ-ā jan samajiyā*, do thou consider this merely a dream (II, 3). So *doṭi-yā*, both.

I give two specimens of this literary Kumaunī. One is a folktale taken from the late Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Pandit Jwālā Datt Joshi's translation of the *Dasokumāra Charita*. I take the opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

### CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT)

### SPECIMEN I.

(From the "*Hill Dialects of the Kumaun Division*" of  
Pandit Ganga Datt Upreti, 1900.)

॥ पूरब पक्षी-पैक-कि भेट ॥

कै समय-मे बी नामि पैक, एक पूरब दिशा-का कुण-मे, दोहरो पक्षी-का कुण-मे रौंछिया । एक-को नाम सुणि-बेर दोहरो रौंस-मे भरिवा रौंछियो । हीर एका-का घर-बटि दोहार-को घर बार वस-को बाटो टाड़ कियो । एक दिन पूरब-का पैक-ले आपणा मन-मे ठारि कि पक्षी-का पैक-को तराण कतुक छ परखणो चैँ । आपणा घर-बटि सामल-का लिजिया सातु-को थैलो, जो बाटा-हुणि चैँछियो, ली-बेर बाटा लागो । दोफरि जालेक हिटो, तब बाटा-मे उड़-कणि एक बड़ी लामो चाकलो गैरी तलौ मिली । उड़-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिर उड़ तलौ-का नजीक एक बड़ा बोटा-का तलि जै-बेर शीश पड़ि-गयो । धेतुकै-मे उड़ तलौ-का नजीका-का बणा-का मिरग आपणि वाण-ले तलौ-मे पाणि पिण-सुँ आया । देखन त तलौ सुकि-गइ, तब दोहरि ठौर पाणि दुनण-इणि नसि-गया । ये माथ एक वण हाति लै पाणि पिण-सुँ उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ी चिह्नाट करो, जै-ले उड़ पैक-कि नीन टुटि गइ ॥

पैक-कणि बड़ि रौंस आइ । उड़-ले हाति-को सून पकड़ि-बेर पक्षी-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पक्षी-का पैक-कि

चेलि उइ बखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-बेर  
 डरा-का मारिया आपणि इजा-थें भितर भाजि गइ । तब उइ-कि स्तौतारि  
 भैर आइ हाति-कणि अनौखो किड़ो समजि-बेर आपणि दगड़ियन-कणि  
 देखौण-सुँ आपणि खलि-मे धरि-लियो । पछा उइ दिनेँ पुरव-को पैक ले बार  
 बर्स-को वाटो बड़िन-मे हिटि-बेर पछौं-का पैका-का घर-पुजो । उइ-कि चेलि-  
 थें पैक-को पता पुछो । चेलि-ले कयो, म्याग वौज्य लाकड़ा काटण-हुणि  
 धुरा जै-रई, बार बर्स तै गइ । पुरवा-का पैक-ले धुरा-को वाटो बतै माँगो,  
 चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाण लागि रकियो वाटा-मे दून-  
 कि भेट है-गइ । पछौं-को पैक सारा बणा-का रुखन-कणि, जो बाड़ा बाड़ा  
 क्रिया, जाड़े-बटि उपाड़ि-बेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा  
 म्वारा-मे धरि-बेर आपणा धर-हुणि ल्यूण लागि-रकियो । पुरव-को पैक उइ-का  
 पछिन-बटि गयो । उइ-को बोजो पछिन-बटि खेंचि-बेर रोकि-दियो । तब  
 पछौं-का पैक-ले बड़ो जोर लगायो, आपणा बोजो अधिन लगायो । पछिन  
 देखि-बेर कयो, अरे पुरवा-का पैक, मै-ले तेरो नौ पैली-बटि सुणि राख कियो ।  
 तू दगड़ि भेट करन-कि बड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । बड़ि  
 खुणि मै-छ । आव तुम हम लड़ै करि-बेर देखूँ हम दून-मे को बड़ो छ ।  
 पुरवा-का पैक-ले कयो, याँ बण-मे हम लोगन-कि हार-जौत-कणि को  
 जानलो । गौं-मे जै-बेर लड़ला ॥

तब द्वीयै गौं-हुणि वाटा लागो । वाटा-मे उनन-कणि एक बुड़िया मिलि,  
 दून-ले बुड़िया-थें कयो, तुम हमरि लड़ै देखि-दियो । बुड़िया-ले कयो, मेरो  
 नाति गोरु भैंसन चरुण-हुणि बण जै-रछ । उइ-कणि राटा दिया जाँकु ।  
 फिरि तुमरि अँवाल भिड़ि देखुँलो । येतुक कै-बेर बुड़िया-ले द्वीयै पैक और  
 लाकड़ा-को बोजो आपणा काना-मे धरि-बेर आपणा नाति-थें गइ, उइ-कणि  
 राटा दिया ॥

जब यों द्वी पैक वाँ लड़ण-सुँ तँयार भया, तब बुड़िया-का नाति-ले  
 बुड़िया, और गोरु भैंसा, लाकड़ा-को बोजो सुधा द्वीयै पैक, आपणि गाँति-मे  
 धरि-लिया । आपणा धर-हुणि वाटा लागो । येतुकै-मे आँधि लागि । उइ  
 आँधि-मे उड़ि-बेर एक बेसि ठौर पुजो कि जाँ द्वी खैणि धान कुटण लागि-  
 रैछिन, और एक खैणि-का आँखा भितर पैठि-गयो । उइ खैणि-ले दोहरि-थें

कयो, म्यारा आँखा-मे भा पैठिड़ गइ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ि-मे-कणि दी-देखी त गाड़ि-खूँलो । तब पैलि खैणि-ले कयो आँखो, तुई लि-लिये । दोहरि खैणि-ले भाड़ि,—बुड़िया और उइ-को नाति, गोरु भैंसा, झीयै पैक लाकड़ा-का बाजा सतमे,—आँखा-है निकालि-वेर आपनि खलि-मे धरि-लिया । फिरि राता-का बखत आपनि खलि-मे-है गाड़ि-वेर आपना खेन-कणि देखाया । उइ-ले कयो यों सब किछा हमरा विरालु-कणि दी-दे । उ सब खै-लेलो । इन बातन देखि सुणि-वेर होयै पैक, बुड़िया, और उइ-को नाति भीत डरा । घबरै-वेर कामण पैठा । तब सबन-ले आपूँ आपूँ-कणि ये संसार-कि सब वस्तुन-मे-है सबन-है नानी जाणि-वेर अछतै प्रछतै हात जोड़ि विन्ति करि उइ खैणि और उइ-का खेन-थे छोड़ै-वेर आपणा घर-हुणि गया । आपणा घरन-मे जै-वेर एक एक-ले यों सारि बात आपना घरकारन-थे और पड़ौसिन और आपणा ब्रष्ट मित्रन-थे कैन ॥

सबन-ले आपूँ-कणि नानी समझि-वेर परमेश्वर-कणि धन्यवाद दी-वेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सबन-है नानी हूँ । ये संसार-मे के बात-की धमण्ड के मनुष्य-कणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानी छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर हूँ ॥



[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHARI (KUMAONI).

## SPECIMEN I.

(STANDARD DIALECT.)

*(From the "Hill Dialects of the Kumaun District,"  
of Pandit Ganga Datt Upreti.)*PŪRAB-PAČHĤ-KĀ PAIKANA-KI BHĒṬA.  
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dyi nām Paik, ēk Pūrab-diśā-kā  
*A-certain-time-in two famous heroes, one the-east-direction-of*  
 kun-mē, doharo Pačhĥ-kā kuṇā-mē. rañ-čhiyā. Eka-ko  
*corner-in, the-other the-west-of corner-in. remaining were. One-of*  
 nām sanī-bēr doharo ris-mē bhariyo rañ-čhiyo, haur ekā-  
*name heard-having the-other anger-in filled remaining-was, and one-*  
 kā ghar-baṭi dohara-ko ghar bar-barsa-ko bāto tār čhiyo.  
*of the-house-from the-other-of the-house twelve-years-of road distant was.*  
 Ēk din Parabh-kā Paika-le āpāṇā-man-mē thari ki  
*One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that*  
 'Pačhĥ-kā Paika-ko tarūṇ katuk chh, parakhano chāñ-  
*'the-west-of hero-of muscular-strength how-much is, to-test proper-*  
 chh' āpāṇā-ghar-baṭi samālā-kā hjiyā sūru-ko thailo,  
*is.' His-own-house-from provision-for-a-journey-of for sattu-of a-sack,*  
 jo bāṭā-huni chāñ-čhiyo, E-bēr bāṭā bāgo.  
*which the-road-for necessary-was, taken-having on-the-road he-act-himself.*  
 Dophari jālōk hiyo. tab bāṭā-mē ui-kañi ēk bāro lāmo  
*Noon till he-walked, then the-road-in him-to a great long*  
 chākaṇo gairo taṇu mīlo. Uī-le āpāṇā khāuiya sātu  
*wide deep pond was-met. Him-by his-own to-be-eaten sattu*  
 taṇu-mē kūtī-diyā 'Jab sātu bhiji-gāyā sab sātu  
*the-pond-in were-thrown. When the-sattu was-completely-wet all the-sattu*  
 pāpi-samēt khai-gayo. Phiri ui-taṇu-kā najik āk-bāṭā-boṭā-kā tali  
*the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below*  
 jāi-bēr śin pari-gayo. Yetuk-āl-mē ui-taṇu-kā najikā-kā  
*gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of*  
 bāpā-kā mirag āpani-bāṇa-le taṇu-mē pāpi piq-sū āṇ.  
*the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.*

De la                      ta a                      s                      a hk                      ab                      do a                      h                      n  
*O e g d l w po                      l                      ano p*  
 dbnna h n                      a hāy                      ɪ                      ma.h k                      nan                      hāti                      lai                      pāni  
*u. kong-for they-went-away. This after a while elephant also water*  
 pin-sū                      ni-tolau-mē                      ɔyo                      ʔpano                      sūn                      pāni                      piɔ-huŋi  
*drinking-for that-pond-in came His-own trunk water drinking-for*  
 tulana                      hālo                      Fūŋi                      ni                      pūyo.                      ta                      risa-lā                      nūriyā  
*in-the-lake was-plunged Water not was-pol. then anger-of by-being-struck*  
 bəro                      chillāt                      kəzo,                      ɲi-le                      ui-Paika-ki                      nīn                      tūti-gai.  
*great trumpeting was-made. which-by that-hero-of sleep was-completely-broken.*

2 Paik-kani                      bəɪ                      rīs                      ʔn                      ʔi-le                      hāti-ko                      sūn  
*The-hero-to great anger came. Him-by the-elephant-of the-trunk*  
 pakiri-bēr                      Pačhū-ka                      ɔnan-ber-Paika-lā                      paʔāgan-mī                      khiti-ɔyo.                      ʔi-  
*seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-*  
 paʔāgan-mē                      Pačhū-ka                      Paika-ki                      cheli                      ul-bakhat                      ɔhān                      kaŋa  
*courtyard-in the-west-of hero-of daughter (at-) that-time paddy s-pounding*  
 ɔgi-roi-chhi                      Hān-kani                      anuakho                      kiro                      dekhī-bēr  
*engaged-remained-was. The-elephant (acc.) a-strange insect seen-having*  
 dārā-kā                      mūjā                      ɔpani-ɔjō-rhē                      bhitār                      bhaji-gai.                      ʔal                      ɔ-ki  
*fear-of on-being-struck her-own-mother-to within run-away Then he-of*  
 mhamūari                      bhair                      ʔi.                      hāti-kani                      anuakho                      kiro                      anuaji  
*the-mother outside came, the-elephant (acc.) a-strange insect understood-*  
 ber.                      ɔpani-dasapiyan-kani                      dekhau-sū                      ɔpani-khaldi-mē  
*having. her-own-companions-to showing-for her-own-pocket-in*  
 dūari-ɔyo.                      Pačhū                      ɔi-din-ʔi                      Pūra-ba-ko                      Paik                      lai  
*it-was-placed (and)-taken Afterwards on-that-day-even the-east-of hero also*  
 bār-barsa-ko                      hāto                      gharin-mē                      hiri-bēr                      Pačhū-ka                      Paika-lā  
*twelve-years-of round (a-fer)-half-hours-in walked-having the-west-of hero-of*  
 ghar                      pujo.                      ʔi-ki                      cheli-thē                      Paika-ko                      patto                      puchho.  
*in-house arrived Him-of daughter-from the-hero-of trace was-asked.*  
 Cheli-le                      kəyo.                      'mɔrā                      bəɪja                      lākājā                      kālan-huui  
*The-daughter-by it-was-said, 'my (plur. of respect) father tenlars cutting-for*  
 dhurā                      ɲai-rai.                      bār                      bars                      hai-gai.                      Pūra-bā-kā                      Paika-le  
*to-the-mountain-top gone-has. twelve years have-passed. The-east-of the-hero-by*  
 dhara-ko                      bājō                      hatai-raḡgo                      cheli-le                      hatai-ɔyo.  
*mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.*  
 ʔab                      u                      Paik                      dhurā-huui                      ʔān                      ɔgi-ra-chhiyo.                      bāḡ-mē  
*When that hero the-mountain-top-to to-go engaged-was. the-road-in*  
 dvina-ki                      bhēt                      hai-gai.                      Pačhū-ko                      Paik                      sārā-banā-kā  
*the-tiro-of meeting took-place The-west-of hero the-whole-forest-of*

rukhan-kani, jo bārā bārā chhiyo, jār-āi-baṭi upari-hēr unaro  
*troes (acc.), what great great were, root-even-from torn-up-having of-them*  
 baṛo bhāri pahār jaso bwojo āpānā-khwārā-mē dhari-hēr āpānā-  
*great heavy mountain like load his-own-house-on place-having his-own-*  
 ghar-hupi lyān lāgi-ra-chhiyo Pūraba-kō Paik nī-kā pachhin-  
*house-toward to-take engaged-was The-east-of hero him-of behind-*  
 baṭi gayo, nī-kō bwojo pachhin-baṭi khaṭhi-hēr, rokī-diyo.  
*from went, him-of load behind-from pulled-having, he-was-stopped.*  
 Tab Pachhā-kā Paika-le baṛo jū lagāyo, āpānō bwojo agbin  
*Then the-west-of hero-by great force was-applied, his-own load forward*  
 lagāyo. Pachhin dekhi-hēr kayo. 'Arē, Pūraba-kā Paik, māt-le  
*pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by*  
 tero nau piñi-baṭi suuī-rakha-chhiyo. Tve-dagari bhōt karana-kī  
*thy name first-from heard-continually-was. Thee-with meeting making-of*  
 baṭi ichchhā chhi. So āj bhēt hai-pari-chh. Baṭi khaṭi  
*great wish was. So to-day meeting occurred-is Great happiness*  
 bhāi-chh. Ab tum ham lagai karā-hēr dekhī  
*become-has. Now you I (plur. for sing.) fighting made-having let-us-see*  
 ham-āwīn-āsē ko baṛo chh. Pūraba-kā Paika-le kayo, 'yē  
*us-two-in who great is. The-east-of hero-by it-was-said. 'here*  
 baṛ-mē ham-logana-kī bār-jīt-kapi ko jānālō? Gaṭ-mē  
*forest-in us-people-of losing-winning-(acc.) who will-know? Village-in*  
 jui-hēr lapāl.  
*gone-haciaga we-shall-fight.'*

3. Tab dviyāi grāh-huāi bātā logā. Bāṭā-mē  
*Then both village-towards on-road were-engaged The-road-on*  
 unan-kapi ek buṛiyā mīlī Dwina-le buṛiyā-thē kayo,  
*them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,*  
 'tum hamari lagai dekhi-diyan.' Buṛiyā-le kayo, 'merā  
*'you our fighting inspect.' The-old-woman-by it-was-said, 'my*  
 nātī goru-bhāṣan charān-hupi han jai-rachh Uī-kani  
*grandson (of-)king-buffaloes the-grazing-for to-the-forest gone-is. Him-to*  
 rwāṭā diṇā jā-chhā. Phiri tumari āwāl-bhīri dekhīdō.  
*bread to-give going-I-am. Afterwards your combat I-will-see'*  
 Yetuk kī-hēr buṛiyā-le dviyāi Paik aur lākara-kō  
*So-much said-having the-old-woman-by the-two heroes and the-wood-of*  
 bwojo āpānō-kānā-niē dhari-hēr āpānā-nī-ti-thē gai, nī-kani  
*load her-own-shoulder-on placed-having her-own-grandson-to went, him-to*  
 rwāṭā diṇā.  
*bread were-given.*

4 Jab yō dv Pa k wa a a su ya b y tab  
*It is these two e oes fight ng fo early be amo t en*  
 l a ku n e hm, y., am gora-bhaññ. lākara-  
*the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-*  
 ko bwōjo sudhā dvīyāi Paik. āpani-gāvi-mē dharī-liyā.  
*of load including the-two heroes, his-own-fold-of-sheet-in were-put.*  
 Āpanā-ghar-buñi bāṭā lāgo. Yetuk-āi-mē  
*His-own-house-towards on-the-road he-set-himself. So-much-even-in*  
 ādhi lagi. U-ādhi-mē un-ber ēk yosi thaur  
*a-windstorm arose. That-windstorm-in flown-having a such place*  
 pujo ki jā dvi syaini dhām kuṭan lagi-rai-ebhin. aur  
*he-arrived that where two women poddy to-lusk engaged-were, and*  
 ēk-syaini-kā ākhā bhitar paithi-gayo. U-syaini-le dohari-lhe  
*one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to*  
 kayo, 'myāñ-ākhā-mē jhār paithi-ga-ehh. gāri-de.  
*it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'*  
 Dosari-le kayo, 'jo u jhār mai-kapi di-deh, ta  
*The-second-by it-was-said 'if that bit-of-grass me-to you-will-give, then*  
 gāri-dyūlo. ' Tab paithi-syaini-le kayo, 'āchho, ta-i  
*I-will-e extract(-it).'* Then the-first-woman-by it-was-said, 'good, then-veryly  
 li-liyē. ' Dohari-syaini-le jhār. buñiyā aur  
*take-for-yourself ' The-second-woman-by the-bit-of-grass, the-old-woman and*  
 ui-ko nāti, gora-bhaññ, dvīyāi Paik lākha-kā bwōjā-samēt,  
*her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,*  
 ākhā-hai mikāpī-ber āpani-khañdi-mē dharī-liyā. Phiri  
*the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards*  
 rāṭā-kā bakhat āpani-khañdi-mē-hai gāri-ber āpanā-lhwōn-kapi  
*night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to*  
 dekhāyā. U-le kayo, 'yō sab kirh hamārā-birāñ-kapi  
*they-were-shown. Him-by it-was-said, 'these all insects our-cut-to*  
 di-de. U sab khai-lelo. ' In bitan dekh-i-sunā-ber  
*give-away. He all will-cut-for-himself.' These words seen-heard-having*  
 dvīyāi Paik, buñiyā, aur ui-ko nāti bhaut dārā.  
*the-two heroes the-old-woman, and her-of the-grandson much feared.*  
 Ghabarī-ber kharāñ paithā. Tab sabasa-lo āpā-āpā-kapi  
*Agitated-being to-tremble they-began. Then all-by the-nelves-themselves (acc.)*  
 yē-samsāra-kī sab-hastan-mē-hai saban-hai nāno jāni-ber,  
*this-world-in all-things-in-from all-than small considered-having,*  
 pachhatai-pachhatai hāt jori, binti kari, ui-syaini aur  
*lamenting-lamenting hands folding, supplication making, that-woman and*

nī-kh khwēn-thē ohhorai-bēr, āpānā-ghar-hupi gūyā  
*her-of husband-to been-released-having, their-own-house-to went*  
 Āpānā-gharan-mē jai-bēr ēk-ekale yaḍ sari bāt āpānā-gharakāvan-  
*Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-*  
 thē aur paṇḍain aur āpānā-ishi-mitrān-thē kain.  
*to and neighbours and their-own-loved-friends-to were-said.*  
 5. Sabānā-le āpñ-kani nāno samajhi-bēr, Paramēśwar-kapi  
*All-by themselves (acc.) small considered-having, God-to*  
 dhanyabād di-bēr kayo, 'hē Paramēśwar, ham Peri-  
*thanksgiving given-having it-was-said, 'O God, we Thy-*  
 spṛiṣṭi-mē anban-hai nānū chhāñ. ' Yē-sambār-mē kē-bāla-ko ghamand  
*creation-in all-thou small are. ' This-world-in any-thing-of pride*  
 kai-manushra-kani karapo n chāin. Ēk-hai ēk ṭhulo, ēk-hai  
*any-man-to to-make not is-proper. One-than one great, one-than*  
 ēk nāno chh. Paramēśvara-ki spṛiṣṭi-mē ham sab kīṇān-kā barābar  
*one small is. God-of creation-in we all worms-of equal*  
 chhāñ.  
*are.*

## FREE TRANSLATION OF THE FOREGOING.

## THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(By PAYDIT GANGA DATI UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provision, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water, but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(h w s e r h e o) h a l o n a o a e a n h h m o u n t a n j a t o e f i r e o d w e l  
 y e a s a o a n d a d e l m o g o h e S o t e e a n h e o r l e a e  
 (h h a o h u m o u n t p a a n d m e h n o n t h a d o n g h o m e c a r r y i n g  
 o n h h e a a m o u n t a n f i r e w o o d c o n s i s t i n g o f h u g e t r e e s p u l l e d u p w i t h t h e i r r o o t s.  
 T h e e a s t e r n h e r o w e n t b e h i n d h i m a n d c a t c h i n g h o l d o f h i s l o a d o b s t r u c t e d h i m, b u t  
 t h e w e s t e r n h e r o e x t r i c a t e d h i s l o a d a n d p u s h e d o n, a n d o n l o o k i n g b a c k a n d s e e i n g t h e  
 e a s t e r n h e r o s a i d, ' O, e s t e r n h e r o, I h e a r d o f y o u a l o n g t i m e a g o, a n d h a d a g r e a t  
 l o n g i n g t o s e e y o u. I a m v e r y g l a d t h a t I h a v e s e e n y o u t o - d a y. L e t u s f i g h t n o w t o  
 s e e w h i c h o f u s i s t h e s t r o n g e r.' T o t h i s t h e e a s t e r n h e r o r e p l i e d, ' W e a r e i n t h e  
 j u n g l e n o w, t h e r e i s n o o n e h e r e t o w i t n e s s t h e r e s u l t o f t h e c o n t e s t. L e t u s g o t o s o m e  
 p o p u l o u s p l a c e a n d e n g a g e t h e r e.'

T h e n t h e y w e n t o n t o w a r d s s o m e v i l l a g e s, a n d o n t h e i r w a y m e t w i t h a n o l d w o m a n  
 w h o m t h e y r e q u e s t e d t o s e e t h e i r c o m b a t, b u t s h e t o l d t h e m t h a t s h e w o u l d s e e t h e i r f i g h t  
 a f t e r s h e h a d g i v e n b r e a d t o h e r g r a n d s o n, w h o w a s g r a z i n g c a t t l e i n a j u n g l e. S a y i n g  
 t h u s s h e t o o k u p b o t h t h e h e r o e s, t o g e t h e r w i t h t h e l o a d o f f u e l, o n h e r s h o u l d e r, a n d  
 w e n t t o g i v e f o o d t o h e r g r a n d s o n.

W h e n h e r g r a n d s o n h a d t a k e n h i s m e a l t h e h e r o e s p r e p a r e d f o r t h e i r c o m b a t; b u t  
 b e, t o t h e i r a m a z e m e n t, p l a c e d t h e o l d w o m a n (h i s g r a n d m o t h e r) t o g e t h e r w i t h t h e t w o  
 h e r o e s a n d t h e l o a d o f f u e l, i n t h e f o l d o f t h e s h e e t h e h a d w r a p p e d r o u n d h i s b o d y, a n d  
 s t a r t e d h o m e w a r d s. J u s t t h e n a h i g h w i n d a r o s e, w h i c h d r i f t e d h i m a w a y w i t h t h e o l d  
 w o m a n, t h e t w o h e r o e s, a n d t h e f i r e w o o d, l i k e a b i t o f g r a s s, a n d c a u s e d t h e m t o p e n e t r a t e  
 t h e e y e o f a w o m a n w h o w a s h u s k i n g r i c e i n c o m p a n y w i t h a n o t h e r. S h e a s k e d  
 h e r c o m p a n i o n t o p u l l t h e f o r e i g n t h i n g o u t o f h e r e y e, b u t t h e l a t t e r r e f u s e d t o d o s o  
 u n l e s s t h e f o r m e r g a v e h e r t h e a r t i c l e t o b e t a k e n f r o m h e r e y e. T o t h i s t h e f i r s t o n e  
 c o n s e n t e d. S o t h e o t h e r w o m a n, a f t e r h a v i n g e x t r a c t e d t h e s t i f f (t h e o l d w o m a n, h e r  
 g r a n d s o n, c a t t l e, a n d t h e t w o h e r o e s t o g e t h e r w i t h t h e l o a d o f f i r e w o o d w r a p p e d u p  
 i n t h e s h e e t o f h e r g r a n d s o n) p u t i t i n h e r p o c k e t a s a c u r i o s i t y. A t n i g h t s h e s h o w e d  
 i t t o h e r h u s b a n d, w h o, a f t e r s a t i s f y i n g h i s c u r i o s i t y w i t h t h e s t r a n g e c r e a t u r e s, t o l d h i s  
 w i f e t o g i v e t h e m t o h i s c a t f o r f o o d. T h i s c o m m a n d o f t h e m a n s o f r i g h t e n e d t h e  
 w o m a n, h e r g r a n d s o n, a n d t h e h e r o e s, w h o w e r e u s e d t o b o a s t o f t h e i r r e s p e c t i v e p r o w e s s,  
 t h a t t h e y w e r e q u i t e m o r t i f i e d a n d h u m i l i a t e d, a n d b e g a n t o c o n s i d e r t h e m s e l v e s  
 t h e l e a s t c r e a t u r e s o f t h e w o r l d, a n d r e p e n t f o r w h a t t h e y h a d d o n e. T h e n, a f t e r h a v i n g  
 o b t a i n e d t h e i r r e l e a s e f r o m t h e m a n a n d h i s w i f e, w i t h g r e a t h u m i l i a t i o n a n d e n t r e a t y,  
 t h e y s t a r t e d f o r t h e i r r e s p e c t i v e h o m e s. E a c h o f t h e m i n f o r m e d h i s o w n k i n s m e n,  
 n e i g h b o u r s, a n d r e l a t i o n s o f w h a t h a d h a p p e n e d t o t h e m.

T h e y a l l t h e n, a f t e r h a v i n g c o n c l u d e d t h a t t h e y w e r e t h e l e a s t c r e a t u r e s o f t h e  
 w o r l d, o f f e r e d t h e i r t h a n k s g i v i n g t o A l m i g h t y G o d a n d p r a y e d, s a y i n g, ' O, G o d, w e a r e  
 a l l m e a n c r e a t u r e s o f T h y m a k i n g.' N o m a n o u g h t t o b e p r o u d o f a n y t h i n g i n t h i s  
 w o r l d, s a y i n g t h a t o n e i s g r e a t e r t h a n a n o t h e r. W e a r e a l l l i k e w o r m s i n t h e s i g h t o f  
 G o d.

[ No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

(STANDARD DIALECT)

## SPECIMEN II.

*(From the Insukumār Charita of Pandit Jwala  
Datt Joshi, 1892.)*

एक दिन वामदेव ऋषि राजा-यें आयो, और बी-ले कयो कि जसो च्योली तु चाँकिये तसो च्योली तेरो है गछ, अब ये-कणि क्यचिन-को जे काम छ ते करणो चँह, और लड़े करि-वेर ये-कणि मुलुक जितणा चैनी। राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-वेर नौ कुमारन दगड़ि बी-कणि आपणा देश-है भैर भेजो ॥

थूड़ा दिनन जाँले यों येथ उघ फिरा, पक्षा विग्धाचल-का जंगल-में पुजा। वाँ उनन एक आदिमि मिलो जो भौलन जसो देखीँकियो, पर बी-का गालन जन्यो छि। राजवाहन-कणि बी देखि-वेर आमज भयो, और बी-ले बी-यै पुछो कि तु को कै, काँ-बटि आछे, भौल जसो देखीँकै, पर त्वारा गालन जन्यो के लै छ ? वो आदिमी-ले राजा-का च्याला-यें भलो आदिमि समजि-वेर बी-यें यो कयो कि ये जंगल-में बहीत आदिमि यासा छन जो नाम-का वामन छन, जनन-ले वेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीं और डाँकुन-को काम करनी। स्योरो बाब लें इननै जसो कियो। जब-बटि में ज्वान भयूँ मैं-ले लें लुटपीठ बहीत करिछ और आदिमि बड़ा दिक करी। एसिकै एक दिन स्यारा दगड़ियन-ले एक वामन पकड़ो, और बी-कणि मारण पैठा। मैं-ले उनन-यें कयो कि वामन-कणि नि मारी। उनन मैं देखि बड़ि रीस चाड़, और मैं-कणि मारि-दियो। जब मैं मरूँ तब जम-का दूत मैं-कणि जम-राज-यें लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को वखत नि आयो, और यो एक वामन-कणि वचूण-में मारी-गछ। ये बी-ले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुराशा देखे-वेर फिरि लौटे दिया। आपणा पुराणा आँङ-मेथो रीलो। फिरि जब मैं-कणि आपणि मुध अइ त मैं-ले आपूँ-कणि जंगल-में पड़ियोपायो, और स्यारा आँङ-में बहीत बी है-रीकिया। वाँ स्यारा सित्र आयो और मैं-कणि घर लि-जे वाँ स्यारा बी पुरी-गया और मैं-भलो है-गयूँ। ये पछिन मैं-कणि उ वामन मिल

जो म ले डाकन है बचा कियो वी ख मैं कणि धम कि पस्तक सखन, और महादेव ज्यु कि पुजा करणि सिक्के जब मै कणि पुजा हुआ ए गड तब उ न्हे-गयो । वी दिन बटि मैं आपणा दगड़ियन-हे अलग हूँकु और धर्म-कर्म-मैं लागि हूँकु और महादेव-ज्यु-कि तपस्या करूँकु । अब मैं-ले सब हाल आपणा तुमन-थैं कै हालीं । एक बात तुमन-थैं कूणि क, स्यारा दगाड़ा अलग हिटी ॥

सी ही जणि औरन-है अलग है-जै मातंग-ले कुँवर-थैं कयो कि बेखिया रात खैण-में महादेव-ज्यु-ले मैं-कणि दर्शन देख और यो कौक कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयां अब त्वे-कणि फल दिनुं । उत्तर दिशा-हुणि दगड़क जंगल-का बीच-में जो गाड़ जाँकि वी-का किनारा भ्योल क । वी-में फाटिक चमकथे-रौं, और बीच-में पार्वति-का पौ कन । तु वाँ जा । भ्योल-का एक तर्फ एक बिंवर क । वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पच मिललो । जे वी-में लेखियो क ते तु करिये । एसो करि-बेर तु पाताल-को राजा है-जालें । ये-कणि तु खैथै जन समजिये । भोल राजा-को ख्योलो जँनर-क । उ ले त्वारा दगाड़ा जालो । ये वीले मैं तुमरो जँथो चे रौकुँ और अब तुम वी जागा देखन-हुणि हिटि-दि हाली ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो । पर यो बात सोचि-बेर कि स्यारा दगड़िया ये बात-में राखि हुनेर-क्यातन कै, वी-ले उनन-थैं के नि कयो और अघरात कारा जब उनन नीन ऐकि उ खुसू-खुसू भाजि-बेर मातंग-थैं गयो । मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बलै-राखि-कियो । ये बीच नौ कुमार राजवाहन-कणि हरा-दूयो देखि-बेर बहौत दिक् भया । उनन-ले सब जागा जंगल-में वी-कणि हुनो, पर कै वी-को पस्तो नि लागी । तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि हुनयो चैक और लौटि-बेर एक जागा एकवटो हुयो चैक । यो कै-बेर उं थैथ डथ देशन-हुणि न्हे-गया ॥

मातंग निडर है-बेर बिंवर भितर गयो । वी-ले वाँ तामा-पच पायो और वी-में जो लेखियो कियो ते पढ़ी, और उम्मे करो । बहौत दूर जालें अन्यारा-अन्यारै डी जणि गया । पछा उनन उज्यालो मिलो और उं पाताल-में पुजि-गया । मणि और दूर जै-बेर उनन-कणि एक ताल मिली, और एक शहर ले देखीण पैठो । वाँ उं जागि गया । मातंग-ले कुँवर-थैं कयो



कि कै-कणि तु येति जँण जन दिये । आपूँ वी-ले मस्तकौ लाकड़ा एकबट्टा करा, और आगो वालो और संच पड़ा, और आगा-में पड़ि-गयो । थूड़ा ढोल-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणो चाणो और हस्त पुस्त बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे सातंग आगा-है भैर आकियो तस्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि जँणि देखि । उनरा अधिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्वेणि कि । वी-का लुकड़ा बाड़ा सुंदर किया, और महणो पातो लै वी-थें बहौत भलो कियो ॥

सातंग-थें ऐ-वेर वी-ले एक रत्न भेट-में धरि दियो । जब सातंग-ले वी-थें पुछो तु को ह्ये और काँ-बटि ऐह्ये, तब वी-का आँखन-बटि आँसु जँण पैठा और वी-ले कथो कि मैं बसुरन-का राजे-कि चेलि कालिदि हूँ । मेरो बाब पाताल-को राजा बिश्व-ले भारि-देह । वी-को के च्योखो न्हाति । मैं वी-कि वारस हूँ, और बड़ा दुख-में हूँ । थूड़ा दिन भया मैं एक सिद्ध-थें सलाह लिगा-हुणि गै-छूँ । वी-कणि मैं देखि-वेर ठौठ लागि और वी-ले मैं-थें एसी कथो कि धैर्य कर, थूड़ा दिनन पछा एक दिव्य-बाँछ-वालो आदिमि धरति-बटि पाताल-में आलो, और उ ले दगड़ि व्या करलो और तुम ही जणि भक्ति-वेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-वेर मैं तुमरो जँणो चै-रैछूँ । सो आपणा बजौरन-कि सलाह-ले अब तुमन-थें आयूँ । तुम मैं दगड़ि व्या लै करौ राज्य लै लिया । मातंग महादेव-ज्यु-का वचन एतुवा जलित पुरा हुगा देखि-वेर बड़ो खुशि भयो, और कालिदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले थूड़ा दिनन पछा मातंग और कालिदि-कि व्या धूम-धाम-ले भयो ॥

राजबाहँन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-वेर धर्ति-हुणि लौटया-कि आइ । लै बखत उ मलि-हुणि आयो वी बखत सातंग-ले वी-कणि एक मणि दि । वी-में यो करामात कि कि जै-का हात-में उ हँछि वी-कणि भूक, प्यास, थकाइ, और को दुख नि हुष पौँछियो । मातंग वी-कणि दूर जँलै पुजै-गयो । थूड़ा दूर कुँवर-कणि अन्याग-में छिटणो पड़ो । पछा बिंवर-का सुख-थें पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का के वीं नि मिला । के घड़ि वेय उथ

फिरने रथो पक्षा विशाला शहर का भैर एक बगिची किया वा आयो और  
ममताण इणि बैठि गयो तब एक तफ वील यो देखा कि एक ज्वान  
आदिमि एक खंणि-कणि ली-वेर और बहोत नौकर चाकरन-कणि दगाड़ा  
ली-वेर बगिचा-में भुला खिलहार-क ॥

एतुवै-में वी-ले कुँवर हृनि-हालो । सो उ भुला-नै तिल कुदो, और  
वी-ले धात लगे-वेर कयो कि मेरो मालिक राजवाहन उई क के उ वी-यै  
दौड़ि-वेर गयो और वी-का खटन पड़ो । और वी-ले कयो कि म्यारा बाड़ा  
भाय्य किया जो तुमरा दर्शन है-गई । राजवाहन-ले वी-का गालन बाड़-  
कड़कै खंखाल हालि और कयो कि सोमदत्त मैं-कणि त्वे दगड़ि मिलि-वेर  
वडि खुशि भेक ॥

फिरि उँ दौ जणि बोट मुणि शोल-में बैठि-गया, और कुँवर-ले वी-यै पुछो  
कि तु आज जाँले के करनार-किये, याँ काँ-बटि आछै, यो ख्यैणि को क,  
और यो आदिमि त्वारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आर्पण  
कथा कइ ॥

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUN).

(STANDARD DIALECT.)

## SPECIMEN II.

(From the *Daśakumāra Charita of Papāit*  
Jwala Datt Joshi, 1892.)

1. Ek din Bāndēb rishī rājā-thaī āyo. aur wī-le  
One day Vamadēva the-saint the-king-to came, and him-by  
kayo ki, 'jaso chyoō tu chā-chhiyē, issa  
it-was-said that, 'what-kind-of son thou desiring-wereest, that-kind-of  
chyōō tero hai-ga-chh Ab yē-kani chhyatrina-ko je kām chh  
son thine become-has. Now him (acc.) kshattriyas-of what business is  
le karano chāi-chh, aur larai kari-bēr ye-kani mnlak  
that to-be-done necessary-is, and fighting done-having him-to countries  
jitānā chainī.' Rāja-le muni-ki bāt māni-h.  
to-be-conquered are-necessary. The-king-by the-saint-of word was-obeyed,  
din-bār kari-bēr aan kumārān-dagarī wī-kani āpānā-ḍōs-hai  
day-date made-having the-nine princes-with him-for his-own-country-from  
bhair bhoja  
outside it-was-sent.

2. Thwāp-dinan-jālai yō yeth-uth phirā, pachhā  
A-few-days-during they lathe, -thither wandered, afterwards  
Bindhyāchālā-kā jāngal-mē puṇ. Wā unan ek ādimī  
Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man  
mil, jo Bhīl jaso dekhī-chhiyo, par wī-kā gājan  
was-met, who a-Bhil (obl.) like being-seen-was, but him-of (on-the-)neck  
janyo chhi. Rājābāhan-kani wī dekhī-hēr āsaj  
a-brahmanical-thread was. Rājāvilāna-to him seen-having astonishment  
bhayo, aur wī-le wī-thaī puchho ki, 'ta ko chhai, kū-baṇ  
became, and him-by him-to it-was-asked that, 'thou who art, where-from  
ā-chhai? Bhīl jaso dekhī-chhai, par tṣātā-gājan  
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck  
janyo kē-lai ohh? Wī-ādimī-le rājā-kā chyālā-thaī  
a-brahmanical-thread what-for is? That-man-by the-king-of son (acc.)  
bhālo ādimī samajī-bēr wī-thaī yo kayo ki, 'yē-jāngal-mē  
good man understood-having him-to this was-said that, 'this-forest-in

bahau ad m vāsa hāu n naniā kā bāmar e an jana a e  
*many me of his kind a who name-of Brahman r hom by*  
 bedl k r aur d a k n sub i halī  
*Vēda. Scripture. and religion, (religious-)act, all were-abandoned-completely,*  
 aur dākuna-ko kām karavī. Myōro hāb lai inan-āi jaso  
*and robbers-of business do. My father also these-very like*  
 ehhiyo. Jab-baṭi maī jwāu bhayē, maī-le lai lūt-piṭ bahaut  
*was. When-from I youth became, me-by also robbery much*  
 kari-ehh, aur ādimi bāṭi dik karī. Esik-āi ek din  
*done-was, and men much troubled were-made. Thus one day*  
 myāṛa-dagapīyana-le ēk bāman pakaro, aur wi-kani māraṇ  
*my-companions-by a Brāhman was-seized, and him (acc.) to-kill*  
 paithā. Maī-le unan-thaī kayo ki, "bāman-kani ni  
*they-began. Me-by them-to it-was-said that, "the-Brāhman (acc.) not*  
 mārau." Unan maī dekhi baṭi nīs ai aur maī-kani  
*kill," (To-)them me seeing great anger came and me-for*  
 māri-diyo. Jab maī maryē, tab Jamū-kā dūt  
*it-was-killed-completely. When I died, then Yama-of messengers*  
 maī-kani Jam-rāj-thaī li-gāyā. Jam-rāja-le kayo ki, "āji  
*me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, "to-day*  
 yā-kā marana-ko bakhat nī āyo, aur yo ēk-bāman-kani bachāṇ-mē  
*him-of dying-of time not came, and he a-Brāhman (acc.) saving-in*  
 māri-ga-ehh. Yē-vile yē-kani ehhiyā-diya, aur yē-kani  
*been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to*  
 wā-kā pāpinai-ki durdāśa dekhai-bēr phiri lautar-diya.  
*there-of sinners-of evil-state shown-having again cause-him-to-return-completely.*  
 Āpanā-purānā-āi-mē yo raulo." Phiri jab maī-kani āpani  
*His-own-old-body-in he will-remain." Again when me-to my-own*  
 sudh ai ta maī-le āpī-kani jangal-mē pariyo pāyo,  
*consciousness came then me-by myself-for the-forest-in fallen it-was-found,*  
 aur myāṛ-ān-mē bahaut ghau hai-rau-ehhiyā. Wā myāṛ mitr  
*and my-body-in many wounds become-remained-were. There my friends*  
 āyā aur maī-kani ghar li-jai, wā myāṛ ghau  
*came and me (acc.) to-the-house having-taken-away, there my wounds*  
 puri-gāyā aur maī bhālo hai-gayē. Yē-pachhin maī-kani  
*were-healed-completely and I well became This-after me-to*  
 u bāman mīlo, jo maī-le dākun-hai bachā-ehhiyo. Wi-le  
*that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by*  
 maī-kani dharma-ki pustak sunain, aur Mahādēb-jyū-ki  
*me-to religion-of books were-caused-to-be-heard, and Mahādēva-ji-of*

pujā karani sikai. Jab maĩ-kapi pujā-hujā, ai-gai,  
*worship to-be-done was-taught. When me-to worship-etc., came-completely,*  
 tab u nhai-gayo Wi-din-baṭi maĩ āpānā-dagaṛiyan-hai alag,  
*then he went-away. That-day-from I my-own-companions-from apart,*  
 rū-ḥhu, aur dharm-karm-mē lāgi-rū-ḥhu, aur Mahādēb-  
*remaining-am, and religion-works-in applied-remaining-am, and Mahādēb-*  
 jyu-ki tapasyā karū-ḥhu. Ab maĩ-le sab hāl āpānā tuman-thaĩ  
*gi-of austerity doing-am. Now me-by entire affairs of-myself you-to*  
 kai-hālī. Ēk bāt tuman-thaĩ kūpi ehh, myārā  
*were-told-completely. One thing you-to to-be-said is, of-me*  
 dagārā alag hiṭau.  
*with apart more.'*

3. So dvi jan auran-hai alag hai-jai, Mātanga-le  
*Those two persons the-others-from apart having-become, Mātanga-by*  
 kūwar-thaĩ kayo ki, 'beṭiyā rāt swain-mē Mahādēb-jyu-le  
*the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-jy-by*  
 maĩ-kapi darsan dē-ḥh, aur jo kau-ḥh ki, "ham teri tapasyā  
*me-to interview given-is, and this said-is that, "we thy austerity*  
 dekhi-bēr bārā khuśi bhayā. Ab twē-kani phal dinā.  
*seen-having much pleased become. Now thee-to the-fruit I-give.*

Uttar-diśa-huni daudak-jaṅgalh-kā bich-mē, jo gār jā-ḥhi.  
*The-northern-direction-to the-Daudaku-forest-of middle-in, what river going-was,*  
 wi-kā kinārā bhyōl ohh. Wi-mē phatik chamakapai-rī,  
*it-of (on-the-)edge a-mountain is. It-in crystals a-glimmering-have-remained,*  
 aur bich-mē Pārbatī-kā pau ehan. Tu wā jā.  
*and middle-in Pārbatī-of foot(-marks) are. Thou there go.*

Bhyōl-kā ek-tarph ek himbar ehh. Wi-mē tu jāyē, wā  
*The-mountain-of (on-)one-side a cave is. It-in thou go, there*  
 twē-kapi ek lekhiyo tāmā patr milālo. Je wi-mē lekhiyo  
*thce-to a been-written copper plate will-be-found. What it-in been-written*  
 ehh, te tu kariyē. Eso karī-bēr tu Pātālā-ko rājā hai-jālai.  
*is, that thou do. Such done-having thou Pātālā-of king will-become.*

Yē-kani tu swain-āi jan samajiyē. Bhōl rājā-ko  
*This (acc.) thou a-dream-merely not understand. To-morrow a-king-of*  
 chyōlo ūnēr ehh. U lai tyārā dagārā jālo." Yē-vile  
*son a-comer is. He also of-thee with will-go." For-this-reason*  
 maĩ tamaro ūpo chai-rau-ḥhyī, aur ab tum wi jāgā  
*I your coming looking-remained-was, and now you that place*  
 dekhan-huni biṭi-di hālau.  
*seeing-for moving come.'*

4 M tan k bat s n be k a e k da n  
*Mutan, n of wo hen h n, h P by h f of*  
 lai ka o Pa y ha souh-bér ki, 'nyūrā  
*agreement was-made. But this thing considered-having that, 'my*  
 dagaṛiyā yē-bāt-mē rāji hūcēr nhālan' kai, 'wile  
*companions this-affair-in agreeing becomes (will-)not-be' saying, him-by*  
 unan-thaī ke n kayo, aur adharāt kārā, jab unan  
*them-to anything not was-said, and half-night (at-)time, when (to-)them*  
 nū ai-chūi, u khusū-khusū bhāṇi-bēr Mātāṅg-thaī gayo. Mātāṅg  
*sleep came-was, he secretly absconded-having Mātāṅg-to went. Mātāṅg*  
 aur u wi-bhyoi-mē puṛā jo Mahādēb-jyā-le Mātāṅg-kāṇi batāi  
*and he that-mountain-in arrived which Mātāṅg-by Mātāṅg-to shown-*  
 rākha-chūyo Yē bieh nau kumār Rājābān-kani harāyo  
*placed-was. This amid to-the-nine places Rājābān (acc.) been-lost*  
 dekhi-bēr bahaut dik bhāyā. Unan-is sab jāgā jangal-rūē wi-kani  
*seen-having much troubled became. Them-by all places forest-in him-for*  
 dhuno, par kaī wi-ko patto n lāgo. 'Kau unan-le ya  
*it-was-searched, but any him of trace not was-discovered Then them-by this*  
 kayo ki, 'haman dēs-dēśan-mē wi-kani dhunāgo chaī-ehh.  
*was-said that, '(to-)us country-countries-in him-for to-search necessary-is,*  
 aur laṭi-hēr ēk-jāgā ēk-baṭṭo hāgo chaī-ehh' Yō  
*and returned-having (in-)one-place together to-become necessary-is.' This*  
 kai-hēr ū yeth-utō dēśan-luṇi nhai-gāyā.  
*said-having they hither-thither countries-to went-away.'*

5. Mātāṅg nidar hai-bēr himbar bhitar gayo. Wi-le [wā tamā  
*Mātāṅg fearless been-having the-care within went. Him-by there the-copper*  
 patr pāyo, aur wi-mē jo lekhiyo chūyo to parō. aur asne  
*plate was-found, and it-in what been-written was that was-read, and so*  
 karo. Bahaut dūr jālai nnyān-nyūr-āi oṇi jani  
*it-was-done. Much distance during in-darkness-very-darkness-in the-two persons*  
 gāyā. Pāchhā unan nnyān mīlo, aur ū Pātāl-mē pūji-gāyā.  
*went. Afterwards to-them light was-met, and they Pātāl-in arrived-completely.*  
 Maṇi aur dūr jāi-bēr unan-kani ēk tāl mīlo, aur ēk sahar  
*A-little more distance gone-having them-to a lake was-met, and a city*  
 lai dekhiṇi paṭho Wā ū jāgi-ghyā. Mātāṅg-le kāwar-thaī  
*also to-be-seen began. There they stopp'd-completely. Mātāṅg-by the-Prince-to*  
 kayo ki, 'kai-kapi ta yeti ūṇ jan diyā.' Apū  
*it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself*  
 wi-le nastak-āi lālāṇā ēk-baṭṭā kārā, aur āgo bālo, aur mantr  
*him-by much-veryly sticks together were-made, and fire was-lit, and charms*

pārā, aur āgā-mē pari-gayo. Thwārā-dhil-mē āgā-bati  
*were-recited, and the-fire-in he-fell-completely. A-small-internal-in the-fire-from*  
 bhaur nikalo, aur jwān, bhalo dekhaṇo chāno, aur hyst-pust  
*out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plung*  
 hani-gayo. Kūwar-kani yē dekhi baṇo āsaj bhayo. Jaswe  
*he became-completely. The-Prince-to this seeing much astonishment became. As*  
 Matang āgā-bai bhaur ā-chhiyo, ta-we šabar-baṭi unana-le ādimina-ki  
*Matanga the-fire-from out come-was, so the-city-from there-by men-of*  
 bari bhīr āpū ujyāni űgi dekhi. Umrā aghin-baṭi ēk bari  
*a g eat crowd themselves towards coming was-seen. Of-them before-from a very*  
 sunder dekhaṇi chāni jwān syāni chhi. Wi-kā lukārā bārā  
*beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very*  
 sunder chhiyā, aur gahano pāto lai wi-thāi bahaut bhalo chhiyo.  
*beautiful were, and ornament adornment also her-to very good was.*

6. Mātang-thaī ai-hēr wi-le ēk ratn bhāt-mē dhar-diyo.  
*Mātanga-to come-having her-by a jewel meeting-presentation-in was-placed-down.*  
 Jab Mātanga-le wi-thāi puchho, 'tu ko chhēr aur kā-bai  
*When Mātanga-by her-to it-was-asked, 'thou who art? and where-from*  
 ai-chhē?' tab wi-kā ākhaṇ-baṭi āsu űgi paithā, aur wi-le kayo  
*come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said*  
 ki, 'maī Asuranā-kā rājai-ki cheli Kālindi chhi Mero bāb  
*that, 'I the-Asuras-of king-of daughter Kālindi am. My futher*  
 Pātāl-ko rājā Bīśnu-le mārī-dē-ohh. Wi-ko kwē chyoḷo nhāti. Maī  
*Pātāl-of king Vishnu-by slain-is. Him-of any son is-not. I*  
 wi-ki wās chhrū, aur bārā-dukh-mē chhi. Thwārā din bhāyā  
*him-of heires am, and much-sorrow-in am. A-few days were (i.e. ago)*  
 maī ek-siddh-thāī salāh lipā-buṇi gai-chhyū. Wi-kapi maī dekhi-bēr  
*I a-saint-to advice taking-for gone-was. Him-to me seen-having*  
 tiṭh lagi, aur wi-le maī-thāī eso kayo ki, "dhārya kar,  
*compassion touched, and him-by me-to thus it-was-said that, "courage make,*  
 thwārā-dinan-pachhā ēk dibyā-ān-wāḷo ādimi dharati-bati Pātāl-mē  
*a few-days-after a godlike-body-possessor man the-earth-from Pātāl-in*  
 ālo, aur u twē-dagari byā karalo, aur tum dvi jani mili-her  
*will-come, and he thee-with marriage will-make, and you two persons met-having*  
 hari-khuṣi-le Pātāl-mē rājya karalā." Yē-bāta-ko niśchay  
*much-happiness-with Pātāl-in ruling will-do" This-word-of certainty*  
 kari-bēr maī tumaro űgo chhai-rai-chhyū. So āpān-wajira-ki  
*mode-having I your coming expecting-remained-was. Therefore my-own-riziers-of*  
 salāha-le ab tuman-thāī āyū. Tum maī-dagari byā lai karau,  
*advice-with now you-to I-came. You me-with marriage also make,*

a ya a l a Matang Mahadeb u kà ba l n j d p ra  
 ulug a so do Matang Mahadeb u of t co d so a l y fulfil ed  
 hunā dakhi be ba o husa bhayo, aur Kālinḍi-ki bāt wi-le  
 becoming seen-having very happy become, and Kālinḍi-of words him-by  
 māni-li, aur Kāwar-ki sulāha-le thwārā-dināu-pachhā Matang aur  
 were-accepted, and the-Prince-of advice-with a-few-days-after Mātanga and  
 Kālinḍi-ki byā dhām-dhāma-le bhayo.  
 Kālinḍi-of marriage pomp-with become.

7. Rājābhāna-ko Pātāl-mē larā ālar-satkār bhayo. Pāchhā  
 Rājābhāna-of Pātāl-in much honour-hospitality become. Afterwards  
 wi-kā man Pātāl chhori-bēr dharti-huṃi laṇṇāna-ki ai.  
 him-of (in-)mind Pātāl left-having, the-earth-to returning-<sup>g</sup> (idea)-came.  
 Jai-bakhat u māli-huṃi āyo, wi-bakhat Mātanga-le wi-kani ek māni  
 At-what-time he above-to came, at-that-time Mātanga-by him-to a jewel  
 di. Wi-mē so karāmāi chhi ki jai-kā bāt-mē u rī-chhi,  
 was-given. It-in this power was that whom-of hand-on u remaining-was,  
 wi-kani bhūk, pyās, thakāi, aur ke dukh ai huṃ pū-chhiyo.  
 him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.  
 Mātang wi-kani dūr-jālai pūjai-zaro Thwārā āc  
 Mātanga him (acc.) a-distance-up-to caused-completely-to-arrive A-short distance  
 Kāwar-kapi alyārā-mē biṭapo paro. Pāchhā him-bārā-ki mukh-thaṇ  
 the-Prince-to darkness-in to-walk fell. Afterwards the-care-of mouth-to  
 pujo, phiri dharti-mē ai-gayo. Wi-kani dagariyo. Wi-kā  
 he-arrived, again the-earth-on came-completely. Him-to the-companions him-of  
 kāē wā ni milā. Kūē ghari yeth-uth pharāoi  
 any there not were-found. (For-)some space-of-time either-thither a-pondering  
 mayo, pachhā biṭālā-saharā-kā bhār ek bagichā chhiyo, wā  
 he-remained, afterwards a-long-a-city-of outside a garden was, there  
 āyo, aur sutiā-huṃi baiṭh-gayo. Tab ek-tarph wi-le yo  
 he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this  
 dekho ki ek jwān ādimi ek-syaṅgi-kapi li-bēr, aur bahaut  
 was-seen that a youthful man a-woman (acc.) taken-having, and many-  
 mākar-chākaran-kapi dagārā li-bēr bagichā-mē jhulā kheṭāna-  
 servants-retainers (acc.) associates taken-having the-garden-in in-wearing a-sporting-  
 chū.  
 sa.

8. Etak-āi-mē wi-le Kāwar dekhi-hālo. So u jhulā-bai taji  
 So-much-even-in him-by the-Prince was-seen. So he the-swing-from down  
 kuṇo, aur wi-le dhāt jagai-bēr kayo ki, 'meco mālū  
 jumped, and him-by shout applied-having it-was-said that, 'my Lord



Rājāhān u-i ohh' kai, u wī-thaī dāuri-bēr gayo, aur wī-kā  
*Rājāhān that-indeed is' saying, he him-to rare-having went, and him-of*  
 khuan paro. Aur wī-le kayo ki, 'myān bēpā bhāgya  
*(of-)the-foot fell. And him-by it-was-said that, 'my great fortunes*  
 chhiyā, jo tumārā dārān hai-gaī.' Rājāhān-le wī-kā  
*were, that your interview (plur. of respect) became.'* Rājāhān-by him-of  
 gālan karakara-kai āgwāī bhāī, aur kayo ki,  
*(on-)neck affectionately embracing was-accomplished, and it-was-said that.*  
 'Sōmadatt, māi-kapi twē-digari mīlī-bēr bap kbuī bhūi-ehh.'  
*'Sōmadatta, we-to thee-with met-having much happiness become-is.'*

Q. Phiri ā dvi jani hōg-mani syā-mē bannī-gāyā, aur Kāwara-le  
*Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by*  
 wī-thaī puchho ki, 'tu āj jōkai ke karānāra-chhiyā, yā  
*him-to it-was-asked that. 'thou to-day up-to what a-doer-wast. here*  
 kā-batī ā-chhāī, yā sāmī ko ehī. aur yē āmī tyār  
*where-from come-art-thou, this woman who is, and these men thy*  
 dāgārā kā-batī āī?' Tab Sōmadatta-le āpāī kathā kai  
*companions where-from have-come?' Then Sōmadatta-by his-own story was-said.*

#### FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princesses to seek their adventure in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājāhān<sup>1</sup> was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmanas, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

<sup>1</sup> This was the name of the king's son. The name of the man whom they met was Matanga, and one of the nine princesses who accompanied Rājāhān was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brahman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brahman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātanga said to the Prince: "Last night Mahādēva appeared to me in a dream and said, 'I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātālā.<sup>1</sup> Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee.' For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātanga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātanga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājavarāha. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātanga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātālā. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātanga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātanga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātanga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

<sup>1</sup> The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kāṇḍī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Viṣṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātanga saw how quickly the promise of Mahādeva had been fulfilled, he was much delighted. He agreed to Kāṇḍī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātanga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

## KHASPARJYA

The Khasparjiyā dialect of Kumauni is spoken in Pargana Barahmandal, and in the adjoining *pañths* of Pargana Banpur, both of Almora District. The standard form of Kumauni is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *dyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

**Pronunciation.**—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindi. Khasparjiyā goes a step further and omits them altogether. Thus the Hindi *chela*, a son, becomes *chela* in standard Kumauni, but *chyal* in Khasparjiyā. Similarly Hindi *bajā*, a load, standard Kumauni *bajo*, Khasparjiyā *bacj* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wo*. Other Khasparjiyā examples are *dyakh* (standard *dekhi*), see; *jyath* (standard *je/ho*), elder; *dyar* (7) (standard *dero*), a lodging; and *ghwar* (standard *ghoro*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *i* and the long *ī*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumauni dialects, including Khasparjiyā, as no materials were available. Thus, *i* and *ī* are both written *ī*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

**Number.**—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *ā*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *burō*, old, plural *burā*; and in Khasparjiyā we have *bur*, old, plural also *bur*. But the changes of the vowel preceding the final *ā* of the standard plural, also occur in Khasparjiyā. Thus standard *chāyā*, a bird, has its plural *chāyā*. Similarly Khasparjiyā has *chay*, a bird,

plural *châr* ; standard *chelo*, a son, plural *chyâlâ* ; Khasparjiyâ *chyel*, plur. *chyâl* (5), standard *bojo*, a load, plural *boàjâ*. Khasparjiyâ *bowj*, plural *bowj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyâ* or *iyâ*, but this is considered vulgar. This termination is more common in Khasparjiyâ, with the final vowel, as usual commonly dropped. Thus, *chêli*, a daughter, plural *chêliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyôlâ* as well as *chyâl* ; both *bâkâr* (2) and *bâkârî* (4), goats ; and *cheliyâ* as well as *chêliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *biâl* ; and in the Parable we even have *bhalâ* (instead of *bhâl*) *lukuf* (standard *bhalâ lukufâ*), good clothes. Such irregularities are, however, quite exceptional.

**Case.**—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadhava nouns in *ô*, in this form, change the *o* to *â*, with the necessary changes of the preceding vowel. In Khasparjiyâ, the final vowel is elided, but the change remains. Thus the oblique singular of *chyâl* is *chyâl*, as in sentence 228. When a noun ends in *w*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisaw*, flour (24), has its accusative singular *pisawa-kayî* (23).

In the standard, when the oblique form singular ends in a consonant, an *i* is added before *le*, the postposition of the agent. In Khasparjiyâ, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kâs*, younger, we have *kâsai-l*, the younger (son said). Similarly, in the Parable, *khukhai-l*, by hunger, *babai-l*, the father (said, etc.) ; *chyalai-l* (not *chyâlai-l*), the son (said, etc.) ; *manai-l*, agent singular of *man*, mind ; in the second specimen, *maisai-l* (5) ; *ghufbayâfai-l* (9) ; *rtai-l* (15) ; *bôlhui-l* (15) ; and (sentence 236) *gyourai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *paçausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hânan-mâ*, (sent hun) into the fields. But the usual oblique plural ends in *aâ* or *ôâ*, of which the nasal is frequently omitted, thus, *au* or *ô*. This remains unchanged before the *l* of the agent case. Thus, *bukêfâñ-l*, with the lunks, *bauliyô-mê-haâ*, from among the servants. Rarely the oblique plural ends in *â*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khufâ-mâ*, on his feet (in the Parable), and *chhâlâ-kayî* (15), but *chhâlâ-kayî* (5).

The **Postpositions** employed are much the same as in the standard. We may note :—

Agent and Instrumental, *l*.

Dative-Accusative, *kayî*, *thai*, *hayî*, *k-léjiy*.

Ablative, *bali*, *hai-bêr*.

Genitive, *â*.

Locative, *mê*, *mâ*, *man*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *ko*, or (masc. obl. and plur.) *kâ*, or (fem.) *ki*. If the oblique form ends in a consonant or *â* an *a* is inserted in the singular, as in the case of the agent, and, before



## Masculine Oblique Singular—

*wī dēsā-k* (nom. *dēs*) *kai bhāl* (nom. *bhāl*) *maīsā-k* (nom. *maīs*) *yā*, at the house of a certain worthy man of that country.

*adh-rātā-k* (nom. *rāt*) *pachhiṭai*, after midnight (7).

*wī ud̐yārā-k* (nom. *ud̐yār*) *moāl-tir* (nom. *moāl*), near the mouth of that cave (7).

## Masculine Nominative Plural—

*kāi maīsā-k* (nom. *maīs*) *dwī chyāl chhiy*, of a certain man there were two sons.

## Masculine Plural Oblique—

*wī bātā-k myān jānānā-k liṭiy*, for the sake of knowing the meanings of that matter (11).

## Feminine Nominative Singular—

*nāch-kudā-kī* (nom. *nd*) *dwāj*, the noise of singing and dancing.

*yāḥai-kī* (sing. nom. *yāk*) *nāi*, the wooden measure of one (of his neighbours) (11).

## Feminine Singular Oblique—

*Isarā-kī* (nom. *Isar*) *marjī-k bīruḥ*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

*bhēri-bākhārā-kī* (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

*dhēpuwā-kī* (nom. sing. *dhēpuw*) *lōḥai-l*, through greed or pice (15).

As examples of the **Locative** we may quote:—

*wī dēs-mī akāl por*, a famine fell in that land.

*wī-k tāw-par līsā-kī* (nom. *lis*) *wīl*, owing to the tar upon its bottom (12).

*hāl-h-mī munaṭi*, *khūṭā-āi fwal*, a ring on the hand, shoes on the feet.

*ghwār-mau*, on a horse (sentence 230).

‘From among’ is *mī-hai* or *mē-hai*, as in:—

*āpān parāusi-mī-hai yakat-kī nāi mōḥi*, he asked for a wooden measure from one of his friends (11).

*unō-mē-hai kāsai-l kay*, the younger of them said (to his father).

**Adjectives.**—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *a* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhālo*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khasparjiyā *bhāl*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khasparjiyā, *bhālī*

As examples we may quote:—

*ēk bhāl maīs*, a good man (sentence 119).

*wī dēsā-k* (sing. nom. *dēs*) *kai bhāl maīsā-k* (sing. nom. *bhāl maīs*) *yā*, at the house of a certain worthy man of that country (Specimen I).

*ēk bhālī-syāni*, a good woman (sentence 128).

*bhālī syāniy*, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhāl*, instead of *bhālā*, in Nos. 120-127 of the list of sentences.

**Pronouns** The **first two personal pronouns** are declined as follows :—

	I	Thou
<b>Sing.</b>		
Nom.	<i>mai, mē</i>	<i>tu</i>
Ag.	<i>mai-l, mē-l</i>	<i>tuē-l, tūē-l</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mē</i>	<i>tuē, tūē</i>
<b>Plur.</b>		
Nom.	<i>ham</i>	<i>tam</i>
Ag.	<i>hamō-l</i>	<i>tamō-l</i>
Gen.	<i>hamar</i>	<i>tamar</i>
Obl.	<i>hamō</i>	<i>tamō</i>

The forms *hamō* and *tamō* often have the final *ō* nasalized. Thus, *hamō̃, tamō̃*.

The genitives are declined like *adjectives*. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyar, tyār* and *tyari*; *hamar, hamār, hamari* or *hamri*; and *tamar, tamār, tamari* or *tamri*.

As examples of the use of these pronouns we may quote :—

*mē bhukhai-l mara lāgi-rayē̃, I am dying of hunger.*

*mō-l Isvarē-kī marji-k birudh pāp kar-chh, I have done sin contrary to the will of God.*

*myar bal wī mān ghar-mī rūchh, my father lives in that small house (sentence 222).*

*myar babā-k bunlayē-mē-huī, from among my father's servants.*

*hamō-kyi khāz aur khañ karai chāi-chh, to us to eat and rejoice is proper.*

*tuē-l kabhu: mē-kai ēk pāth laik nī-di, thou never gavest me even a bid.*

*tuē-l pouz-kyōl kari-chh, thou hast made a feast.*

*tyar bhāi ā-chh, aur tyār bobai-l ponn-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.*

*mē yatuk barsē bañi tyari fahal kara lāgi-rayē̃, I have been doing thy service from so many years.*

*tamō-l ā kai-thai mol lē-chh, from whom did you buy that? (sentence 210).*

*tamar kō nou chh, what is your name? (sentence 220).*

*tamar babā-k ghar-mō katuk chyoī (nom. sing. chyoī) chhar, how many sons are there in your father's house? (sentence 223).*

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
<b>Sing.</b>		
Nom.	<i>yō</i>	<i>ā</i>
Obl.	<i>yai</i>	<i>ai</i>
Gen.	<i>yai-k</i>	<i>ai-k</i>
<b>Plur.</b>		
Nom.	<i>yō</i>	<i>ai</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>an, anō, anō̃</i>
Gen.	<i>yanar</i>	<i>anar</i>



*Yanar* has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar*, *unār*, *unari* or *unri*.

As examples we may quote :—

*tyar yō chyal*, this thy son.

*yō kyē tyā-ōhā*, what has he brought? (11)

*yō rupai wī-kaṇi di-diyan*, give this rupee to him (sentence 234).

*unā-kaṇi gai-kani pairāw*, put them on him.

*yai-k hāth-mā munṇi pairāw*, put a ring on this person's hand.

*yai-l wī parausi-kani lōh ai-gōy*, by this, avarice came to that neighbour (13).

*yanar kē matlab ohh*, what is the meaning of these?

*ū uḥā-bēr āpan hab-ihā gōy*, he having arisen went to his father.

*wī-k lubai-l wī-kaṇi dyakh*, his father saw him.

*wī dās-mī ihāl akāḥ par*, in that country a severe famine fell.

*myār kakā-k chyat-k ūyā wī-kī bōini dayari bhau-ohh*, the marriage of my uncle's son has taken place with his sister (sentence 235).

*sab rupai jū ā āpan dāpārā tyā-chhiy*, all the rupees which they had brought with them (9)

*ar chhāḥ-k mwayi-baḥi*, from under those skins (8).

*unā-l wī-ugyōrā-k mwal-tir dyar kar*, they took shelter in the mouth of that cave (7).

*unā būkēḥ-ā āpan pēt bhāran chā-ohhīy*, he was wishing to fill his belly with those husks.

*unar kharbārāt suni-bēr*, having heard their foot-tread (3).

*unri chhāḥ-kani bēchar-hun li-gōy*, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpū*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpan*, we should expect the masculine oblique singular and the masculine plural to be *āpān*, but only *āpan* occurs in the specimens. The feminine is *āpani*. Examples are :—

*āpū pāni khān-huni gōy*, he himself went to eat (i.e. drink) water (18).

*ū āphī wī-mī parā-ohh*, he himself falls into it (1).

*āpan sab māi phukī dey*, (he) squandered all his property.

*jāb ā āpan phān-mī āy*, when he came to his senses.

*wī-l wī-kaṇi āpan hōkan-mī sunār charūp-huṇi lagāy*, he deputed him to feed swine in his fields.

*wī-k bhāi āpani bāni-hāi lumb ohh*, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It.
Sing.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai</i>	<i>tai</i>
Gen.	<i>jai-k</i>	<i>tai-k</i>
Plur.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jan, jānō, jānō</i>	<i>tan, tānō, tānō</i>
Gen.	<i>janar</i>	<i>tanar</i>

*Tanar* has masculine singular oblique and masculine plural *janar*, and is *tan janari* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

*jō aurē upar khār khān-ehh*, he who digs a pit for others (1).

*ū bwāj, jai-kañē harak mais chhāpi gō-chhiy*, the load which the other man had left behind (20).

*ēk hhaūē (hānām mwa, jai-ki ēk khapari chhiy*, a very simple man who owned a single hut (3).

*sab rupai jō ā āpaq dagōrā lya-ehhiy*, all the rupees which they had brought with them (9).

*un chhālā-k muni-bati, janō-kañē ū lyaṣ rañ-chhiy*, from under those skins which he had brought with him (8).

The Interrogative Pronouns are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kar*, and so on, like *kō*. Examples are:—

*kai-k chyal Bchh*, whose boy comes? (sentence 239).

*tu-ō-l ū kai-thaī mōl lē-chh*, from whom did you buy that? (sentence 240).

*yō kyē lya-ehh*, what has he brought? (11)

*yanar kē matlob chh*, what is the meaning of these?

The Indefinite Pronouns are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

*kwē wī-kañē kē ni di-chhiy*, no one was giving him anything.

*kwē chhōr āy*, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai māsa-k dui chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'thus many', 'so many'. *Jē-kē* is 'whatever'.

## VERBS.

**A. Auxiliary Verbs and Verbs Substantive.**—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present**.

Sing.	Plur.
<i>chhā</i>	<i>chhā</i>
<i>chhāi</i> (fem. <i>chhē</i> )	<i>chhāu</i>
<i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mī laik nhātā*, I am not worthy.

The **Past** is conjugated as follows:—

SING.		PLUR.	
Male	Fem.	Male	Fem.
1. <i>chhiy</i>		<i>chhiy</i>	...
2. <i>chhiyē</i>	<i>chhi</i>	<i>chhiy</i>	
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chhiyē</i>	<i>chhiān</i>

**B. Finite Verb**—The **Infinitive** or **Verbal Noun** ends in *n*, and is declined like a noun, as in *charūn-hunī*, for grazing; *nīkāun-l upāy*, a device of (i.e. for) expelling (3). Sometimes, after a long vowel this *n* becomes a mere nasalization, as in *bhītēr jā hunī mi-k manai-l nī kar*, his mind did not make for going inside, i.e. he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuśī karai* (or *karani*) *chui-chh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *buloi*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kauaiṇēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *ket*, walk; *dharaui*, seize ye; *doiyou*, give ye; *liyaiu*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *w*, as in *lyāuw*, bring ye; *pairāuw*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārāi* is 'I may strike.'

The **Future** is conjugated as follows.---

Sing.	Plur.
1. <i>mārāi</i>	<i>mārāi.</i>
2. <i>mārāi</i>	<i>mārāi.</i>
3. <i>mārāi</i>	<i>mārāi.</i>

In the Parable, we have *jāl*, I will go, and *kāl*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mā ānand karai*, I might have made merry.

The **Present** is conjugated as follows:---

Sing.	Plur.
1. <i>mārāchh</i> , <i>mārāchh</i>	<i>mārānū.</i>
2. <i>mārāchhai</i> , <i>mārāchhai</i>	<i>mārāchhā</i> , <i>mārāchhā.</i>
3. <i>mārāchh</i> , <i>mārāchh</i>	<i>mārānī.</i>

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are: *rāchhai*, thou remainest (with me); *kūchh*, it (the share) becomes (mine); *kuanchh*, he digs (1); *parāchh*, he falls (1); *rāchh*, he remains (sentence 233); *malai*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayū*, added to the present participle, as in *marai lāgi-rayū*, I am dying; *kari lāgi-rayū*, I am doing (thy service); *churavai lāgi rayūchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels the **Imperfect** is formed as in the Standard. Thus

*kwe wi-kapi ke ni di-ekhiy*, no one was giving him anything.

*hai goñ-mi ek bhautē dhānāw mats rañ-ekhiy*, in a certain village, a very simple man was living (2).

*janō-kapi sñar khā-ekhiy*, which the swine were eating

*upāy karā-ekhiy*, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hītan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hītyā, hī</i>	...	<i>hit</i>	...
<i>hīt</i>	<i>hīt</i>	<i>hit</i>	...
<i>hī</i>	<i>hiti</i>	<i>hī, hīñ</i>	<i>hitān, hīti</i>

Examples are :—

*rayā*, I remained, in *lāgi-rayā*, to form the present definite as explained above.

*mī āj bhaut dūr jānith gayā*, I went a long way to-day (sentence 22 b).

*pañ*, (a famine fell); *pañh*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āi*, compassion came; *wi-kapi rñe ai-gyē*, anger came to him; *rāt pañi gēy*, night fell (6).

For the plural we have (masc.) *ānand karāñ pañh*, they began to make merry; *dhāñi gay*, they ran away (9); and (fem.) *mañ rupai jēñi-gāy*, a few rupees stuck (12); *mañi dhēpuw mili*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jāñ*, to go :—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayā</i>	...	<i>gāy</i>	...
2. <i>gayā</i>	<i>gayā</i>	<i>gāy</i>	...
3. <i>gāy, gā</i>	<i>gyā, gāy</i>	<i>gāy, gāyā</i>	<i>gāyān, gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles):—

Sing. masc.—*kāsai-l kay*, the younger said; *sab māl phuki-diy*, (he) squandered all the property; *babai-l wī-kani dyakh*, the father saw him; *manai-l n kar*, his mind did not make; *mī-l nē lāw*, I did not transgress.

10m.—*wī-l jājāt bāt-diy*, he divided the property, *babai-l wī-kani awāt ghālī aur bhuki-chātī liy*, the father embraced him, and took a kiss; *wī-l awāj sunī*, he heard the sound (of music).

Plur. masc.—*parausi-l āpan sab bhēri bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*dhūnūw maisai-l chhāl gārī*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect. Examples are:—

Intransitive Perfect.—*jyūn hai gō-chh*, he has become alive; *mīl gō-chh*, he has been found; *tyar bhai ā-chh*, thy brother has come; *yō kyē lyā-chh*, what has he brought? (11); *tum kasiē lyā-chhā*, how have you brought (them) (13)?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin; *wī-l wī-kani bhai aur chun pā-chh*, he has got him safe and sound; (fem.) *twē-l pan-kyōl kari-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died; *harai gō-chhiy*, he had been lost; *janō-kani lyai rau-chhiy*, (the skins) which he had brought (8), *jō ō lyā-chhiy*, (the rupees) which they had brought (9)

Transitive Pluperfect.—*ō rapaī jō wī-l pā-chhiy*, the rupees which he had obtained (11); *jē-kē wī-l kar-chhiy*, whatever he had done (24).

**C. Passives and Causals.**—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kasānēr*, one who is caused to be said, one who is called (Parable)

**D. Compound Verbs.**—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAŪNĪ).

KHAṢPARJĪYĀ DIALECT.

DISTRICT ALMOR.

## SPECIMEN I.

कै सैसाक ही च्याल छिय । और उनोमेंहें काँसैल आपण बबयें कय ओ बब आपण जाजातमेंहें जो बाँट म्यर हुँक ऊ मीकाणि दी-दे । और वील उनोकाणि आपण जाजात बाँट दिय । और तै पछिटें काँस च्याल सब चीज एक-बटेबेर परदेश न्हें-गोय । वाँ लुचपन्यौल करिवेर आपण सब भाल फुकि-दिय । और जब वील सबे फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ऊ तड़ हुण पैठ । और ऊ वी देशक कै भालसैसाक यो जेबेर मण पैठ और वील वीकाणि आपण हाडनमी मुडर चरुणहुणि लगाय । और ऊ उनो बुकेटौल और दाण-वियोल जनोंकाणि मुडर खाँकिय खुशि जेबेर आपण पैठ भरण चाँकिय । और ऊ वीकाणि के निदिक्किय । जब ऊ आपण फामसी आय वील कय म्यार बवाक बोलियोमेंहें कतुकोकाणि खाणहैबेर सकर राठ मिलनी और मी भुखैल मरन-लागि रयूँ । मी उठिवेर आपण बबयें जूँल और वीथें कूँल कि बबा मील इश्वरे-कि मरजिक बिरुध त्यार सामणि पाप करूँ । और फिर मी त्थर च्याल कवाइनेर लैक न्हातूँ । मीकाणि आपण बोलियोमेंहें एका बराबर बगौ-दे । और ऊ उठिवेर आपण बबयें गोय । पर जब ऊ भौत टाड़ छिय वीक बबैल वीकाणि दाख । तब वीकाणि दे आद और दौड़िवेर जेबेर वीकाणि अवाँल घालि और भुकि-चाटि लिय । और च्यालेल वीथें कय बबा मील इश्वरेकि मरजिक बिरुध त्यार सामणि पाप करूँ और फिर मी त्थर च्याल कवाइनेर लैक न्हातूँ । पर बबैल आपण बोलियोमेंहें कय सबेहैबेर भला लुकुड़ निकाळिवेर ल्याव और उनोकाणि यैकाणि पैगाव और यैक हाथमी मुनड़ि खुटाँमी जवत पैराय । और हमोकाणि खाण और खुशि करणि चँह । किलैक कि स्थर यो च्याल मरि गोक्किय फिर ज्यून है गोह । ऊ हरे गोक्किय फिर मिल गोह । तब ऊ आनन्द करण पैठ ॥

तबार लेक वीक क्यठ च्याल हाडमी छिय । जब ऊ आय घराक नजोँक पुजत वील गाण वजूण नाच-कूदेक आवाज मुणि । और वील बोलियोमेंहें

यकौकणि बुलै वीथैँ पुछ कि यजर के मतलब छ । वील वीथैँ कय कि  
 त्तर भै आछ । और त्तर बबैल पौण-क्वोळ करिछ किलैक कि वील वीकणि  
 भल और चड पाछ । और वीकणि रौस ऐ-म्ये । भौतेर जाँहुणि वीक  
 मनैल निक्कर । तब वीक बब भ्येर आय और वीकणि बोत्यून पैठ । और वील  
 आपण बबयैँ जवान दीबेर कय कि दाख मी यतुक बरसौबटि त्तरि टहल  
 करन लागि-रयूँ और मील कभै त्तर कौय निटाव । त्तील कभै मीकणि  
 एक पाठ लैक निदिय कि मी आपण दगड़ियों दगाड़ आनन्द करन् । पर  
 त्तर यो च्यल जो रानियों दगाड़ त्तर माल-टाल नेइ गोछ ज जस्यै आछ  
 तस्यै त्तेल वीक लिजिय पौण-क्वोळ करिछ । और बबैल वीथैँ कय कि च्यला  
 तू बराबर भ्यरै दगाड़ रुँछे और जे-के भ्यर छ ज सबै त्तरै छ । यो ठौक  
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्तर भै जो  
 मरि गोछिय फिर ज्यून है गोछ और हरे गोछिय फिर पै हैछ ॥

[ No 3 ]

## INDO ARYAN FAMILY

## CENTRAL GROUP

## CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAṢṢARJĪYĀ DIALECT.

DISTRICT ALMORA.

## SPECIMEN I.

(Pāndit Gobind Prasad Ghilāyal, 1898.)

Kai-maisā-k dwi chyāl chhiy. Aur unō-mē-hai kāsai-l  
*A-certain-man-of two sons were. And them-in-from the-younger-by*  
 āpan-bah-thai kay, 'ō bab, āpan-jājat-mē-hai jō  
*his-own-father-to it-was-said, 'O father, your-own-property-in-from what*  
 bēṭ myar hū-oh, ū mi-kaqi dī-dē.' Aur wi-l unō-kaqi  
*share mine becomes, that me-to give-away.' And him-by them-to*  
 āpni jājat hāt-diy. Aur tai-pachhiṭai kās chyal  
*his-own property was-divided-away. And then-after the-younger son*  
 sab chij ēk-batai-bēr pardēs nhai-gōy. Wā  
*all things (in-)one-collected-having a-far-country went-away. There*  
 lachpanyaul kari-bēr āpan sab māl phuki-diy. Aur jab  
*debauchery done-having his-own all goods were-wasted-away. And when*  
 wi-l sabai phuki-hāl, tab wi-dēs-mi thūl  
*him-by all-even was-completely-wasted, then that-country-in a-great*  
 akāl par, aur ū tañ hup paith. Aur ū wi-dēsā-k  
*famine felt, and he distressed to-be began. And he that-country-of*  
 kai-bhāl-maisā-k yā jai-bēr rup paith, aur  
*a-certain-worthy-man-of at-the-house gone-having to-remain began, and*  
 wi-l wi-kaqi āpan-hānan-mi suṇar charūn-huni lagāy. Aur  
*him-by him-as-for his-own-fields-in swine feeding-for he-was-deprived. And*  
 ū unō-bukōṭai-l aur dān-biyō-l janṭ-kaqi suṇar khā-chhiy,  
*he those-bushes-with and berries-with, which (acc.) the-swine eating-were,*  
 khūṭi hai-bēr āpan pēt bharan chā-chhiy. Aur kwē  
*pleased become-having his-own belly to-fill wishing-was. And anyone*  
 wi-kaqi kō ni-di-chhiy. Jab ū āpan-phām-mi āy, wi-l  
*him-to anything not-giving-was. When he his-own-sense-in come, him-by*  
 kay, 'myar-babā-k bauliyō-mē-hai katukā-kaqi khān-baibēr sakar  
*it-was-said, 'my-father-of servants-in-from how-many-to eating-than more*  
 rwāṭ milnī, aur mi bhukhai-l maran lagi-ruyā. Mi uti-bēr  
*loaves are-got, and I hunger-by dying remain. I arisen-having*



āpan-bab-thaī jūl, aur wi-thaī kāl ki, "babā, mī-l  
*my-own-father-to will-go, and him-to I-will-say that, "father, me-by*  
 Iswarē-ki marji-k birudh tyār sānni jap kar-chh, aur phir mī  
*God-of will-of contrary of-thee before sin done-is, and any-more I*  
 tyār chyal kawāinēr laik nhātū. Mī-kaṇi āpan-bauliyō-mē-haī  
*thy son one-who-is-called fit I-am-not Me (acc.) thine-own-servants-in-from*  
 ekā barābar banai-dē," Aur ā uṭhi-bēr āpan-bab-thaī gōy  
*one equal-to male " And he arisen-having his-own-father-to went.*  
 Par jab ā bhānd tār chhiy, wī-k babai-l wī-kaṇi  
*But when he very distant was, him-of the-father-by him-as-for*  
 dyakh. Tab wī-kani dā āi, aur dāp-bēr jai-bēr  
*he-was-seen Then him-to compassion came, and run-having gone-having*  
 wī-kani wāḍi ghali, aur bhuki-chāṭi liy. Aur chyalai-l  
*him-to embracing was-thrown, and his was-taken. And the-son-by*  
 wī-thaī kay, 'babā, mī-l Iswarē-ki marji-k birudh tyā  
*him-to it-was-said, "father, me-by God-of will-of contrary of-thee*  
 sānni pāp kar-chh, aur phir mī tyār chyal kawāinēr laik  
*before sin done-is, and any-more I thy son one-who-is-called fit*  
 nhātū.' Par babai-l āpan-bauliyō-thaī kay, 'sabō-haihōr  
*I-am-not. But the-father-by his-own-servants-to it-was-said, "all-than*  
 bhālā lukur nikāṭi-bēr lyāw, aur unō-kaṇi yai-kani pairāw;  
*good clothes brought-out-having bring, and them (acc.) this-one-to clothe;*  
 aur yai-k hāth-roi munapi, lhuṭā-mī jwat pairāw. Aur  
*and this-one-of the-hand-on a-ring, the-feet-on shoes clothe And*  
 hamō-kani khān aur khusi kani chāi-chh. Ki-laik ki uryar  
*us-to to-eat and rejoicing to-be-made proper-is. Because that my*  
 yō chyal mar-gō-chhiy, phir jyūn hai-gō-chh; ā harai-gō-chhiy, phir  
*this son dead-gone-was, again alive become-is; he lost-gone-was, again*  
 mil-gō-chh.' Tab ā ānand karap paith.  
*got-gone-is Then they rejoicing to-make began.*

Tabār-lāk wī-k jyath chyal hān-mī chhiy Jab ā  
*Then-up-to him-of the-elder son the-field-in was. When he*  
 āy, gharā-k najik puṭ wī-l gāp-bajūp-nāch-kudō-ki  
*came, the-house-of near reached him-by singing-music-dancing-leaping-of*  
 āwāj suni. Aur wī-l bauliyō-mē-haī yakai-kapi bulai,  
*sound was-heard. And him-by the-servants-in-of one (voc.) having-called,*  
 wī-thaī puchh ki, 'yanar kē matlab chh?' Wī-l wī-thaī  
*him-to it-was-asked that, "of-these what meaning is?" Him-by him-to*  
 kay ki, 'tyār bhai ā-chh, aur tyār-babai-l paup-kyōl  
*it-was-said that, "thy brother come-is, and thy-father-by a-feast*

kari-*chh*, ki-laik ki wī-l wī-kani bhal aur chan pū-*chh*.'  
*made-is. because that him-by him-us-for well and healthy he-found-is.*  
 Aur wī-kani ris wī-gyē, bhitēr jā-huni wī-k manau-l nī-kar  
*And him-to anger came, within going-for him-of mind-by not-it-was-made.*  
 Tab wī-k bab bhyaēr āy, aur wī-kani botyūn pōiḥ.  
*Then him-of the-father outside come, and him-to to-entreat began.*  
 Aur wī-l āpaṇ-bab-thaī jābāb dī-bēr kay ki,  
*And him-by his-own-father-to answer given-having it-was-said that,*  
 'dyakh, mī yatak-harsō-batī tyari tahal karan lāgi-myū, aur  
*'see, I this-many-years-from thy service doing engaged-remain, and*  
 mī-l kabhai tyar kauy nī-lāw. Twī-l kabhai mī-kani  
*me-by ever thy saying not-was-transgressed. There-by ever me-to*  
 ēk pāṭh laik nī-diy ki mī āpaṇ-daggyō dagār ānand  
*one kid even not-was-given that I my-own-companions with rejoicing*  
 karan. Par tyar jō chyal jō rāniyō dagār tyar nāl-tāl  
*might-have-made. But thy this son who harlots with thy property*  
 nēi-gō-*chh*, ū jassai ā-*chh*, tassai twī-l wī-l lipiy  
*having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for*  
 paun-kyōl kari-*chh*.' Aur babai-l wī-thaī kay ki, 'chyalā,  
*a-feast made-is.*' Aur babai-l wī-thaī kay ki, 'chyalā,  
*And the-father-by him-to it-was-said that, 'son,*  
 tū barābar myarai dagār rū-*chh*ai, aur jē-kē myar *chh*, ū  
*thou always me-even with remaining-art, and whatever mine is, that*  
 sabai tyarai *chh* Yō thik *chhiy*, hamō-l ānand karan  
*all-even thine-even is. This right was, us-by rejoicing to-be-done*  
 aur lchuī manau, ki-laik ki yō tyar bhai jō  
*and happiness to-be-celebrated, because that this thy brother who*  
 mari-gō-*chhiy*, phir jyān hai-gō-*chh*; aur harai-gō-*chhiy*, phir  
*dead-gone-was, again alive become-is; and lost-gone-was, alive*  
 pāi-bai-*chh*.'  
*got-become-is.'*

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

Khasparjivā Dialect.

District Almora.

## SPECIMEN II.

*(Pandit Gobind Prasad Ghildyal.)*

जो औरों उपर खाड़ खनक क आफो वीमी पड़क ॥

कै मौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि  
वाकार किय रौकिय ।

वीक पड़ौसि जो वीकि रोस करैकिय वीक ठानावपन देखिबैर वोकाणि  
गौहें बैर निकाउणक उपाय करैकिय ।

एक दिन जब वीक भेड़ि वाकारा बगमी चरण लागि रौकिय उनोल  
उनोकणि एक मेवन लौटे दिय । यसिके सबोकणि मारि देय ।

ऊ बिचार ठानाव मैसैल उनी भेड़ि वाकाराकि छाल गाड़ि और उनी  
छालोकणि के सहरली बेचणहुणि लि गोय ।

बाटमी वीकणि रात पड़ि मेघ और ऊ धुस्में एक उधारमी रय ।

अधराताका पछिटे के चोर चोरिक भाल लिबेर आय और उनोल वो  
उधाराक साऊतिर डर कर ।

वो उधाराक भीतेर उनर खड़बड़ाट मुणिबेर ऊ मैस भौत डर गोय  
और वील उन छालाँक मुणिबटि जनोकणि ऊ ल्यै रौकिय आपण लुकुणक  
उपे कर ।

उधाराक भीतेर छालाँक घड़बड़ाटेन चार ठाड़ि ठाड़ि ऐ लाग और  
डराक मारो सब रुपें जो ऊ आपण दगाड़ा ल्याकिय वें छोड़िबेर  
भाजि माय ।

ठानाव मैसैल ऊ रुपें धर लिय और घरहुणि उनै रय ।

जै रूपे जो वील पाकिय उनोकनि भगनाक सिविय आपण पडौसिमीहें  
यकैकि नाइ माडि । वी पडौसिल यी वाताक स्थान जाणवक लिजिय कि खो  
व्ये ल्याइ नाइक तावमी लिस लगे दिय ।

वी ठानाव मैसैल रूपे भरिबेर नाइ दि-दिय । पर वीक तावपर  
लिसाक वील सणि रूपे जेडि नाय ।

वेल वी पडौसिकणि लोभ ऐ-गोय । वील ठानाव मैसये एक कि तुम  
यतुक रूपे कैहे और कमिक ल्याइ ।

वील कय कि आपण भेडि वाकाराकि छाल बेचिबेर ।

वी ठानाव मैसाक रीसैल और टेपुवाँक लोभैल वीक पडौसिल आपण  
सब भेडि वाकारा मार दिय और उन्दि छालाँकणि बेचणहुणि लि-गोय । पर  
वैपते किलेक कि वीकणि उनो छालाँक सणि टेपुव मिली ।

ये वातपर रिसैबेर वील वी ठानाव मैसैक लुपडिक्णि जाग लगे  
दिय । वीक भसम करै दिय ।

ठानाव मैसैल करौण एकवटेबेर एक थेलमी पर और वीकणि बेचण-  
हुणि लि-गोय ।

वाटमी वील आपण थेल सडुकाक ठिकाकि लेक धरि-दिय । आपू एक  
धारमी जो नजीक छिय पाणि खानहुणि गोय ।

वी वखतै एक हरक मैस लेक आपण पिसुवक बज वाँ धरिबेर पाणि  
खानहुणि गोय ।

फरिफ बेर वील भुलिबेर आपण बज काडिबेर करौणक बज उठैबेर न्है-  
गोय ।

ठानाव मैस लेक आय और वील ज बज जैकणि हरक मैस काडि गोछिय  
उठै-लिय ।

वी बजकणि अणकसे चिनाण देखिबेर वील वीकणि खोय पिसुवक  
भरौ पाय ।

तब ऊ वी बजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि  
भरणाक लिजिय कि कतुक क कैबेर फिर आपण पडौसिक नाइ माडि ।

बीक पड़ोसिल या जागिरेर कि ठानाव मैसैल आपण खुपड़िक काराक  
 बदल पिसुव पाक वील लोक आपण खुपड़िकणि आग लगै-दिथ । पर बीक  
 कारीण बेचाणे न और निराम हवेर बरहुणि फरिक् आय । और जे के  
 वील करकिय बीक लिजिय ऊ भौत पसतै ॥

---

[ No 4 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAJĀRĪ (KUMAUNĪ).

KRASPARJIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal)

1. Jō aurō upar khēy khañ-chhi, ā āphī wi-nū  
*Who others upon a-pit digs, he himself-even it-in*  
 parā-chhi.  
*falls.*

2. Kai-gaũ-mī ēk bhautē dhānāw mais, jai-ki ēk khupar  
*A-certain-cottage-in a very simple man, whom-of one hut*  
 aur maṇi bhūi hākār chhiy, rañi-chhiy  
*and a-few sheep goats were, dwelling-were.*

3. Wi-k paransi, jō wi-k' rīs kauñ-chhiy, wī-k  
*Him-of the-neighbours, who him-of every making-were, him-of*  
 dhanāw-pau dāhi-bēr, wī-kani gañ hāñbē mkān-k upāy  
*simplicity seeing, him (acc) the-village-from expelling-of device*  
 kanā-chhiy.  
*making-were.*

4. Ek din, jab wi-k bhānī bākāñ bān-nū chavan  
*One day, when him-of sheep goats the-jungle-in grazing*  
 lāgi-rañ-chhiy, unō-l unō-kani ēk bhēwan hūñai-diy  
*employed-remaining-were, them-by them-as-for a precipice they-were-driven-down*  
 Yasihai sabō-kani māri-dēy.  
*Thus all-as-for they-were-caused-to-be-killed.*

5. Ū biehār-dhānāw-maisai-l unō-bhēn-hākārā-ki chhāl gāy.  
*That poor-simple-man-by those-sheep-goats-of skin were-skinned,*  
 aur unō-chhālō-kani kai-suhar-mī bēchan-huñi li-gōy.  
*and those-skins (acc) a-certain-village-in selling-for he-took-away.*

6. Bāi-mī wi-kani rāt pañi-gēy, aur ū dhār-nē  
*The-way-on him-to night befell, and he the-jungle-in*  
 ēk-udiyār-nū ray.  
*a-voice-in remained.*

7. Adh-rātā-kā pachhiñ kwē chhōr chōri-k māl li-bēr  
*Half-night-of after some thieves theft-of property brought-having*  
 āy, aur unō-l wī-ndiyārā-k mwāl-tir dīyar kar.  
*came, and them-by that-case-of mouth-war shelter was-made.*

8. Wi-udvarā-k bhīṭer nūar khaḥḥarāt suni-bēr ū mais bhaut  
*That-cave-of inside their crowd heard-having that man much*  
 dar-gōy, aur wi-l wi-ohhālā-k nūpi-bati, janō-kani ū lysi-lā-ohhiy,  
*fearful, and him-by those-skins-of under-from, which (acc.) he brought-had,*  
 āpan-lukun-k nūpi kar.  
*his-own-hiding-of device was-made.*

9. Uḍyācā-k bhīṭer ohhālā-k qhaḥḥarāt-l chōr thāpi-thāri  
*The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened*  
 n-lāu, aur darā-k māri sab rupaī, jō ū āpan  
*were-caused-to-be, and fear-of through all the-rupees, which they themselves-of*  
 dagārā lyā-ohhiy, wāī ohhōḥi-bēr bhāji-gōy.  
*with brought-had, there-indeed abandoned-having they-ran-away.*

10. Dhānāw-maisai-l ū rupaī dhar-īy, aur ghar-huṇi  
*The-simple-man-by those rupees were-taken-possession-of, and house-to*  
 nūai-ray.  
*he-retained.*

11. Ū rupaī, jō wi-l pā-ohhiy, unō-kani bharanā-k  
*Those rupees, which him-by gotten-were, them (acc.) measuring-of*  
 hīy āpan-parausi-mi-baī yakai-ki nāi māni.  
*for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.*  
 Wi-parausi-l wi-bātī-k myān jānanā-k hīy, ki  
*That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that*  
 'yō kyē lyā-ohh?' nāi-k [taw-mi lis] lagaī-diy.  
*'this-(man) what brought-has?' the-measure-of bottom-on tar was-applied.*

12. Wi-dhānāw-maisai-l rupaī bhari-bēr nāi di-diy.  
*That-simple-man-by the-rupees measured-having the-measure gave-(back).*  
 Par wi-k tāw-par lāsā-k wīl nūpi rupaī jērī-gāy  
*But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck*

13. Yai-l wi-parausi-kani lōḥi ai-gōy Wi-l dhānāw-mais-thaī  
*This-by that-neighbour-to avarice came. Him-by the-simple-man-to*  
 puchh ki, 'tūm yatuk rupaī kai-haī aur kasik lyā-ohhā?'  
*it-was-asked that, 'you so-many rupees where-from and how brought-have?'*

14. Wi-l kay ki, 'āpan-bhēri-bākūrā-ki ohhāl bēchi-bēr.'  
*Him-by it-was-said that, 'my-own-sheep-goats-of skins sold-having.'*

15. Wi-dhānāw-maisā-k risai-l aur dhēpuwā-k lōbhai-l wi-k  
*That-simple-man-of envy-by and piece-of greed-by him-of*  
 parausi-l āpan sab bhēri bākūrā mār-diy, aur unri-ohhālā-kani  
*the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)*  
 bēchan-huṇi li-gōy, par mhaupatē. kilāik ki wi-kani unō-ohhālā-k  
*selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of*  
 māni dhēpuw mīl.  
*few pice were-got.*

16. Yē-bat-par                      number                      w                      dhānāw mais-kā  
*This-matter-on                      become enraged having                      by                      the simple man-of*  
 khupari-kam ag lagai-diy. Wi-k bhasam karai-din.  
*hut-to fire was-applied. It-of ashes were-made*

17. Dhānāw-maisai-l chhāraun ek-batāi-bēr ek-thūil-mi                      dhan,  
*The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,*  
 aur wi-kani bēchan-hani li-gōy.  
*and it (acc.) selling-for he-took-away.*

18. Bāt-mī wi-l āpan thail sandā-k                      chikāli-lait                      dhar-diy.  
*The-way-on him-by his-own bag the-road-of side-on was-placed.*  
 Āpū ek-dhār-mī, jō najik chhiy. pāy khūn-hani gōy  
*He-himself a-spring-to, which near was. water eating-for went.*

19. Wi-baktai ek harak, mas laik āpan-pisuw-k lwaj wā  
*At-that-very-time on other man also his-own-flour-of loud there*  
 dhari-bēr pāni khūn-lapi gōy.  
*put-down-having water eating-for went.*

20. Phari-k bēr wī-l                      bhūi-bēr                      āpan lwaj  
*Returning-of at-the-time him-by mis'taken-having his-own loud*  
 chhāi-bēr cūharaun-k lwaj                      utthai-bēr                      nūai-gōy.  
*abandoned-having the-ashes-of loud take-up-having he-went-away*

21. Dhānāw mais laik āy, aur wi-l ō lwaj,                      jai-kam  
*The-simple man also came, and him-by that loud, which (acc.)*  
 harak mais chhāy                      gō-chhiy,                      utthai-diy.  
*the-other man having-abandoned gone-had, was-lifted-up.*

22. Wi-bwaj-kani anakassi chinān                      dēkūi-bēr,                      wi-l                      wi-kani  
*That-load-to strange marks seen-having, him-by it-as-for*  
 khōy                      pisuw-k                      bhari                      pāy.  
*it-was-opened flour-of full it-was-found.*

23. Tab ō wi-bwaj-kani                      āpan-chhar-hupi                      li-āy.                      Wā  
*Then he that-load (acc.) his-own-house-to brought. There*  
 wi-pisuw-kani bharamā-k lijiy,                      ki                      'katuk                      chh?'                      kai-bēr,  
*that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,*  
 phir āpan parausi-k nāi māni.  
*again his-own neighbour-of measure was-asked.*

24. Wi-k                      parausi-l,                      yō                      jāpi-bēr                      ki                      'dhānāw-maisai-l  
*Him-of neighbour-by, this known-having that 'the-simple-man-by*  
 āpan-khupari-k chhārā-k                      badāw                      pisuw                      pā-chh,                      wi-l                      laik  
*his-own-hut-of ashes-of in-exchange-for flour got-is, him-by also*  
 āpan-khupari-kani āg lagai-diy.                      Par                      wi-k                      chharaun                      bēchāpa                      nō,  
*his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,*



aur nirās hai-bēr ghar-būmī pharik āy. Aur jē-kē  
*and hopeless become-having home-to back-again he-came. And whatever*  
 wī-l kar-chhiy, wī-k lijiy bhaut pastai.  
*him-by done-was, that-of for much he-repented.*

---

### PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Barahmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldikōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district:—

Kumaon . . . . .	11,468
Naini Tal . . . . .	8,440
TOTAL . . . . .	<u>20,908</u>

Phaldakōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hā-tani*, used for the dative, and *māṇ* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *jann* instead of *janō*. In the verb *phaitḥan*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sēriyāli *dēḥanō* for Standard *dēḥano*, to see, but in *phaitḥan*, Standard *paithano*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *ṭhan* is inserted, as in *mī-l pāp kari-ṭhan-ehh*, I have done sin.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌJIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildiyal, 1898.)

के मैसाक दि चल छिय । और उनौमाँजिहै नौमैल आपण बाब-  
 हाँतणि कय अहो बाब आपणि जैजातमाँजिहै जो म्यारा बाँटा औछ ऊ  
 मौकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-टिय । और बहत  
 दिन नि हौछि नान चेल अब कुछ एक बखै-बेर परदेशहुणि न्है गोय और  
 वाँ लुचपञ्चोलमै रे-बेर सब मालटाल फुकि-दिय । और जब वील सबै  
 फुकि-हाल वी मुल्कमै बड़ो अकाऊ पड़ि-गोय और ऊ तंग होण फेठ । और  
 ऊ जे-बेर वी मुल्कमै के भाला मैसाक वाँ रौण फेठ । वील वीकणि आपण  
 हाडौमै सुडर चरौणहुणि लगै-दिय । और ऊ उनौ बगेनील और दाँगा  
 बियौल जनुकणि सुडर खाँकिय खुसिल आपण पेट भरन चाँकिय । और के  
 वीकणि के नि दिक्किय । और जब ऊ आपण होश मै आय वील कय म्यारा  
 बाबुक वीलियौ माँजिहै कतुक खाँणहै सकर ग्राटा पौनी । मी भुकेल मरण  
 लागि-रयूँ । मी उठि-बेर आपण बाबकणि जौल और वीहाँतणि कौल अहो  
 बाब मौल परमेश्वरैकि ब्रच्छा कीड़ि-बेर त्यारा सामणि पाप करिथौछ । और  
 मी फिर त्यर चेल कौण लेक नि रयूँ । मौकणि आपण वीलियौमाँजिहै एक  
 जस बखै-दे ॥

[ No 5 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

CENTRAL PAHARI (KUMAUNI).

PHALDĀKŌTIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chēl chhiy. Aur unau-nāji-hai nannai-l  
*A-certain-man-of two sons were. And them-in-from the-younger-by*  
 āpāp-bāb-hā-tapi kay, 'ahō bāb, āpapi-jaijai-nāji-hai, jō  
*his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what*  
*myāra-bātā sū-oh, ū mī-kani di-dē.'* Aur wī-l unau-kani āpāni  
*(in-) my-skure comes, that me-to give-away.'* And him-by them-to his-own  
 jaijāt bāpi-diy. Aur bahat din nī ham-chhiy nān chēl  
*property was-divided-out. And many days not become the-younger son*  
 sab-kuchh ek baṭyai-hēr pardeś-huṇi nhai-gōy, aur wā  
*everything together collected-having a-far-country-to went-away, and there*  
 lachpanyōl-mai rai-hēr sah māl-tāl phuki-diy. Aur jab  
*debauchery-in remained-having all goods-chattels were-squandered. And when*  
 wī-l sabai phuki-hāl, wī-mulk-mai barō ukāl pari-gōy,  
*him-by all was-entirely-squandered, that-country-in a-great famine fell-down,*  
 aur ū taṅg ham phaiṭh. Aur ū jai-hēr wī-mulk-mai  
*and he poverty-stricken to-be began. And he gone-having that-country-in*  
 kai-bhālā-maisā-k wā raup phaiṭh. Wī-l wī-kani āpau-bānau-naī  
*a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in*  
 sunar charaun-huṇi lagai-diy; aur ū unau-bagēlau-l aur dānī-biyau-l  
*swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by*  
 jauu-kani sunar khā-chhiy, khasi-l āpāp pēt bharap  
*which (acc.) the-swine eating-were, happiness-with his-own belly to-fill*  
 chā-chhiy; aur kwē wī-kani kō nī di-chhiy. Aur jab ū  
*wishing-was; and anyone him-to anything not giving-was. And when he*  
 āpāp-hōs-mui āy, wī-l kay, 'myāra-bāba-k haūṇau-nāji-hai  
*his-own-seasons-in come, him-by it-was-said, 'my-father-of servants-in-from*  
 katuk khāp-hai sākār rwātā pauci, mī bhukai-l unarap lāgi-rayñ.  
*how-many eating-then more loaves obtain, I hunger-by to-die engaged-am.*  
 Mī uṭhi-hēr āpāp-bāb-kani jaḍi, aur wī-hā-tapi kañl, "ahō  
*I arisen-having my-own-father-to will-go, and him-to I-will-say, "O*  
 bāb, mī-l Paramēswarai-ki ichchhā chhōpi-hēr tyārā sāmpī pāp  
*father, me-by God-of wish abandoned-having thee-of before sin*

kari-thau-ohh ; aur mī phir tyar chēl kaup laik ni rayū ; mī-kañi  
*done-is ; and I again thy son to-say worthy not I-was ; me (acc.)*  
 āpañ-bauhiyau-māji-hai ēk jas banai-dē." '  
*thine-own-servants-in-from one like make."* '

---

## PACHHĀĪ

The word *Pachhāī* means "western" and this dialect, which is also closely connected with Khospariyā, is spoken in Pargana Paki, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwālī, in the Śaśāī, Rāthā, and Lohbīyāli dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*. The principal points which may be noted are the following:—

The tendency which we have observed in the standard dialect of substituting *u* for *i* (see p. 115) is strongly represented in the second specimen. Thus we have *simu* for *simi*, provisions; *janu* for *janai*, a forest; and *hauku* for *haki* (Hindi *halā*), light. The letter *u* is often substituted for *r*, as in *lakuā-hu*, Standard *laker-hu*, for wood; *tekuā*, Standard *terā*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apu* for *āpu*, own; *bū* for *bā*, a father; *maji* for *māji*, in; *āk* for *ākā*, an eye, and many other examples. Similarly, *chē*, a son, becomes *chay*; *chhōt*, small, becomes *chwat*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khospariyā *thāi*. Instead of the Standard *hu*, we have *hūti*, and *hōtēr* instead of *hāēr*. The oblique singular of the demonstrative pronoun *u* is *uē*, not *uī*.

[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHARI (KUMAONI).

PACHHAI DIALECT.

DISTRICT ALMORA.

## SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै आदिमक बी च्यल छिय । अर उनुमजिहै कूटेल अपण बबहौति कय  
 इ बबा जाजातमजिहै जो बाँट मैकणि मिलैछ उ मैकणि दि-दे । अर वे-ल  
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भीत दिन नि हकिय नन  
 च्यले-ल सबै कुक यकबठ करिवर परदेश चलै-गथ अर वति लुङाहुपनीमजि  
 रहै-वेर अपण सबै मालटाल उडै-दिय । अर जब उ सबै कुक खर्च करि-बैठ  
 वे देशम बड़ अकाल पड़ अर उ तऊ हण-बैठ । अर उ वे देशक कै सात-  
 बरक दगड़ जै-वेर रहण लाग । अर वेल वेकणि अपण पटकोमजि सुडर  
 चरणाक लिजिय पठ्याय । अर उ उनु बगट अर दाबौल जनुकणि सुडर  
 खाँकिय खुशिल अपण पेट भरण जहाँकिय । अर के वेकणि के नि  
 दिकिय । अर जब उ अपण होशम आय बेल कय स्थर बाबुक मिहनतु  
 नौकहूमजिहै अतुक खाँहै भीत पुठ पौनि अर मै भूकैल मरनु ॥ मै  
 उठि-वेर अपण बाबुक दगड़ जौल अर वेहौति कौल वे बबा मैल परमे-  
 श्वरक इच्छाक बाँकि अर त्वर सामणि पाप करछ । अर मै फिरै त्वर च्यल  
 कहण लैक नि छौ । मैकणि अपण मिहनतु नौकहूमजिहै एकक बराबरि  
 बसै-दे ।

[No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

PAOHNĀĪ DIALECT.

DISTRICT ALMORA.

## SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-ādima-k      d̥wī    chyal    chhiy.      Ar    unu-maji-hai    chhiwatar-l  
*A-certain-man-of    two    sons    were.    And    them-in-from    the-younger-by*  
 apan-bah-hā-ti      kay,      'i-babā,      jūjāt-maji-hai      jō      bāṭ  
*his-own-father-to    it-was-said,    'O-father,    the-property-in-from    what    share*  
 māṭ-kani    milāchh,    u    māṭ-kapi    di-dē.'    Ar    wē-l    unā    hīch-m  
*me-to    is-got,    that    me-to    give-away.'    And    him-by    of-them    between-in.*  
 apni    jājāt    bāṭi-diy.    Ar    bhaut    din    nī    ha-chhiy,    nau-chyalai-l  
*his-own    property    was-divided.    And    many    days    not    become-were,    the-younger-son-by*  
 sabai-kuchh    yak-bat    kari-bēr    pardēs    chalai-gay,    or    wati  
*everything    together    made-having    a-for-country    it-was-gone-away,    and    there*  
 lūārupani-maji    rahai-bēr    apan    sabai    māl-tāi    upai-diy.  
*debauchery-in    remained-having    his-own    all    goods-chattels    were-squandered.*  
 Ar    jah    u    sabai-kuchh    kharch    kari-baith,    wē-dēs-m    har  
*And    when    he    everything    expenditure    made-had,    that-country-in    a-great*  
 akāl    par,    ar    u    tañ    haq    baith.    Ar    u    wē-dēsa-k  
*famine    fell,    and    he    poverty-stricken    to-be    began    And    he    that-country-of*  
 kai-mātabara-k    dagar    jai-bēr    rahan    lāg,    or    wē-l  
*a-certain-rich-man-of    near    gone-having    to-remain    he-began,    and    him-by*  
 wē-kani    apan-paṭālō-maji    sunar    charānu-k    hijiy    jathiyāy.    Ar    u  
*him-as-for    his-own-fields-in    swine    feeding-of    for-the-sake    it-was-sent.    And    he*  
 unu-bagū-ar-dāñḍ-l,    janu-kani    sunar    khē-chhiy,    khusi-l  
*those-husks-and-berries-with,    which (acc.)    the-swine    eating-were,    joy-with*  
 apan    pēt    bharan    chahā-chhiy.    Ar    kwē    wē-kani    kē    nī  
*his-own    belly    to-fill    wishing-was.    And    anyone    him-to    anything    not*  
 di-chhiy.    Ar    jab    u    apan-hōs-m    āy,    wē-l    kay,  
*giving-was.    And    when    he    his-own-senses-in    came,    him-by    it-was-said,*  
 'myer-bābu-k    mīhnata-naukarī-maji-hai    kabuk    khān-hai    bhaut    rwaṭ  
*'my-father-of    hired-servants-in-from    how-many    eating-than    more    loaves*  
 padni,    ar    māṭ    bhūkai-l    marnu.    Māṭ    uṭhi-bēr    apan-bābu-k  
*get,    and    I    hunger-by    die.    I    arisen-having    my-own-father-of*



dagar jañl, ar wē-hā-ti kañl, "yē bahā, mai-l Paramēśwara-k  
*near will-go, and him-to I-will-say, "O father, me-by God-of*  
 ichhyā-k hāki, ar tyar sānpī pāp kar-chh. Ar mañ phirañ  
*will-of against, and of-thee before sin done-is. And I again*  
 tyar chyal kahan laik ni chhañ. Mañ-kani apan-mihañu-naukarñ-  
*thy son to-call fit not am Me (acc.) thine-own-hired-servants-*  
 maji-hai ēka-k barābari banai-dē."'  
*in-from one-of equal make "'*

---

No 7]

NDO ARYAN FAMILY

CENTRAL GROUP

CENTRAL PAHĀRĪ (KUMAUNĪ)

PACHHĀĪ DIALECT.

DISTRICT ALMORA

## SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

कौ दिना मे दू भाहिन पैक किया, येक पूर्व का कूणा मे रहँकियो, दूसर पश्चिम का कूणा मे रहँकियो । येक येकक न मुणि बेर जलकियो येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे कि । येक दिन पूर्व क पैक क मन मे हंकार उठ धे पश्चिम क पैक क जोर तोलुं । अपण घर बटि सामव क बूज बादि बेर, जो बेकणि बट पन खाहणि चैकिय, गय । धोपरि तक हिटने रह्य । बटम बेकणि बड़े लख चाकव थर गैर ताल मिल । बेल अपण सामव क बूज वे तालम लफाड दिव । जब येक सामव मौजि गय तब बेल वे तालक सबबे सातु पाणि पौ दिव । वे तालक नगीचै येक वीठ मुण शे गय । यतुकम बेकै नगीचै बटि जडव क जनावर रोऊ कि चार वे तालम पाणि पौहणि आया, ताल खाली दख दुहरि जग पाणि खोजहणि गया । उनु पछिन वे तालम पाणि पौहणि येक जडवि हाति आय, ठून पाणि पौहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाडि, जे चिडारै ल वे पैकै कि नीन टूटि गे ॥

बेकणि नीन टुटिये कि बडि रीस उठि । वे रीस उठिया मजि हाति क सून पकडि बेर पश्चिम क पैक क खोड भितेर लफाड दिव । वे खोड भितेर वे बखत वे पैकै कि चैलि उखोव कुटण पैरेकिय । हाति कणि येक अणकणे किड दखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे । तब उनौ कि मा भ्यार छै । हाति कणि येक तौरक नये किड जाणि बेर अपण दगडक शैणियो कणि दिखा हणि खलेतिम धरि दिव । यतुक क पछिन वे दिन पूर्वक पैक बार वर्षक बाट कौ घडि मे हिटि बेर पश्चिम पैकक घर हणि गय, बेकि चैलि हाति पैकै कि खबर पुकि । चैलि कय.

‘मयर बाव बार वर्ष बटि धुर लकणा हणि जै रहक, बोति जावो’, धुर जाहणि वाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लेक सारि जडवक ठूल ठूल बोटों कणि जड़े बटि उपाड़ि बेर उनर बड़े गुठव बसै बेर ठै डुडर जग मुनव म धरि बेर अपण घर हणि आँ रया । बटम भेट हेंगे । तब पूर्वक पैक वै पछिन गय, गुठव कणि पछिना खँचि बेर थामि दिय ; जब पश्चिमक पैकैल सकर जोर लगाय, गुठव खँचि बेर आधिनाँ गय, और पछिना दखि बेर कय, ‘अरे पूर्वक पैका ! मैल त्तर नौ पैलि बटि सुणि राख क, तै दगड़ि भँटकणै कि बड़ि टकि क । आज भेटि पाक । बड़ि खुशि हैक । अब तु मै लगै करुं धेँ को सकुं’ । पूर्वक पैकैल यग कय, ‘ये वण मे हमरि हार जित कणि को देखल, गौ मे जौला बैकणि लगुला’ ॥

हीयै भणा गौमजि गया, येक बुड़ि दगड़ि भेट है । हीयै भणो ल बुड़ि हाँति कय कि तु हमरि लगै दखि दे, धेँ को जितुं । बुड़ियै ल कय, ‘मयर नाति गोरु भैश चराहणि वण जारौक, बैकणि गोट देहणि जानु, प्रका तुम ही भणौ कि लगै कणि दगड़ुला’ । यतुक कबेर बुड़ियै ल हीयै पैकाँ कणि लकणाँ के वृज सुदि अपण कानाम धर दि, अपण नाति कणि जैबेर रोट दि ॥

जब ही पैक वतणि लगै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैशा ही पैक लकणाँ वृज सुदि अपण गाति भितेर घाल लि अपण ध्यान हणि गय । यतुक बड़ि भारि ठन्चाव अै, बुड़िया क नाति उठे बेर येसो जग कणि गय कि जतणि ही ससणि उखोव कुठण पैरकि अर येक शैणिक अँख भितेर घुण जस पणशि गय वै शैणि ल दुहरि शैणि हाँति कय, ‘मयर अँख भितेर घुण पणशि गक, गाड़ दे’ । दुहरि ल कय, ‘व घुणक टुकड़ मैकणि देलि त तब गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैसाँ सुदि लकणाँ वृज सुदि ही पैकाँ कणि) गाड़ि बेर खलेतिम धरलि । फिर रात हणि उनील खनैति-मै गाड़ि बेर अपण खसम कणि दिखाय । वेल कय कि इन सब किड़ों कणि हसर बिराब कणि दि दियो, उ सबों कणि खा देलि’ । इन कीड़ों कणि दखि सुणि बेर ही पैक अर बुड़ि उनी क नाति भौत डरि गया, अर डरि बेर कपण पै रया । तब सबूल आपु कणि संसार क सब

चीजों हबेर कूट समवि बेर पसताब पै रखा अर हात जोडि बेर बिम्बि करि  
वे शैणि अर उनौक खसल हाँति कुटि बेर अपण घर हणि गथा । अपण  
धाला पुजि बेर यों सब कीड़ा सबूल अपणा पड़ोश मे अपणा मितुरों  
हाँतणि कय ॥

सबूल आमु कणि हवुक शमजि बेर भगवान क नौ लिख य कय, 'भगवान !  
हम त्थर शिष्टि म सबन है नन हौं । ये धर्तिम कैल शिक्कि नि करणि  
चैनि । येक है येक बड़ येक है येक कूट हुँक भगवान कि शिष्टि म हम  
किड़ जाशा हौं ॥

[ No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT

DISTRICT ALMORA.

## SPECIMEN II.

(Pandit Gangu Datt Upreti, 1900.)

1. Kwe-dmā-mē dwī gāhin paik chhiyā. Yēk pūrba-kā kūnā-mē  
 1. *Certain-days-in two famous heroes were. One East-of corner-in*  
*rahachhiyō, dū-ar paśchima-kā kūnā-mē rahachhiyō. Yēk yēka-k*  
*was dwelling, the-other West-of corner-in was-dwelling. One one-of*  
*na snpi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr*  
*the-name heard-having burning-was. One-of house the-other-of house-from*  
*bāna-barsha-k bāt-mē chhi. Yēk dūn pūrba-k paika-k man-mē*  
*twelve-years-of road-on was. One day the-East-of hero-of mind-in*  
*hankār uṭh, 'dhē, paśchima-k paika-k jōi tōlū.'*  
*envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'*  
*Apan-ghar-baṭi sāmawa-k bwaj hādi-bēr, jō wē-kaṇi baṭ-pan*  
*His own-house-from provision-of load tied-having, which him-to the-road-on*  
*kla-haṇi chhai-chhiy, gay. Dhōpani tak hiṇē rahay.*  
*eating-for necessary-was, he-went. Midday up-to a-walking he-remained.*  
*Baṭ-m wē-kani baṛē lamb chākaw ar gaur tāl mil.*  
*The-way-on him-to a-great long broad and deep lake was-met.*  
*We-l apan-sāmawa-k bwaj wē-tāl-m laphāi-diy. Jab wē-k*  
*him-by his-own-provision-of load that-lake-in was-thrown. When him-of*  
*sāmaw bhiṇi-gay, tab wē-l wē-tāla-k sabbai sāṭu*  
*the-provision was-moistened, then him-by that-lake-of all flour*  
*paṇi pī-diy. Wē-tāla-k nagichai yēk bōṭ muṇ*  
*(and) water was-drunk-up. That-lake-of in-neighborhood a tree under*  
*sē-gay. Yatuk-m wē-kai nagichai-baṭi jānawa-k*  
*he-went-to-sleep. The-meantime-in it-of the-neighborhood-from the-forest-of*  
*janawar rūjai-ki chūr wē-tāl-m paṇi pī-haṇi āyā, tāl*  
*beasts day-of custom (in) that-lake-in water drinking-for came. the-lake*  
*khalī dyakh duhari jag paṇi khoj-haṇi gayā. Unu-pachhiu*  
*empty having-seen another place water seeking-for they-went. Them-after*  
*wē-tāl-m paṇi pī-haṇi yēk jānaw hāti āy, thūn pāṇi*  
*that-lake-in water drinking-for a wild elephant came, trunk water*

p han ta u ghal p n a be  
*a k g fo t e lake n was h us we e f'o n e aged a g l.c.m.*  
 J chun t ja, jai-chungāra-l wē-pakai-ki nūn  
*fo, e-wan screen was-emitted, which-screen-by that-hero-of' sleep*  
 tūti-gā.  
*was-broken.*

2. Wē-kauī nūn paṭivē-ki hari cīs uḥlī. Wā rīs uḥiyā-maji  
*2 Him-to sleep breaking of great cage arose. That anger rising-in*  
 hāti-k shu paṭari-bēr paśchima-k paika-k khōi bhīṭer  
*the-elephant-of trunk seized-having the-West-of hero-of courtyard within*  
 laphāi-di-y. Wē-khōi bhīṭer wē-bakhoi wē-pakai-ki chaili  
*it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter*  
 akhōw kutap paṭi-reḥdi-y. Hāti-kani yēk anakaṣē kiṭ  
*a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect*  
 dyakhi-bēr, dera-k māi upāpi-mā-kari bhīṭer bhōṭi-gō Tab  
*seen-having, fear-of through her-own-mother-to within she-fled-away. Then*  
 ani-ki mā bhyar ai. Hāti-kani yēk-tam-k mayē kiṭ  
*her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect*  
 jāgi-bēr apam-dagari-k saṅgiyō-kani dikhā-jagi khalēti-m  
*considered-having herself-of-with-of women-to showing-for packet-in*  
 dhari-di-y. Yatuka-k paśchīn wē-din pūrha-k paik. bāra-baisha-k  
*it-was-put So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of*  
 bāt kwē-ghari-mē hiti-bēr paśchīn-paika-k ghar-hapi gay, wē-k  
*road a-fer-hours-in walked-having the-Western-hero-of house-to went, him-of*  
 chaili-hā-ti paikai-ki khalai puchhi. Chaili-l kay mayar  
*daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, my*  
 bāb bāra-baisha-baṭi dhur lakamā-hani jai-rai-chh. wōti jāwē.  
*father twelve-years-from the-mountain road-for gone-has, there go.*  
 Dhur jā-hapi bāt hatu-di-y. Tab pūrha-k paik dhur-hapi  
*The-mountain going-for road was-shown. When the-East-of hero the-mountain-to*  
 gay, paśchīn-k paik laik sārē-janawa-k thūj-ihūl-bōṭi-kagi  
*went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)*  
 jāpē-baṭi upāpi-bēr anar bapāi gudhaw bapāi-bōi dhimi-guṭar  
*the-roots-from torn-up-having of-them a-great load made-having a-mountain*  
 jāś manawa-m dhari-bēr apam-ghar-hapi ā-rayā Baṭ-m  
*like the-head-m placed-having his-own-house-to coming-was. The-way-in*  
 bhēt hai-gē. Tab pūrha-k paik wē-pachīn gay, gudhaw-kapi  
*the-meeting occurred. Then the-East-of hero, him-behind went. the-local (acc.)*  
 paśchīnā khaichī-bēr thami-di-y. Tab paśchīn-k paikai-l sakar  
*from-behind pulled-having he-was-impeded When the-West-of hero-by great*

jör lagāy, gudhaw khañchi-bēr āghilā gay, nur pachhinā  
*force was-applied, the-load dragged-having forward he-went, and backwards*  
 dyakhi-bēr kay, 'asē pūrha-k paikā, mañ-l tyar nañ pañli-bati  
*looked-having it-was-said, 'O East-of hero, me-by thy name before-from*  
 suni-rakh-chh, tē-dagayī bhētakagayī-kī bari tōki chh. Āj bhēti  
*heard-has-been, ther-with meeting-of great longing is. To-day meeting*  
 pā-chh. Bari khusi hui-chh. Ab tu mañ lanāñ karū,  
*obtained-us. Great happiness become-is Now thou I fight let-us-make,*  
 dhañ, kō sakū-chh. Pūrha-k paikay-l yās kay,  
*let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,*  
 'yē-hap-mē hamari hū-jī-kagī kō dēkhal? Gañ-mē  
*'this-forest-in our losing-winning (acc.) who will-see? The-village-in*  
 jañlā, wañ-kani lanāñ.  
*we-shall-go, there we-shall-fight.'*

3. Dwayai jhanā gañ-maji gayā, yēk hūpī dagayī bhōt  
 3 *The-two persons the-village-in went, an old-woman with meeting*  
 haa. Dwayai-jhanā-l hūpī-lā-t kay ki, 'tu hamari  
*became. The-two-men-by the-old-woman-to it-was-said that, 'thou our*  
 lapai dyakhi-dē, dhañ, kō jūñchh' Buriyāi-l  
*fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by*  
 kay, 'myar nāli gōru bhais charā-hani ban jā-rauchh.  
*it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.*  
 Wō-kani rūt dē-haṇi jūru, pachhā tum-dwi-jhanō-kī lapai-kani  
*Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)*  
 dyakhāñl. Yatuk ka-bēr buriyāi-l dwiyai-paikō-kani,  
*I-will-see' So-much said-having the-old-woman-by the-two-heroes (acc.),*  
 lakanā-kai hway sudi, apañ-kānā-m dhar-dī. apañ-nāti-kani  
*the-woods-of loud with her-own-shoulder-on having-placed, her-own-grandson-to*  
 jai-bēr rūt dī.  
*gone-having bread was-given.*

4. Jab dwī paik watapi lapai-hani tayyār hayā, tab  
 4. *When the-two heroes there fighting-for ready became, then*  
 buriyā-k nāti-l hūpī, gōru bhoisā dwī paik  
*the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes*  
 lakanā bway sudi, apañ gūti bhitar ghāl-li.  
*woods(-of) load with. his-own garment-fold within having-taken,*  
 apañ-dhāñl-hani gay. Yatuk-m bari bhāri dhauchhaw ai,  
*his-own house-to went. So-much-in a-great heavy wind-storm having-come,*  
 buriyā-k nāti urhai-bēr yēsō-jag-kani gay, ki jatani  
*the-old-woman-of grandson carried-off-having such-a-place-to went, that where*

dw sasan tukhow ku an pa achi a vek n al bh e  
 two women a mo tar o p und engaged we e a d on woma e th n  
 I in as pañs goy W dāhārī-śrīni-hā-ti kay,  
 bu-of-grass like entered That-woman-by the-other-woman-to it-was-said,  
 'myar-ākḥ bhūār ghar pañsi-gachh, gār-dā' Duhārī-  
 'my-eye within a-bit-of-grass entered-has, take (-it)-out' The-other-by  
 kay, 'wē-ghupa-k tukar muñ-kani deb, ta lab  
 it-was-said, 'that-bit-of-grass-of piece me-to you-will-give. then then  
 gānu,' U-śrīni-l yō hāt māni Unī-l ghag-kani  
 I-will-take-out' That-woman-by this word was-agreed. Her-by the-bit-of-grass  
 [hārī-k nāti ar hārī sudi, gōru bhaisā  
 [the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes  
 sudi, lakāñā bwañ sudi, dwī pañkō-kani] gār-bēr,  
 with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,  
 khalēti-m dhar-ti. Phir rāt-harī unī-l khalēti-māñ gār-bēr  
 pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having  
 apan-khām-kani dikhāy. Wē-l kay ki, 'in-sab-kīyō-kani  
 her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)  
 hamar-birār-kani di-diyo. U sabō-kani khā-dāli.' In-kvipō-kani  
 our-out-to give-away. He all (acc.) will-eat-up.' These-talks (acc.)  
 dyakbī-supi-bēr dwī pañk ar hārī, unī-k nāti hāul  
 seen-heard-having the-two heroes and the-old-woman, her-of grandson much  
 dārī-gayā, ar dārī-bēr kapan par-rayā. Tab sabū-l  
 feared, and feared-having to-tremble became-engaged. Then all-by  
 āpu-kani sañsāra-k sab-chiñō ha-bēr chhwat samaji-bēr,  
 themselves (acc.) the-world-of all-things then small understood-having,  
 pastān pai-rayā, ar hāt jōm-bēr binti kari,  
 to-lament became-engaged, and hands folded-having petition was-made,  
 wē-śrīni-ar-unī-k-khām-hā-ti chluñi-bēr apan-ghar-kani gnyā.  
 that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.  
 Apan-dhyālā puñ-bēr yō-sab-kwīrā sabū-l apanā-parōs-mē  
 Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among  
 apanā-miturō-hā-tani kay.  
 their-own-friends-to were-told.

5. Sabū-l āpu-kani hawuk samaji-bēr Bhagwāna-k nau  
 5. All-by themselves (acc.) light considered-having God-of name  
 liy, ya kay, 'Bhagwān, ham tyar-śishiti-m suban-hai nan  
 was-taken, this was-said, 'God, we Thy-creation-in all-then small  
 chhañ. Ye-dharti-m kai-l śeki ni karapi chaim. Yek hai  
 are. This-earth-on anyone-by pride not to-be-made is-proper. One than



ek	bar,	yek	hai	yek	chhwaṭ	hūchh.	Bhagwāna-ki	śishṭi-m	ham
ne	great,	one	than	one	small	is.	God-of	creation-in	we
kir	jāsā	chhañ.							
needs	like	are.							

[For a free translation, *vide ante*, p. 165.]

## KUMAUN OF NAIN TAL.

The District of Nainital lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Nainī Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Nainī Tal closely resembles the Standard. Natives of Nainī Tal count no less than six forms of the language in this small district, each of which is named after the *paṭṭi* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paṭṭi* Dhaniyakot and Chaauthan, along the banks of the river Kōsi, Chhakhāṭiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Rāmgarh, and Rau-Chaubhāṭī spoken in the east of the district, especially in *Paṭṭi* Rau and Chaubhāṭī. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 262 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed

Bāzārī "dialect of Nainī Tal Town, may all be considered as forms of Rau-Chaubhāṭī. The estimated numbers of speakers of these various sub-dialects are as follows:—

Phaldākōṭiyā . . . . .	9,440
Rau-Chaubhāṭī—	
Rau-Chaubhāṭī proper . . . . .	6,875
Standard of Nainī Tal . . . . .	18,647
Chhakhāṭiyā . . . . .	25,800
Rāmgarhiyā . . . . .	3,357
Bāzārī . . . . .	2,000
	<hr/>
	56,679
TOTAL . . . . .	<hr/>
	66,119

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhāṭī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points:—

In the grammar of the Standard dialect I have been able to distinguish between the short *ā*, *e* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *ā* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *mois*, a man, of the Standard becomes *mois̄*, and this seems to point to a general tendency to pronounce *s* like *sh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhāṭī, in which we have *chyōlō*, a son, and *gyōlō*, elder. The Standard tendency of *a* to become *ā* before *ā* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Isvarā-kā sāmāni*, before God. Before *lō*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *kāpi*, for, we have *sunī*, as in *vī-sunī jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *kālau*, put ye. We may also note the regular insertion of *h* in *lhiyō*, taken, and in other forms of the same verb.

No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ)

SAL CHAUBILAĪSĪ DIALECT.

DISTRICT NAINI TAL.

*W. B. Cockburn, Esq., 1898.*

एक कै मँशा का हो चाला क़िया । नाने ले आपणा बाब थे कयो कि बबा स्योरो बान मँकणि दीदे । तब वीले उनरो डिमो बान करि दियो । ध्वाड़ दिन पश्चा नाना च्याले ले आपणा वानो सब एकटो करो और दूर देस सँ बाटो लागो और वाँ जे बेर आपणा माल बहियाली में फुँकि दियो । जब ऊ सब फुँकि चुको वी जागा बड़ो भारि अकाल पड़ो और वी कणि तंगी जग पैठी । और ऊ एक शहराका रईसाका घर गयो और वीले वी कणि बाड़ा में शूडर चरुण में लगै दियो । और ऊ उनन खुसालन कणि खे बेर पेट भरण चाँकियो जनन शूडर चाँकिया । और कैले वीकणि के नि दियो । जब ऊ कणि फाम ऐ वीले कयो कि भ्यारा बाबाका कतुकुक नौकरन थे खाणा सँ रोटा हुनाला और ध्याड़ा ले जान हुनाला और मैं भूके ले मरण लागि ग्यँ । मैं उठि बेर आपणा बौज्यू पेँ जूँलो और उनन थेँ कूँलो कि बौज्यू मैले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आव मैं एतुक लेक नि रयँ कि तुमरो च्योलो कईजू । मँकणि आपणा भाड़ो वालो नौकर वणै दे । तब ऊ उठो और आपणा बाब थेँ गयो । परन्तु जब ऊ दूरे कियो वीका बाबेले वीकणि लेखि लिख्यो और दै आई दौड़ो गाला लगै लिख्यो और भुकि ल्हो । तब च्याले ले कयो बौज्यू मैले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कई जाणा को योग्य न्हातँ । पर वीका बौज्यू ले चाकरन थेँ कयो भाल है भाला लुकुडा ल्याओ और येकणि पैराओ, वीका हाथ में मुनड़ि हालौ और खुटन में जवाता हालौ । और जाफत करौ और खुश करौ । यो स्योरो च्योलो मरि गकियो आव ज्यूनो है गछ हरै गकियो फिरि मिलि गछ । तब उननले चैन करण लगे ॥

पर वीको ज्योठो च्योलो बाड़ा में कियो । जब ऊ लौटो और घराका नजीक अयो वीले गाणो नाचणो सुणो । तब वीले एक नौकर बलै और

पुछो यो की बात छ वीले कयो कि त्योरो भै ए गछ और त्वारा बाबाल जाफत करिछ केलै कि ज गुणि कुशलौ ए गछ तब ज गुस्सो भ और वर भीतर नि गयो, ये वीले वीको बाबो भैर ऐ और वीकणि मन्थ तब वीले जबाब दि बेर आपणा बाब यै कयो देख एतुक वरस जाले मैले तेरि टहल करि कभै त्योरो कइ नि टालो तबले त्वीले मैकणि कभै एक बाकरा को पाठो लै नि दिने जैले मै आपणा दगड़िन कणि न्यूतो दू । पर जस्वे त्योरो यो च्योलो आछ जैले तेरि कमाई पातरन मै फुँकिछ त्वीले वी गुणि जाफत करैछ । तब वीले बोथै कयो च्याला तू त रोजी म्यारा दगाड़ा भये और मैथै जे छ त्योरे छ । यो बुजौन छियो कि हम त्वार करनाँ और खुशि मन्थूनाँ केलै कि त्योरो भै मरि गछियो फिरि ज्यूनो है गछ हरे गछियो फिरि मिलि गछ ॥

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHARĪ DIALECT.

DISTRICT NAINI TAL

(W. B. Cockburn, Esq., 1898.)

Ek-kai-maĩśā-kā dwī chyalā chbiyā. Nānsi-lē āpanā-bāb-thaĩ  
*A-certain-man-of two sons were. The-younger-by his-own-father-to*  
 kayō ki, 'babā, myōrō hān mā-kani dī-dā.' Tab  
*it-was-said that, 'father, my share me-to give-away.' Then*  
 wī lē unarō hisō bān kari-diyō. Thwārē-din pachhā nānā-chyalai-lē  
*him-by their share division was-made. A-few-days after the-younger-son-by*  
 āpanō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bāṭō lāgō,  
*his own share all together was-made, and a-far-country-to way was-adopted,*  
 aur wā jai-bēr āpanō māl bahiyāti-mē phūki-diyō. Jab  
*and there gone-having his-own property debauchery-in was-squandered. When*  
 u sab phūki-chukō wī-jāgā harō bhāri akāl parō, aur  
*he all had-squandered-completely in-that-place a-very heavy famine fell, and*  
 wī-kani tangī ān paiṭhī. Aur ā ēk śaharā-kā rāisā-kā ghar  
*him-to want to-come began. And he a the-city-of lord-of (to-)the-house*  
 gayō, aur wī-lē wī-kani bārā-mē sūnar charūn-mē lagai-diyō.  
*went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed*  
 Aur ā unan-khuyālān-kani khaī-bēr pēt bharan chā-chhiyō  
*And he those-husks (acc.) eaten-having the-belly to-fill wishing was*  
 janan sūnar khā-chhiyā. Aur kai-lē wī-kani kē ni-diyō  
*which the-swine eating-were. And anyone-by him-to anything not-was-given.*  
 Jab ā-kani phām ai, wī-lē kayō ki, 'myārā-bāba-kā  
*When him-to sense came, him-by it-was-said that, 'my-father-of*  
 katukuk-naukaran-thaĩ khānā-sū rōṭā hunā-lā, aur khyāra-le  
*how-many-servants-to eating-than loaves are-becoming, and wasting-by*  
 jān hunā-lā, aur māī bhūkai-lē maran lāgi-rayṭ. Maĩ  
*over-and-above are-becoming, and I hunger-by dying am. I*  
 uṭhi-bēr āpanā-bwaujyū-pai jū-lō, aur unan-thaĩ kṭī-lō ki,  
*arisen-having my-own-father-to will-go, and him-to I-will-say that,*  
 "bwaujyū, māī-lē Īśwarā-kā sāmāni aur tumārā sāmāni pāp kar-chh Āb  
*"father, me-by God-of before and you-of before sin done-is. Now*  
 māī etuk laik ni-rayṭ ki tumarō chyalō kai-jū. Mā-kani  
*I so fit not-remained that your son I-may-be-called. He*

aparo h wuro-walō nauka. bann-dā." Tab ū ntho s āpaṇ bah a  
*your own lived servant make* " *Then he arose and his own fat or t*  
 gayo. Parantu, jah ū durō chhiyo wi-kā baṇa-lē wi-kaṇi  
*went But, when he distant was him-of the-father-by him-as-for*  
 dākhi-lhiyō, aur dai āi, daurō, gālū lagai-lhiyō, aur  
*he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and*  
 bhukki lhi. Tab chyalan-lē kayō, 'bwaujyā, mañ-lē tunārā  
*hiss was-taken. Then the-son-by it-was-said, 'father, me-by you-of*  
 sāmani, aur Iswarā-kā sāmani pāp kar-chh. aur tunārō chyōlō kñ-jānā-kō  
*before, and God-of before sin done-is and you son being-called-of*  
 yōgya nhāññi.' Par wi-kā bwaujyū-lē chākaran-thaī kayō,  
*worthy I-am-not.' But him-of the-father-by the-servants-to it-was-said,*  
 'bhāl-hai bhālā luhurā lyāō, aur yai-kaṇi parāō; wi-kā-hāth-mē  
*'good-than good garments bring, and this-one-to clothe; him-of-hout-on*  
 munari hālau, aur khuṭan-mē jwātā hālau, aur jāphat karau, aur  
*a-riny put, and feet-on shoes put, and a-feast make-ye, and*  
 khuṣi karau. Yō mṛōvō chyōlō mari-ya-chhiyō, āb jyānō hai-ga-chh;  
*happiness make-ye. This my son dead-gone-was, now alive become-is;*  
 harai-ga-chhiyō, phiri mili-ga-chh.' Tab unan-lē chhai karan  
*lost-gone-was, again found-gone-is.' Then them-by ease to-make*  
 lagē.  
*it-was-begun.*

Par wi-kō jyōthō chyōlō bārā-nē chhiyō Tab ū janō, aur  
*But him-of the-elder son the-field-in was. When he returned, and*  
 gharī-kā uajik ayō, wi-lē gānō nūchanō sunō. Tab wi-lē  
*the-house-of near came, him-by singing dancing was-heard. Then him-by*  
 ēk naukar balai aur puchhō, 'yō kē hāt chh?' Wi-lē  
*a servant having-called and he-was-asked, 'this what thing is?' Him-by*  
 kayō ki, 'tyōvō bhai ai-ga-chh, aur tyārā-bōbā-lē jāphat kari-chh  
*it-was-said that, 'thy brother arrived-is, and thy-father-by a-feast made-is*  
 kō-lē ki ū guṇi kuṣālī ai-ga-chh.' Tab ū gussō bhai aur  
*because that he in-good-state arrived-is.' Then he angry becoming and*  
 ghar bhitar ni-gayō. Yai-wilē wi-kō bābō bhai ū aur  
*the-house within not-went. This-for him-of the-father outside coming and*  
 wi-kaṇi manyē. Tab wi-lē jabāb 'di-hēr āpaṇ-bāb-thaī  
*him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to*  
 kayō, 'dēkh, ētuk-baras jā-lē mañ-lē tēri tahal karī, faṭhaī  
*it-was-said, 'see, so-many-years during me-by thy service was-done, ever*  
 tyōrō kñ ni-jālō. Tab-lē twi-lē mñ-kaṇi labhaī  
*thy saying not-was-disobeyed. Nevertheless thee-by me-to ever*

êk-lâkarâ-kô pâthô lai ni-dinê, jai-lê maĩ âpanâ-dagarin-kapi  
*a-goat-of kid even not-was-given, which-by I my-own-companions-to*  
 nyûtô dyũ. Par jaswê tyôrô yô chyôlô â-chh, jai-lê tîri-kamâi  
*a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings*  
 pâtaran-mê phûki-chh, twi-lê wî-supi jâphat karai-chh.' Tab  
*harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then*  
 wî-lê wî-thaĩ kayô, 'chyâlâ, lâ ta rôjê myârâ-dagârâ bhayê,  
*him-by him-to it-was-said, 'son, thou indeed daily me-of-with wost,*  
 aur maĩ-thaĩ jâ chh, tîrôrai chh. Yô bujin chhiyô ki ham  
*and me-to what is, thine-even is This proper was that we*  
 tyâr karnâ aur khusi manyûnâ, kô-lê ki  
*rejoicing should-have-made and happiness should-have-celebrated, because that*  
 tyôrô bhai mari-ga-chhiyô, phiri jyânô lai-ga-chh; harai-ga-chhiyô, phiri  
*thy brother dead-gone-was, again alive become-is; lost-gone-was, again*  
 mili-ga-chh.'  
 got-ê.'

## KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Pattis* of Naini Tal, lies the Kañ Kumann Pargana of the Almora district, the dialect of which, spoken by 27,696 persons, is named Kumaiyā.

The name "Kumana" is said to be a corruption of Kūrmāchala, the old name of Kanādeo, a peak situated within this pargana. It is here that Vishnu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Rishis.<sup>1</sup>

The Kumaiyā dialect is practically the same as Rau-Chaubhainsi, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *n* and *l*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *n* and *l* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āpnō*, and *akāl*, a feminine, not *akāl*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *nī mulkā* for *nī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kañi*, we have *khan*, as in *charam-khan*, for feeding. The postposition *sit*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmir, where it appears under the form *sity*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhāyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption. *Parpō*, to fall, is twice used to mean 'to begin.'

<sup>1</sup> Gazetteer, N.-W. P. (1886), Vol. XII, p. 383.



[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KUMAYĪ Dialect.

DISTRICT ALMORA.

कै मान्सा ही चेला छ्या । और उनों में है नाना चेला ले आपना बाब ये कयो कि ओ बाब अस्ता बिस्ता में है जो बाँड़ में मितक में दि दे । और उई ले उनों का बीच आपनि अस्ता बिस्ता बाँड़ि दिनी । और अत्ती दिन नाई मौ छ्या कान्को चेलो सब तीर सिगोरि बटोलि बेर ठाड़ा मुल्का निसि गयो । तब वाँ लुँगाड़ियोल में रै बेर आपनि सब अस्ता बिस्ता फुकि दिनी । और जस्वे ऊ सब तीर निमाड़ि सक्यो उई मुल्का में बड़ो अक्काल पड़ियो । तब ऊ नाङ्गो हुँन पड़ियो । और ऊ उई मुल्का कै वन्यून्याँ सित जाइ बेर रौन पड़ियो । तब बीले ऊ आपना गड़ा में सुंग चरौन खन लायो । और ऊ उन वकोड़ और दाना ले जनों सुंग खाँछ्या मग्न है बेर आपनि ठाड़ भरनु समझ्यो और के घी के नाई दिख्यो ॥

## TRANSLITERATION AND TRANSLATION.

Kat-mānsa      d̥wi      chelā      chhyā.      Aur      unō-mē-hai      nanā-chelā-lē  
*(Of-)a-certain-man      two      sons      were.      And then-in-from      the-small-son-by*  
 āpnā-hāb-thē      kayō      ki,      'ō      hāb,      astā-histā-mē-hai      jū      bār  
*his-own-father-to      it-was-said      that,      'O      father,      the-property-in-from      what      share*  
 māi      mil-chh      māi      di-dē,'      Aur      uī-lē      unō-kā      biēh      āpuī      astā-histā  
*to-me      being-got-is      to-me      give-up,'      And      him-by      them-of      among      his-own      property*  
 bhāi-dinī.      Aur      attī      din      nāi      bhau-chhyā      kānsō      chelō  
*was-divided-out.      And      many      days      not      become-were      the-younger      son*  
 sab-tir      sigōri-haṭōlī-lēr      tārā-mul̥k      misī-gayō.      Tab      uā  
*everything      put-together-having      (to-)a-fur-country      went-away.      Then      there*  
 lāgāyōl-uē      rai-bōr      āpuī      sab      astā-histā      plauki-dinī.      Aur      jaswā  
*debauchery-in      remained-having      his-own      all      property      was-squandered.      And      when*  
 ū      sab-tir      nūnāpī-sakyō      ai-mul̥k-anē      barō      akai      pari-yō.      Tab      ū  
*he      everything      spent-completely      that-country-in      a-great      famine      fell.      Then      he*  
 nāngō      hūn      pari-yō      Aur      ū      uī-mul̥kā      kai-bauyūnyā-sit  
*poverty-stricken      to-be      began.      And      he      (of-)that-country      a-certain-banker-with*  
 jai-bār      mūn      pari-yō.      Tab      wi-lē      ū      āpnā-gaṇā-mē      sangra  
*gone-having      to-remain      began.      Then      him-by      he      his-own-fields-in      grain*  
 charaṇ-lchan      lāyō.      Aur      ū      un-bakōr-aur-dāuā-lē      jaud̥      sangra  
*feeding-for      was-deputed.      And      he      those-bushes-and-berries-by      which      the-swine*  
 khā-chhyō      magna      hai-bār      āpuī      dhār      bharnu      samjha-chhyō,      aur  
*eating-were      pleased      become-having      his-own      belly      to-fill      wishing-toos,      and*  
 kwē      wi      kē      nāi      di-chhyō.  
*anyone      him      anything      not      giving-was.*

## CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkhiyā. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaunī, for it has the usual supply of corobral *ys* and *ls*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows:—

The change of *ē* to *yā* (Standard *e* to *yā*) before *ā* (Standard *ā*) or of *ē* to *yō* (Standard *e* to *yō*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyalā* (Standard *chylā*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khaspuriyā and other connected dialects. Thus, in the specimen we have both *āpanā* and *āpan* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *ā*) is regularly dropped. Thus, *naukar-kā*, not *nerkarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpanō* or *āpanū*, own, and *janū*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *goyō*, he went.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGARHINĀ DIALECT.

DISTRICT ALMORA.

(Babu Golind Prosad Ghildyal, 1898)

कै मेसा का दूी चेला भिया । और उनन में है नान चेला ले कय आपण बाव ये ओ बवा लटिपटि में है जो बाँट मैं दिक्कै ज मैं दि दे । और वी ले उनरा बिच आपणि लटिपटि बानि दियो । और भौत दिन नि भिया नाना चेला ले सबे लटिपटि बट्यै बेर परदश हूँ गियो । बाँ लुचना का दगाड़ा रै बेर आपणो माल फुँकि दियो । और वी ले जब सबे फुँकि दियो वी मुलुक में बड़ो चकाक पड़ि गियो । ज गरीब हुँग लागि गियो । और ज वी मुलुक का कै सौकार का दगाड़ा जै बेर रौण लागि गियो । और वी ले ज आपणा गड़ान में सुडर चरौण में लगै दियो । और ज जँ छाला बिजा ले जनुँ कणि सुडर खानेर भिया खुशी है बेर आपणू पेट भरणी चाँहियो । और वी कणि के के नि दिक्क्यो । और जब ज आपणि खबर में ऐ गियो वी ले कयो मेरा बाव का मिहनतू नौकरोँ में है भौत नौकर खाणा है मकर रोटा पौनी और मैं भूक लै मरि रयूँ । मैं उठि बेर आपणा बवा ये जूँलो और वी ये कौँलो ओ बवा मैं ले भगवान कि मनशा है बहैक त्वे देखाक प्राप करइ । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर वणै दे ॥

## TRANSLITERATION AND TRANSLATION.

Kai-maisā-kū dwī chelō bhīyā. Aur unan-mē-hai nān-chelā-lō  
*A-certain-man-of two sons were. And them-in-from the-younger-son-by*  
 kay āpan-bāb-thai. 'ō babā, latipati-mē-hai jō hāt māi  
*was-said his-own-father-to, 'O father, the-property-in-from what share to-me*  
 di-chhai, ū māi di-dē.' Aur wī-lē unarā bich āpani  
*how-givest, that to-me give-up.' And him-by of-them among his-own*  
 atipati bāni-diyo. Aur bhaut din ni bhīyā nānā-chelā-lō sabai  
*property was-decided-out. And many days not became the-younger-son-by all*  
 latipati batyai-bēr pardēs-hū giyo. Wā buchā-kā dagārā  
*property collected-having aforeign-land-to went. There debauchees-of with*  
 rai-bēr āpanō māi phūki-diyo. Aur wī-lē jab sabai  
*emained-having his-own goods were-wasted. And him-by when all*  
 hūki-diyo, wī-muluk-mē barō akāl pari-giyo. Ū garib hūn  
*was-wasted, that-country-in a-great famine fell-down. He poor to-be*  
 agi-giyo. Aur ū wī-muluk-kā kai-sukār-kā dagārā jai-bēr  
*began. And he that-country-of a-certain-banker-of with gone-having*  
 rang lāgi-giyo. Aur wī-lē ū āpanā-garūn-mē sunar charān-mē  
*o-dwell began. And him-by he his-own-fields-in swine feeding-in*  
 lagā-diyo. Aur ū ū-chhālā-biū-lō janū-kani sunar khānēr  
*was-deputed. And he those-husks-berries-with which (acc) the-swine eaters*  
 bhīyā khūsi hai-bēr āpanū pēt bharapō chā-chhiyo. Aur wī-kani  
*were happy become-having his-own belly to-fill wishing-was. And him-to*  
 kō kō ni di-chhiyo. Aur jab ū āpani-khabar-mē ar-giyo,  
*anyone anything not giving-was And when he his-own-sense-in arrived,*  
 wī-lē kayō, 'indrā-bāb-kā mihanatū-naukarō-mē-hai bhaut nankar  
*him-by it-was-said, 'my-father-of hired-servants-in-from many servants*  
 khānā-hai sakar rōtā paunī, aur māi bhūk-lai mari-rayū. Māi  
*eating-than more loaves obtain, and I hunger-by dying-remained. I*  
 utū-bēr āpanā-babā-thai jūlō aur wī-hai kañlō, "ō babā,  
 *arisen-having my-own-father-to will-go and him-to I-will-say, "O father,*  
 māi-lē Bhagawān-ki manśā-hai bahaik, twō dēkhā, pāp kar-chh, aur  
*me by God-of will-from outside, thee in-the-sight, sin done-is, and*  
 ab māi tērō chelō kun jūso nai rayō. Māi-kani  
*now I thy son to-say such not I-remained. Me(acc.)*  
 apunā-mihamatū-naukarō-mē-hai ek-naukar-kā barābar banai-dē." "

## GANGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *pottis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected. Gangolā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gangolā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact in Gangolā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chpāl* for *chyālā*, sons, and *khyāt* for *khyōtā*, fields.

As in Chaugarkhiyā the cerebral *ṣ* and *ṭ* are in regular use.

Gangolā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyō*, they were, becomes *chhyā* and even *chhya*, and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jyā-bēr*, having gone; and *jya* (for *jā*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryū*, for *marnā-rahya*, I remained dying, i.e. I die. We shall see a similar elision in some of the Garhwālī dialects, e.g. in Rāthī (p. 311 *post*).

In the word *Paranēswar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *nāpuk* for the Arabic *muwāfiq*.

In the declension of nouns we may note *kā* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēs-kā*, to a foreign country; *choray-kā*, for grazing; *wī-chhyai* *kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pahārī *th* often becomes *chh*.

The Standard *nātā*, I am not, has become *nahatyā*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GANGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Chitaval, 1898.)

कौ मैसक हौ च्याल छ्य । फिरि उननमें नान च्यालाले आपण बाबथे कयो कि हला बाब भानिकुनि लटिपटिमें भ्यार बानकि छ्य मैथै औछे म दी । फिरि वीले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो छिय नानु च्योली आपणि लटिपटि येक-बटि करि-वेर परदेशहीं नसि-भ्यो । फिरि वाँ ज्या-वेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबै लटिपटि उड़े उठ्यो वी देशमें ठुल अकाळ भ्यो । फिरि उ गरौब हुण पैठ्यो । फिरि उ वी देशाक याक भाल सनि-खाक दगाड़ ज्या-वेर रौण पैठ्यो । फिरि वीले उ आपणा ख्यातमें शुङर चरौणहीं लगायो । फिरि उ उन फकीटन और दाणन जनन शुङर खाँछ्या खुशिले आपणि टाड़ भरण चाँछ्यो । और वी के के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो वीले कयो कि भ्यार बाबाक वुतकारनमेंहै कतुक टाड़ भरौहै बाकि रूठ पौनन और मैं भुक भनाखूँ । अब मैं सौहै आपणा बाबुक वाँ जाँकु और वीछ्ये कौँकु हला बाब मैले पड़मेखराक विमुख त्यार देखने देखने पाप करछ । फिरि मैं आजिलग त्योरो च्योली कूण मापुक नहाखूँ । मैं आपणा वुतकारनमेंहै वाका बरोबरि बणै दे ॥

## CENTRAL PAHĀRĪ (KUMAUNĪ).

GAŅGOLĀ DIALECT.

DISTRICT ALMORA

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwī chyal chhya. Phiri unan-mē nān-chyalā-lē  
*A-certain-man-of two sons were. Then them-among the-younger-son by*  
 āpan-bāb-thai kayō ki, 'halā bāb, bhānū-kunū laṭi-pati-mē  
*his-own-father-to it-was-said that, 'O father, utensils-eccetera property in*  
 myār bānki, jya mañ-thai au-chhē, ma dī ' Phiri wī le  
*my share, which me-to coming-is, (to-)me give.' Then him by*  
 duwē-chyalān laṭi-pati āpani bāni-dē Phiri bhyān dīn nī  
*to-the-two-sons the-property his-own was-decided-out. Then many days not*  
 bhyō-chhiy nānu chyōlō āpani laṭi-pati yāk-bati kari-hēi  
*become-were the-younger son his-own property together made-himay*  
 pardēs-hī nasi-gyō. Phiri wā jya-bōr lach bhyō  
*a-for-country-to went-away. Then there gone-having a-debauchee he-became*  
 āpani sab bhāni-kunū laṭi-pati phuki-dī. Phiri jab u sab  
*His-own all utensils-eccetera property was-squandered. Then when he all*  
 laṭi-pati urai-uthyō wī-dēs-mē thal akāl bhyō. Phiri  
*property squandered-completely that-country-in a-great famine became. The*  
 n garib hun paithyō. Phiri u wī-dēs-k yāk-bhāl-manikhā-k āgar  
*he poor to-be began. Then he that-country-of a-gentle-man-of with*  
 jya-bēr raun paithyō. Phiri wī-lē u āpanā-khyāt-mē su a  
*gone-having to-remain began Then him-by he his-own-field-in an in*  
 charaun-hī lagāyō. Phiri u un-phakṣān-aur-dāpan, janau sunai  
*feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-owne*  
 khā-chhyā, khuṣi-lō āpani dhār bharan chā-chhyō. Aur wī lwe  
*eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone*  
 kē dinēr nī bhyō. Phiri jab u āpan-sud-mē āyō, wī le  
*anything a-giver not became. Then when he his-own-senses-in came, him by*  
 kayō ki, 'myār-bābā-k butkārān-mō-hai katuk dhār bhārī-hai  
*it-was-said that, 'my-father-of servants-in-from how-many belly filling-than*  
 bāki rwāt pauman, aur mañ bhuk manā-ryū. Ab mañ yā-hai  
*more bread obtain, and I (by-)hunger dying-remain. Now I here-from*  
 āpanā-bāou-k wā jā-chhu, aur wī-chhyai kaū-chhu, "halā bāb,  
*my-own-father-of there going-am, and him-to I-saying-am, "O father,*



mai-lē Paramēswurī-k vimukhī tyār dēkhnē-dēkhnē pāp kar-ōh. Phiri  
*me-by God-of against thy in-seeing-in-seeing sin done-is Again*  
 mai āji-lag tyōrō chyōlō kūn māpuḥ nabātyū. Mai āpan-buḥkārān-mā-hai  
*I to-day-from thy son to-say fit I-am-not. Me think-own-servants-in-iron*  
 yākō barōharī banai-dē." "  
*one equal-to make."*

---

## DĀNPURIYĀ.

This dialect is spoken in the northern part of Dānpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgolā dialect, to which it is closely allied.

Like Gaṅgolā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai (bāṛā) maiś-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paiṭhā* or *buiṭhā*, he began. Verbs whose roots end in vowels, insert an *a* in the past tense, as in *huniā*, they were; *dinā*, was given (both masculine and feminine), and *chānā*, he wished. So also *kanā*, I have done (sin). This should not be confounded with the *a* (for *u*) of the future passive participle in words like *mihā*, it is got, or with the *a* of the present participle, as in *muṇi*, I am dying. The word for 'I am not' is *naichā*.

An excellent further example of this dialect will be found on pp. 54 and ff. of Pandit Ganga Datt Upreth's *Hill Dialects of the Kumaun Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै सैश का हो छौड़ा हुनाँ । और नाना ले आपण बाव धैँ कयों ई बाव लटिपटि है ओ बानो मै मिलनाँ उ मैँ दि-बाल । तब वी ल उनरा बीच आपणि लटिपटि बाँटि-दिनाँ । और जैल दिन नि जितों कि नाल छौड़ा ले सब समेरि बेर टाड़ा मुलुक यगाँ । वाँ फहिक्-फाहिक् मैँ सब माल फुकि-दिनाँ । जब वी ले सब फुकि-हालाँ तब वी मुलुक मैँ ठुलो अकाळ प्रड़ा और उ तंग हुण पैठाँ । तब उ वी मुलुक मैँ कै बाड़ा मैशाक दगाड़ा जै रीण पैठाँ । वी ले आपण गाड़ा मैँ सुडर चरौण भेजाँ । तब उ उन रुखौँ कि छाल और दाणौँ ले जिनौँ सुडर खातें मगन है आपणि हाड़ भरण जानाँ । और कै वी कै नि दिनाँ । और जब वी आपणि काम आयों उ कौण बैठाँ म्यारा बाबु का मेहनतुआ आकरौँ है कति खाण है जैल दाटा पीनाँ और मैँ भुक सरनैँ । मैँ उठि बेर आपण बाव धैँ जूँलो और वी धैँ कौँलो ई बाव मैँ ले भगवान कि सरजि है उलटा पाप खे देखौँ कनाँ और मैँ आव ल्यो छौड़ो कुण साफक नैँहूँ । मी लेग आपण मेहनतुआ आकरौँ है एक भौँ बयो दे ॥

[No 12]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ)

DĀNTERIYĀ DIALLECT

DISTRICT ALMORA.

(Pondit Gobind Prasad Ghililyal, 1898.)

Kai-mais-kā dwī chhyamā hunā. Aur nānō-lō āpan-bāb-thaī  
*A-certain-man-of two sons were. And the-younger-by his-own-father-to*  
 kayā, 'i bōh, laupat-kai jō bānō anī milnā, u  
*it-was-said. 'O father, the-property-from what share to-me is-to-be-got, that*  
 maī dī-gāl.' Tab wī-lō nmaū bēch apam kappati  
*(to-)me give-away.' Then him-by them-of between his-own property*  
 būti-dinā. Aur jai dū ni bōtā ki nān-chhyamā-lō sab  
*was-divided-out. And many days not passed that the-younger-son-by all*  
 samerī-hēr jārā muluk gayā. Wā phahit-phāhik-maī sab māī  
*collected-having a-far country wert. There debauchery-in all goods*  
 phukī-dūā. Tab wī-lō sab phucī-hālā, tab wī-muluk-maī  
*were-wasted. When him-by all were-wasted-completely, then that-country-in*  
 ihulō akāl paī, aur u tang hun paithā. Tab u  
*a-great famine fell, and he in-want to-become began Then he*  
 wī-muluk-maī kai-bāpī-maisā-k dagrā jai raun paithā.  
*that-county-in a-certain-great-man-of with having-gone to-remain begun.*  
 Wī-lō āpan-gārā-maī sanar charaun bhejā. Tab u un rukhāū-ki  
*Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of*  
 chhāl-aur-dogaū-lō, jīnā sūnā khānā, magun-hai āpani dhār  
*bark-and-berries-with, which the-swine were-eating, joy-with his-own belly*  
 bharan chānā, aur kwē wī kē ni dīnā. Aur jab wī  
*to-fill wished, and anyone (to-)him anything not gave And when (to-)him*  
 āpani-phām āyā, u kaun baithā, 'myārā-bāhū-kā wēhantū-rahākarnū-hai  
*his-own-senses came, he to-say began. 'my-father-of hired-servants-out-of*  
 koti khān-hai jōl rwātā pēanā, aur maī bhuk nānā.  
*how-mony eating-than more leaves yet, and I (of-)hunger am-dying.*  
 Maī nli-bēr āpan-bāb-thaī jālā, aur wī-thaī kaūlā, 'i  
*I arisen-having my-own-father-to will-go, and him-to I-will-say, 'O*  
 bāb, maī-lō Bhagwān-ki marji-hai utā pāp tve dekhā  
*father, me-by God-of will-from opposite sin thee in-sight-of*

kanā,      aur   māī   āb   tyarō   bhayaurō   kup   māphak   naīchhū,   mī-lēg  
*was-done, and I now thy son to-say worthy am-not, me-also*  
 apan-mehantūī-chākaraī-hai   ek   jhāī   bāpai-dē." "  
*thine-own-hired-servants-out-of one like make."*

---

## SOR YĀLI

North of Pargana Kham-Kumaun, in the Almora District, are the Parganas of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Nepālīs speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Papdit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division* on pp 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhālī and Dōtyālī.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was'. Besides this there are other divergences from Standard Kumaunī, the principal of which are as follows :—

As in Kumañyā, the use of cerebral *g* and *l* is rare. We have *apnō*, instead of *apno*, *hun* instead of *hug* and *akāl* instead of *chāl*. The only instances of cerebral *l* which occur in the specimen are *bān*, a share, and *sonī*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhekanō*, for *dēkhano*, to see. We noted a somewhat similar interchange in Phaldākōtjā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khētun-mā*, in the fields; *nauharan-mā-han* from among the servants; *yakuk barson-batī*, from so many years; *pāturan-kā yā*, with hailots. Sometimes, however, we have *an*, as in *damun-tē*, with berries; *khūtān*, on the feet; *dagariyān-kā sāth*, with (my) companions. Once, we have *nō*, as in *naukarnu-thāñ*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thāñ*, we have the *thāñ* just quoted. Instead of *kayī*, we have everywhere *khī*. Another dative-accusative is commonly made by adding *s*, as in *ēk-s*, (having called) one (of his servants); *bābu-s gubāb dībēr*, having given a reply to the father; *mōñ-s*, to me; *roñ-s*, to him. This is the suffix employed in Kāshmirī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinaun*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *lwē*, anyone, as in *kasai jindār-kā dagarā*, with a certain land-owner, beside *huan-admī-kō*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was'. *Ahātī*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayō*, said. The infinitive

five ends in *u*, as in *hun pasyô*, he began to be (in want); *raun pasyô*, he began to dwell. Its oblique form ends in *â*, as in *charaunâ-khî*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *danô*, given; *thinô*, taken; *ryô* remained; and *gyô*, went.

The following forms may also be noted:—*pasanô*, they get (loaves); *khî-tyâ* (not *thyâ*), they were eating; *samaj-thyô*, he was wishing; *di-thyô*, (no one) was giving; *bachî gyô-chh*, he has been saved; *pâ-chh*, he has been found; *kar-chhy* (apparently for *kar-chhâyô*) (I) have done (sist); *gyô-tyâ* (not *gyâ-tyâ*), (not many days) had gone. I am unable to explain *jānucē-ryô*, he went away, unless *jā-nucē* or *jān-wô* is a compound.

As in Kumaiyô, *sukanô* is used to form a completive compound in *vanî-sakyô*, he squandered completely. Instead of *paithanô*, *pasanô* is the word used to mean 'to begin.'

The specimen of Sôriyâli is a complete version of the Parable of the Prodigal Son.

[No. 13.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### CENTRAL PAHÂRÎ (KUMAUNÎ).

SÔRIYÂLÎ DIALECT

DISTRICT ALMORA.

कै आदमी का बी चेला थ्या । और उनन माँ काँसा ले अपना बाबा  
 रँ क्यो ओ बाबा अस्ता में है जो बाग में स मिल दी दे । और बी  
 ले उनरा-बीच अपनी अस्ता बिस्ता बाग दिनी । और भीत दिन नाँई क्यो  
 थ्या कि काँसा चेला सबै तीर एक बाटो करि बेर परदेश खीं जानवे सो  
 और वाँ कुकर्म माँ रँबेर अपनी सब माल फुकि दिनो । और जब ऊ सड़  
 तीर उड़ाइ सक्यो तब बी देश माँ बड़ो अकाल पड़्यो और ऊ हैरान हुन  
 पय्यो । और ऊ बी देश का कसै जिमदार का दगड़ा जाइ बेर रौन पय्यो  
 और बी ले बी स अपना खेतन माँ सुडर चरौना खीं लायो । और ऊ ऊँ  
 बोकाड़ा और दानान ले जिनीन सुडर खाँ त्या खुशी ले अपनी पेट भरनो  
 समज थ्यो और ऊ बी स की नाँई दि थ्यो । और जब ऊ अपना चेत  
 माँ आयो बी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिको  
 रोटा पीनान और मैं भूकले मरि रयू । मैं उठि बेर अपना बाबू पाँई  
 जौलो और बी थै कौलो ओ बाबा मै ले परमेसर का मन का उलटा  
 और तेरा सामनि पाप कर छ । और मैं फिरि तेरो चेला कौन लाइक  
 नहाती मैं स अपना मजुरिदार नौकरन माँ है एक का बराबर बनाइ दे ।

और छ उठि बेर अपना बाबा पेँ (खौं) थ्यो पर जब छ भौन दूर थ्यो वी का बाब ले ज चेक्यो और वी स दया आई और वी ले दीड़ि बेर ज गला लाई लिनो और भुकि दिनी । और चेला ले वी पेँ क्यो बवा मै ले परमेसर का मन का उलटा और तेरा नजर माँ पाप कर छ और मै फिर तेरो चेहो कौनो जसो नाई रयूँ । पर बाबू ले अपना नौकरना थाई क्यो कि सब है निमि पैरोन निकालि ल्या और वी स थे स पैरा और ए का हात माँ मुनड़ि और खुटान छवता पैरा और हम खौं और चमन करौं । क्य ला कि यो मेरो चेहो मरि गो थ्यो और फिर बचि ग्यो छ ज हराइ गो थ्यो फिर पा छ । तब ज चमन करन प्रस्था ॥

तति लिह वी को जेठो चेहो गढ़ा माँ थ्यो । और जब ज आयो और घर का नजिक पुच्यो त वी ले गानो बजौनो और नाच की मनक सुणी । और वी ले नौकरन माँ है एक स बोलाइ बेर सोख्यो कि इनरो क्या मतलब छ । और वी ले वी पेँ क्यो तेरो भाई था छ तेरा बाबा ले खाना खौं दे छ क्य ला कि वी ले ज निको और सुखारो पा छ । और ज रिसाइ ग्यो और वी ले भीतर जानो नाई ठान्यो । तब वी को बाबू भेर आयो और वी स मनौन प्रस्था । और वी ले अपना बाबू स जुबाब दि बेर क्यो कि धेक मै यतुक बर्सन बटी तेरो चाकरो करि रयूँ और मै ले कभे तेरो अकयो नाई कछो । तै ले मै स कभे एक बाकरा को नानो पाठो ल्यगे नाई दिना जे ले मै अपना दगड़ियान का माँथ चैन करनू । पर तेरो यो चेहो जो पातरन का याँ तेरो माल ताल निलि ग्यो छ जम्बे आ छ तखे तै ले वी खौं खाना कर छ । और बाबू ले वी पेँ क्यो चेला तै सब दिन मेरा दगड़ा रौं छ और जे के मेरो छ सब तेरो ई छ । यो ठिकी थ्यो कि हम चमन करौं और खुशो मनौं । क्य ला कि यो तेरो भाई जो मरि गो थ्यो फिर बचि ग्यो छ और हराइ गो थ्यो फिर पा छ ।



[ No. 13.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

## TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chēlā thyā. Aur unan-mā kāsā-lē  
*A-certain-man-of two sons were. And them-among the-younger-by*  
 apnā-bābā-thai kyō, 'ō bābā, astā-mē-hai jō hān  
*his-own-father-to it-was-said, 'O father, the-property-in-from what share*  
 mai-s mil di-dē.' Aur ' wī-lē unarā-bich apnī astā-bistā  
*me-to is-got give-away.' And him-by them-of-among his-own property*  
 hān-dinī. Aur bhaut din nāi gyō-thyā ki kāsō chēlō  
*was-divided-out. And many days not gone-were that the-younger son*  
 sabai-tir ēk-hātō kari-hēr pandēs-khī jāwē-ryō, aur wā  
*everything together made-having a-far-country-to went-away, and there*  
 kukarm-mā rui-bēr apnō sab māl phuki-dinō Aur  
*evil-deeds-in remained-having his-own all wealth was-squandered-away. And*  
 jab ū sab-tir urāi-sakyō, rab wī-dēs-mā barō nāl  
*when he everything had-wasted-completely, then that-country-in o-great famine*  
 paryō, aur ū hīrān hun paryō. Aur ū wī-dēs-kā kasai-  
*fell, and he distressed to-be began And he that-country-of o-certain-*  
 jimdār-kā dogarō jāi-bēr raun paryō, aur wī-lē wī-s  
*landowner-of with gone-having to-dwell began, and him-by him-as-for*  
 apnā-khētān-mā sunar charamā-khī khyō. Aur ū ū-bōkrā-aur-  
*his-own-fields-in swine feeding-for it-was-deputed And he those-husks-and-*  
 dānāu-lē, jhuan sunar khā-tyō, khufī-lē apnō pēt bharnō  
*berries-with, which the-swine eating-were, happiness-with his-own belly to-fill*  
 samaj-thyō, aur kwē wī-s kē nāi di-thyō. Aur jab ū  
*wishing-was, and anyone him-to anything not giving-was. And when he*  
 apnā-chōt-mā āyō wī-lē, kyō, ' mēra-bābā-kā majuridār-naukar-mā-  
*his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-*  
 haibēr katgu jhukwan rōṭā paunān, aur māi bhūk-lē mari-rayū.  
*from how-much more leaves get, and I hunger-by dying-am.*  
 Māi ūthi-bēr apnā-bābā-pāi jāūn, aur wī-thai kaḍlō, "ō  
*I arisen-having my-own-father-near will-go, and him-to I-will-say, "O*  
 bābā, mai-lē Parmēsar-kā man-kā ultā aur tērā sāmnī pāp kar-chhy,  
*father, me-by God-of will-of opposed and thee-of before sin done-was,*

aur ma ph ē h o a u aik nah M  
*and I a j no e t n to be called went, I an o M a...*  
 a na ma u da na karan ma h k h. la. anai banu-dē." Aur u aṭhi-bēr  
*thine-own-hired-servants-in-from one-of equal make."* And he arisen-having  
 apnā-bābā-thaī (or -khī) gyo. Par jab ū bhaut dūrai thyō, wī-kā  
*his-own-father-to went. But when he great distance-own was, him-of*  
 bābā-lē ū dhakrō, aur wī-s dayā āi, aur wī-lē  
*the-father-by he was-seen, and him-to compassion came, and him-by*  
 daṣṭi-bēr ū galā lāi-līnō, aur bhakī dīnī. Aur chālī-lē  
*run-having he on-the-neck was-taken, and lies was-given. And the-son-by*  
 wī-thaī kyō. 'bābā, mai-lē Purnēsar-kā man-kā alla aur  
*him-to it-was-said, 'father me-by God-of will-of opposed and*  
 tērā-najar-mā pāp kar-chhy, aur māī phiri tērō chēlō kumō jāso  
*thy-sight-in sin done-was, and I any-more thy child to-be-called like*  
 nāī rayā.' Par bābū-lē apnā-naukarnā-thaī kyō kī,  
*not I remained' But the-father-by his-own-servants-to it-was-said that,*  
 'sab-bai niki pairōn nikīlī lya, aur wī-s yō-s pairā; aur  
*'all-than good garment having-produced bring, and it this-one-to put-on; and*  
 ē-kā hāt-mā mūsarī aur khutōn jīvā pairā. Aur ham khōṭ  
*this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-ent*  
 aur chaman karān. Kyā-lā kī yō mērō chēlō marī-gi-thyō,  
*and merriment we-may-make Because that this my son dead-gone-was,*  
 aur phiri hachi-gi-chh; ū harāi-gi-thyō. phiri pā-chh. 'Tab nī  
*and again escaped-gone-is; he lost-gone-was, again got-is.' Then they*  
 chaman karan pasyā  
*merriment to-do began.*

Tati-lin wī-kō jēthū chēlō garhā-mā thyō. Aur jah ū āyō.  
*Then-up-to him-of the-elder son the-field-in was. And when he came,*  
 aur ghar-kā najik pujoyō, ta wī-lē gānō bajaīnō aur nāchh-kī  
*and the-house-of near arrived, then him-by singing music and dance-of*  
 bhānak sunī. Aur wī-lē naukaran-nā-hai ēk-s bōlāi-bēr sōgīyō  
*sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked*  
 kī, 'insrō kyā matlah chh?' Aur wī-lē wī-thaī kyō, 'tērō  
*that, 'of-these what meaning is?' And him-by him-to it-was-said, 'thy*  
 bhāī ā-chh. Tērā-bābā-lē khānā-khī dē-chh, kyā-lā kī wī-lē ū  
*brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he*  
 nikō aur sakīyā pā-chh.' Aur ū risāi-gyō. aur wī-lē bhīlar jānō nāī  
*well and sound got-is.' And he angry-went, and him-by within to-go not*  
 thāgyō. Tab wī-kō bābū bhār āyō, aur wī-s manan  
*was-intended. Then him-of the-father outside came, and him-to to-remonstrate*

pasyō. Aur wi-lē apnā-bābu-s, juōh di-bēr, kyo ki,  
*begin. And him-by his-own-father-to, answer given-having, it-was-said that,*  
 'dhēk, māī yatuk-barsan-baī tēri chākari kari-rayē, aur māi-lē  
 'see, I this-many-years-from thy service having-done-remained, and me-by  
 kabhai tērō a-kayō nāī kayō. Tar-lē māi-s kabhai ēk-bākrā-kō  
 ever thy un-said (thing) not was-done. There-by me-to ever a-goat-of  
 nūnū pāthō lyagai nāī dīnō, jai-lē māī apnā-dagarīyēn-lā sātth  
 young kid even not was-given, which-with I my-own-companions-of with  
 chāin karnū. Par tērō yō chēlō, jō pātaran-kā yā tērō  
 rejoicing might-have-done. But thy this son, who harlots-of near thy  
 māl-tāl nīl-gyō-chh, jāswe ā-chh, taswe māi-lē wi-khī khānā kar-chh,  
 properly devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.  
 Aur hāhū-lē wī-thāī kyō, 'chēlā, tāī sah-dīrai mērā dagarā  
 And the-father-by him-to it-was-said, 'son, thou old-days-even of-me with  
 raū-chhai, aur jē-kē mērō chh, sab tērō-ī chh. Yō phikē thyō  
 remaining-art, and whatever mine is, that thine-even is. This right was  
 ki ham chamau karaū aur khusī manau. Kya-lā ki yō  
 that we merriment should-make and rejoicing may-celebrate. Because that this  
 tērō bhāī jō marī-gō-thyō, phīri bachi-gyō-chh; aur harāi-gō-thyō, phīri  
 thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again  
 pā-chh.  
 got-is.'

## ASKŌṬI.

Immediately to the north of Pargana Sōr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumauni here spoken, by an estimated number of 10,954 people, is called Askōṭi or Askōṭiyā. It is practically the same as Sōriyāli. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyāli. The word *bhityā* (Hindi *bītē*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thai* and *tai*. Compare *tyā* for *thya* in Sōriyāli. The word for 'own' is sometimes *apanā* and sometimes *āpanā*. The conjunctive participle is formed by adding *hēri* instead of *hēr*. Completive compounds are formed with the verb *ahukānō* instead of *sakanō*, and inceptive compounds with *basanō* instead of *posanō*.

[No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬI DIALECT.

DISTRICT ALMORA.

कै मानस का बी चला थ्या । और उनक में है नना ले अपना बवा  
थं कयो बवा जायजात में है जो बाँट में स मिलि सो में दी दे । और  
बी ले उनका बीच आपनो जायजात बाणि दी । और भीत दिन नी भित्था  
कि कान्हो चलो सब तीर जमा करि वेरि दूर देश कि तें गयो और वाँ  
लुचपन में रे वेरि आपनू सब मालताल उड़ै दियो । और जब ऊ सब तीर  
खर्च करि चुख्यो बी देश में बड़ो अकाल पड़्यो और ऊ तंग हुन बस्यो ।  
और ऊ वी देश का कै भला मानस का पास लै बेरि रौन बस्यो । और बी  
ले बी स अपना गढ़ान में सुडर चरौना कि तें लगायो । और ऊ उनि  
वोकड़ा और दानान ले जिनन सुडर खाँ थ्या खुशो ले आपनू पेट भरन  
चाँ थ्यो । और वो बी स कै नी दिन थ्यो ॥

[ No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌTĪ DIALECT.

DISTRICT ALMORA.

## TRANSLITERATION AND TRANSLATION.

Kai-mānas-kū dwi chēlā layā Aur unan-mē-hai nanā-lē  
*A-certain-man-of two sons were. And them-in-from the-younger-by*  
 apanā-babā-thaī kayō, 'babā, jāyajāt-mē-hai jō bāī maī-s  
*his-own-father-to it-was-said, 'father, the-property-in-from what share me-to*  
*mill, so maī di-dē.'* Aur wī-lē unarā-bich āpanī jāyajāt  
*is-being-got. that to-me give-away.* And him-by of-them-among his-own property  
 bāni-dī. Aur bhaut din nī bhityā ki kānsō chēlō sab-tir  
*was-divided-out. And many days not elapsed that the-younger son everything*  
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wā lachpan-mē rai-  
*collected made-having a-far-country-of-to went, and there debauchery-in remained-*  
 bēri āpanū sah māl-tāl upai-di-yō. Aur jab ū sab-tir kharoh  
*having his-own all goods were-wasted. And when he everything expenditure*  
 kari-chukyō, wī-dēs-mē baṛō akāl paryō, aur ū tang hun  
*made-completely, that-country-in a-great famine fell, and he distressed to-be*  
 basyō. Aur ū wī-dēs-kā kai-bhalā-roānas-kā pās jai-bēi raun  
*began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell*  
 basyō. Aur wī-lē wī-s āpuā-gaṛin-mē suṅar charaunā-ki-taī  
*began. And him-by him-as-for his-own-fields-in swine feeding-of-for*  
 lagāyō. Aur ū uni-bōkarū-aur-dānān-lē jinan suṅar  
*it-was-deputed. And he those-husks-and-berries-with which the-swine*  
 khā-thyā, khuṣī-lē āpanū pēt bharan chā-thyō. Aur kwē wī-s  
*eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to*  
 kē nī din-thyō.  
*anything not giving-was.*

## SIRĀLĪ.

Immediately to the west of Pargana Askol, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as Sirālī, and has an estimated number of 12,481 speakers. Sirālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *ohhō* as well as *thō* 'or 'he was.' Instead of the Sōriyālī *lai* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *pasanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SIRĀLĪ DIALECT.

DISTRICT ALMORA.

कैसे माइस का द्वी चेला छा । और उनन में काँसा चेला ले अपना  
वावा धें कयो जो वावा जाजात में जो बाट मेरो चैह सी में दो दिय ।  
तब वो ले उनरा आपस में अपनौ जाजात बाटि दी । फिर भौत दिन  
नैं भे छा कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि ग्यो ।  
वाँ कुकर्म-में रै बेर अपनो सब माइताल फुकि दियो । और जब ऊ सध  
खर्च करि चुक्यो वो मुलक में बड़ी अकाल पड़्यो । ऊ कंकाल हुन पस्यो ।  
और ऊ वो देश का कै भला आदमि का दगड़ा जे बेर रौन पस्यो । फिर  
वो ले वो स अपना गड़ा में सुडर चरौना खिन लायो । और ऊ उन  
बोकड़ा दानान ले जै स सुडर खाँ छा खुशौ ले अपनी ठाड़ भरनो चाँ  
ध्यो । और वो स के के नैं दि स्या ॥

## TRANSLITERATION AND TRANSLATION.

Kas-i-māis-kā dwī chēlā chiyā. Aur unan-mē kāsā-chelū-lē  
*A-certain-man-of two sons were. And them-among the-younger-son-by*  
 apanā-hāhā-thē kayō, 'ō hābā, jājāt-mē jō bāt mērō  
*his-own-father-to it-was-said, 'O father, the-property-in what share mine*  
 chai-chh, sō mē di-di-y.' Tab wī-lai unarā-āpas-mē  
*proper-is, that to-me give-away.' Then him-by of-them-one-another-among*  
 apanī jājāt bāti-ā. Phir bhaut din naī bhā-chiyā  
*his-own property was-divided-out. Then many days not become-were*  
 ki kāsā-chālā-lō sab jamā kari-bēr pardēs-khā  
*that the-younger-son-by all collected made-having a-foreign-country-to*  
 nasī-gyō. Wā kukarm-mē rai-bēr apanō sab māl-tāl  
*went-away. There evil-deeds-in remained-having his-own all goods*  
 phuki-di-yō. Aur jab ā sab kharch kari-chukyō  
*were-squandered. And when he all expenditure made-completely*  
 wī-mulak-mē hapō akāl payō. Ū kākāl hun pasyō.  
*that-country-in a-great famine fell. He poverty-stricken to-be began.*  
 Aur ā wī-dēs-kā kai-bhalā-ādani-kā dagarā jui-bēr raun  
*And he that-country-of a-certain-rich-man-of with gone-having to-dwell*  
 pasyō. Phir wī-lai wī-s apanā-gyā-mē suhar charaunā-khīn  
*began. Again him-by him-as-for his-own-field-in swine feeding-for*  
 jāyō. Aur ā un-bōharā-dānā-lai jai-s sanar  
*it-was-deputed. And he these-husk-berries-with which (acc.) the-swine*  
 khā-ebhyā, khaś-lai apanō dhār bharanō chā-thyō. Aur wī-s  
*eating-were, joy-with his-own belly to-fill wishing-was. And him-to*  
 kwē kē naī di-thyā.  
*anyone anything not giving-were.*

## JŌHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Promonissalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumaunī called Jōhārī. The number of speakers of Jōhārī is estimated to be about 7,419.

As may be expected, Jōhārī is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ṛ*, as in *tyor*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khasa language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhī and Paṅgwālī dialects of the Chamṛāṇī form of Western Pahārī, and these dialects, like Rangkas and Jōhārī, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 517 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khasparjīyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.



[ No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JOHĀRĪ DIALECT.

DISTRICT ALMORA.

तब लहेक वी को च्यठो च्यल गाड़ा में थी । होर जब वी अे होर  
 बड़क नज्जीक पुजित वी ल गैनों वजौनों होर नाचना की बचन सुनि ।  
 होर वी ल आपन खुरतुरियान म है एक धँ भठ्ये बेर सुयौ कि दूनर की  
 है रे छ । वी ल वी हैं को कि त्यड़ भै अे रे छ होर त्यड़ बाबु ल खवै  
 लिहवै को राख छ । क्या लेखा ल कि वी ल वी हैं भलो होर बड़कनो  
 पै छ । होर वी धँ रीश अे श होर वी ल भीतर जानु नो ठारौ । ये  
 लेखा ल वी को बाबु भेर अे होर वी हैं मनौन बशि । होर वी ल बाबु  
 धँ जुबाब दी बेर के कि दाख मैं ब्रतिका बरग बठि त्यड़ ठहल करन लागि  
 रे छुँ होर मैं ल त्यड़ हुकम नो टालि । तँ ल कभई मैं हैं एक पाठो  
 लहेक नौ दी कि मैं आपन दगड़ियान दगड़ खुशौ बन थी । घर त्यड़  
 यू च्यल जो पातड़न का दगड़ त्यड़ मालताल निलि है छ वी जशै अे  
 वशै तँ ल वी को लेखा ल खवै लिहवै कथे । होर बाबु ल वी हैं को  
 च्यला तँ बराबर म्यड़ो दगड़ री छे होर अतिका म्यड़ो छ सब त्यड़ो छ ।  
 यो बुजिन थी कि हमि मगन हुन खुशि मनौन के लेखा ल कि यो त्यड़  
 भै जो मरि गै थी फिर उयून है बेर अे गै । होर हरै गै थी फिर पै  
 है ल ॥

[No 6]

## NDO ARYAN FAMILY.

## CENTRAL GROUP

## CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

## TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyaṭhō cḥyal gārō-mē thī. Haur jāb wī ai  
*Then-till him-of the-elder son the-field-in was. And when he came*  
 haur ghar-k najik pujit, wī-l gainō bajaunō haur nāchanā-kō  
*and the-house-of near arrived, him-by singing music and dancing-of*  
 bachan suai. Haur wī-l āpan-khurariyān-m-hai ek-thaṭ bḥayai-hēr  
*noise was-heard. And him-by his-own-servants-in-from one-to shouted-having*  
 sudyai ki, 'inār ki hai-rai-ḥh?' Wī-l wī-haṭ kai  
*it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said*  
 ki, 'tyar bhāi ai-rai-ḥh, haur tyar-bābu-l khawai-bhiwai kai-rāḥh-  
*that, 'thy brother come-is, and thy-father-by a-feast been-arranged-*  
 ḥh, kyā-lēkhā-l ki wī-l wī-haṭ bḥalō haur barkanō  
*is, what-reason-by that him-by him-as-for well and licely*  
 pai-ḥh.' Haur wī-thaṭ rīs ai-gē, haur wī-l bhitor jānu nī  
*it-received-is.' And him-to anger came, and him-by inside to-go not*  
 thāri. Ye-lēkhā-l wī-kō bābu bḥar ai, haur wī-haṭ  
*it-was-decided. This-reason-by him-of the-father outside came, and him-to*  
 manman baṣi. Haur wī-l bābu-thaṭ jubāb di-hēr  
*to-remonstrate-with began. And him-by the-father-to answer given-having*  
 kai ki, 'dyakh. māṭ itik-baraṣ-baṭi tyar tahai kuran-bigi-  
*it-was-said that, 'see, I so-many-years-from thy service doing-conti-*  
 ran-ḥhū, haur māi-l tyar hukam nī tūli. Tai-l kabḥaṭ  
*really-am, and me-by thy order not was-disobeyed. Thee-by ever*  
 māi-haṭ ek-pāṭhō-lhek nī di, ki māṭ āpan-dagariyān-dagar  
*me-to a-kind-even not was-given, that I my-own-companions-with*  
 kḥuṣi kan-thī. Far tyar yū cḥyal, jō pātaran-kā dagar  
*rejoicing might-have-made. But thy this son, who harlots-of with*  
 tyar māi-lāl nīli-hai-ḥh, wī juṣai ai, waṣai tai-l wī-kō  
*thy goods devoured-has, he just-as came, just-so thee-by him-of*  
 lēkhā-l khawai-bhiwai kayē.' Haur bābu-l wī-haṭ kai,  
*reason-by a-feast was-made.' And the-father-by him-to it-was-said,*  
 'ḥyāl, tāi barābar myayō dagar ran-ḥhai, haur jatik myayō ḥh,  
*'son, thou always of-me with remainest, and whatever mine is*

sab tyarō chh. Yō bujin thī ki hami magan hun  
*all thine is This proper was that we delighted should-be*  
 khūsi manann, kē-lēkhā-l ki yō tyar bhai jō  
*rejoicing should-celebrate, what-reason-by that this thy brother who*  
 mai-gai-thī, phir jyūn hai-bēr ai-gai; haur harai-gai-thī, phir  
*dead-gone-was, again alive become-having came; and lost-gone-was, again*  
 pai-hai l.  
*found-became lo!*

---



## KUMAONI-ENGLISH VOCABULARY.

Kumaoni.	English.	Kumaoni.	English.
<b>A</b>			
<i>Abār.</i>	late.	<i>Amūlō,</i>	sour.
<i>Ābhā.</i>	nice, good.	<i>Āmūlō,</i>	sour.
<i>Achāpachok,</i>	adv. accidentally, suddenly.	<i>An-bīcāi,</i>	virgin.
<i>Achāmbhā karnā,</i>	to surprise.	<i>Andhō,</i>	blind.
<i>Achāmbhā karnā,</i>	to surprise.	<i>Anyār,</i>	dusk, darkness.
<i>Ālō bādō,</i>	harter.	<i>Āphā,</i>	myself.
<i>Ālīmī,</i>	man.	<i>Āphā,</i>	opium.
<i>Ālā,</i>	green ginger.	<i>Āpā,</i>	own.
<i>Āgālō,</i>	matchlock.	<i>Ārshī,</i>	looking glass.
<i>Āgīā sāl,</i>	adv. next year.	<i>Ās,</i>	hope.
<i>Āgūā,</i>	finger.	<i>Ās rakhī, ās dharnā,</i>	to expect.
<i>Āgūhā,</i>	thumb.	<i>Āgūgū,</i>	narrow.
<i>Ālō,</i>	adv. so.	<i>Āgūgū bāt,</i>	a narrow track.
<i>Ākāl,</i>	famine.	<i>Āl,</i>	tear (noun).
<i>Ālāl,</i>	sky, heaven.	<i>Āl-lō,</i>	dysentery.
<i>Ālāl,</i>	eye.	<i>Āl-lāl, ālāl,</i>	medicine.
<i>Ālāl,</i>	walnut.		
<b>B</b>			
<i>Bābā, bābā,</i>	father, papa.	<i>Bābā,</i>	brave.
<i>Bābā,</i>	king.	<i>Bābā,</i>	adv. prop. besides.
<i>Bābā,</i>	(f.) calf.	<i>Bābā, bābā,</i>	doctor.
<i>Bābā,</i>	(m.) calf.	<i>Bābā,</i>	younger sister.
<i>Bābā,</i>	cloud.	<i>Bābā,</i>	enmity.
<i>Bābā,</i>	cloud.	<i>Bābā,</i>	enemy.
<i>Bābā,</i>	cloud.	<i>Bābā,</i>	committee.
<i>Bābā,</i>	dam (the earthwork).	<i>Bābā,</i>	oak, barren (a woman).
<i>Bābā, bābā,</i>	to tie, to bind, to wrap.	<i>Bābā,</i>	market.
<i>Bābā,</i>	leopard.	<i>Bābā,</i>	follow.
<i>Bābā,</i>	bull.	<i>Bābā,</i>	time.

Kumau.	English.	Kumau.	English.
Bāka	bark of a tree.	Bāḡḡā,	vessels of metal.
Bāḡḡā,	goat.	Bhadrā karnā,	to shave.
Bāḡḡā,	goat.	Bāḡḡā,	heap.
Bāḡḡā,	goat.	Bhāḡḡā,	fortunate.
Bāl,	hair.	Bhāḡḡā,	to come out.
Bālā,	earring (for women) worn inside the ear.	Bhāḡḡā,	to retire from a case.
Bālā,	ball.	Bhāḡḡā,	to fall.
Bāḡ,	forest.	Bhāḡḡā,	sufficient.
Bāḡ,	to plough.	Bhāḡḡā bhāḡḡā,	various.
Bār,	day.	Bhāḡ,	know (sing.).
Bār,	big.	Bhāḡḡā,	bron (plural).
Bārā,	year.	Bhāḡḡā,	sister-in-law.
Bārā rāḡḡā,	to fast.	Bhāḡḡā,	any.
Bārā,	hedge.	Bhāḡḡā,	bee (plural).
Bārāḡḡā,	yearling.	Bhāḡḡā,	bee (sing.).
Bāḡ,	bamboo (m.).	Bhāḡḡā,	younger brother.
Bāḡḡā,	to abide.	Bhāḡ,	mystery.
Bāḡ,	wind.	Bhāḡ,	sheep.
Bāḡ,	way, path, track, share.	Bhāḡ,	sheep, ewe.
Bāḡḡā,	to await.	Bhāḡ,	offering.
Bāḡ,	saure.	Bhāḡḡā,	to meat.
Bāḡ,	wick.	Bhāḡḡā,	wit, damp.
Bāḡ,	wick.	Bhāḡḡā,	wet, damp.
Bāḡḡā,	path.	Bhāḡḡā,	toad.
Bāḡḡā,	purse.	Bhāḡ,	uncle, husband of father's sister.
Bāḡ,	sand.	Bhāḡ,	brother-in-law, elder sister's husband.
Bāḡḡā,	to swim.	Bhāḡḡā,	to wear, to put on clothes, shoes, etc.
Bāḡḡā,	dwarf.	Bhāḡ,	wall.
Bāḡḡā,	to turn, to return.	Bhāḡḡā,	to enter.
Bāḡ,	hair.	Bhāḡḡā,	to enter.
Bāḡḡā,	adv. yesterday.	Bhāḡ,	bank of Ishigā.
Bāḡḡā,	adv. yesterday.	Bhāḡḡā,	earthquake.
Bāḡḡā,	adv. certainly.	Bhāḡḡā,	earthquake.
Bāḡḡā,	scene.		

S		U	English.
Bhālāpā,	to bark.	Bisar,	mistake.
Bhāl,	mistake.	Bish,	poison, venom.
Bhāl-bisar,	mistake	Bijit,	sister-in-law.
Bhālī,	sister.	Bōl dāpā,	to announce.
Bhāmā,	earth	Bōlānā,	to announce.
Bhānā,	to fry.	Bōt,	tree.
Bhāc,	bark of barley, of <i>chāwāl</i> and <i>magwāl</i> .	Bōv,	aunt, father's sister.
Bhācā,	bark of <i>chāwāl</i> and <i>magwāl</i> .	B. yuchā,	bundle.
Bhāc,	adv. prep. around	Bhūnā,	to weave.
Bij,	grass for seed.	Eur,	bad (f.).
Bijāl,	lightning.	Eyā,	bad (m.).
Bihānā,	to wake.	Burā/hayā,	thumb.
Bihā,	poison, venom.	Byā,	wedding marriage.
Biaā,	pod of musk.	Byā,	interest, on loans or cash.
Bicāu,	cat (f.).	Byāl,	evening
		Byāl bahāc,	evening.

C

Chābāpā,	to munch.	Chānā,	ashes.
Chākhā,	earthquake.	Chānt,	roof.
Chāwāl,	to strain (liquids).	Chābāpā,	izard, chameleon.
Chāpā,	bird.	Chākhā,	bark of a tree
Chāpā kār,	adv. around.	Chākhā,	pardon.
Chānā,	to browse.	Chākhā kār,	to pardon, to forgive.
Chāpā phāi kār,	to decide.	Chāpā,	izard, chameleon.
Chāpā,	adv. around.	Chāpā,	to abandon, to forsake.
Chāpā,	beware	Chāpā,	lad.
Chāpā,	mousoon.	Chāpā,	pipe (for smoking).
Chāpā,	flat level.	Chāpā kār kār,	bamboo portable pipe.
Chāpā,	broad.	Chāpā,	spark.
Chāpā,	rice.	Chāpā,	to build
Chāpā,	rice.	Chāpā,	smooth.
Chāpā,	to strain (liquids).	Chāpā,	to burn.
Chāpā,	disciple.	Chāpā,	white.
Chāpā,	shade, shadow.	Chāpā,	to prick.

Kumaon.	English.	m	g
<i>Chā kx</i>	tea.	<i>Chāḷḷ,</i>	hearth.
<i>Chāḥḥ,</i>	to backbite.	<i>Chāḥ,</i>	hearth.
<i>Chugḥi kḥḥḥ,</i>	hunter.	<i>Channḥ,</i>	to pick, to select, to glean.
<i>Chuhul,</i>	lemon.	<i>Chupḥ,</i>	butter. Used in some parts.
<i>Chuh,</i>		<i>Chuhḥḥḥ,</i>	pine marten.
<i>Dahḥḥ,</i>	crack (in stone, etc.).	<b>D</b>	
<i>Dahḥ,</i>	to press.	<i>Dahḥḥḥ,</i>	cat (m.).
<i>Dāḥ,</i>	fine (the punishment).	<i>Dahḥḥḥ,</i>	alas.
<i>Dādḥ,</i>	elder brother.	<i>Dāḥḥ,</i>	clod.
<i>Dāḥḥ,</i>	mountain.	<i>Dāḥḥḥḥ,</i>	to delay.
<i>Dāḥḥḥ,</i>	chickens.	<i>Dhḥḥ,</i>	bull, anything round.
<i>Dāḥḥḥḥ,</i>	brothers.	<i>Dhḥḥḥ,</i>	lunch. But the use of this word is ambiguous, sometimes a meal at 6 or 7 A.M. is called <i>Dhḥḥḥḥ</i> in the hills.
<i>Dāḥḥḥḥ,</i>	to burn. Used in some parts.	<i>Dḥḥḥḥḥ,</i>	duck.
<i>Dahḥḥ,</i>	hieroglyph.	<i>Dhḥḥ,</i>	dash.
<i>Dahḥḥ,</i>	mountain.	<i>Dahḥḥ,</i>	incense.
<i>Dāḥḥḥḥ,</i>	charity.	<i>Dhḥḥḥḥ,</i>	smoke (noun).
<i>Dāḥḥḥḥḥ,</i>	to cry.	<i>Dhḥḥ,</i>	elder sister.
<i>Dāḥḥḥḥ,</i>	pomegranate.	<i>Dhḥḥḥ,</i>	Hiwāli song.
<i>Dāḥḥḥ,</i>	powder, gunpowder.	<i>Dhḥḥḥḥ,</i>	to walk. Used colloquially and sometimes contemptuously.
<i>Dāḥḥḥ,</i>	tooth, teeth.	<i>Dhḥḥḥḥḥ,</i>	lean.
<i>Dāḥḥḥḥ,</i>	to give.	<i>Dhḥḥḥḥḥ,</i>	to suckle.
<i>Dāḥḥḥḥḥ,</i>	brother-in-law, husband's younger brother.	<i>Dhḥḥḥḥḥḥ,</i>	to suckle.
<i>Dāḥḥḥḥḥḥ,</i>	to call.	<i>Dhḥḥḥḥḥḥ,</i>	ill.
<i>Dāḥḥḥḥḥḥ,</i>	thread.	<i>Dhḥḥḥḥḥḥ,</i>	far.
<i>Dāḥḥḥḥḥḥ,</i>	lid.	<i>Dhḥḥḥḥḥḥḥ,</i>	to request.
<i>Dāḥḥḥḥḥḥḥ,</i>	to push.	<i>Dhḥḥḥḥḥḥḥḥ,</i>	to hate.
<i>Dāḥḥḥḥḥḥḥḥ,</i>	paddy.	<i>Dhḥḥḥḥḥḥḥḥḥ,</i>	door.
<i>Dāḥḥḥḥḥḥḥḥḥ,</i>	bow.	<i>Dhḥḥḥḥḥḥḥḥḥḥ,</i>	ado both.
<i>Dāḥḥḥḥḥḥḥḥḥḥ,</i>	to have.	<i>Dhḥḥḥḥḥḥḥḥḥḥḥ,</i>	deity.
<i>Dāḥḥḥḥḥḥḥḥḥḥḥ,</i>	earth.		
<i>Eḥḥḥḥ,</i>	alone.	<b>E</b>	
<i>Eḥḥḥḥḥḥ,</i>	adv. to-night.	<i>Eḥḥḥḥ,</i>	also, here.
<i>Eḥḥḥḥḥḥḥḥ,</i>	adv. to-night.	<i>Eḥḥḥḥḥḥḥḥ,</i>	Sunday.



K m	English	Kumaoni	English
<b>G</b>			
<i>Gabharī dhāṇ</i>	to bear witness.	<i>Ghōṛar</i>	chamois (Himalayan).
<i>Gabṛā</i>	cheek.	<i>Ghughūṣ</i>	doze.
<i>Gabharā</i>	to melt.	<i>Ghamṛa</i>	scarf.
<i>Gāṇ</i>	mumps.	<i>Ghuro</i>	knave.
<i>Gamā</i>	a man who has mumps.	<i>Ghurgṛahāṇ</i>	to snore.
<i>Gamāṇ</i>	mumps.	<i>Ghōṛ</i>	chamois (Himalayan).
<i>Gaṅḡ</i>	bald.	<i>Gadāṛ</i>	singer (f.).
<i>Ganṇā</i>	to count.	<i>Gidṇā</i>	ball, anything round.
<i>Gaṇh</i>	fort.	<i>Gur</i>	ball, anything round.
<i>Gaur</i>	brown vulture.	<i>Gīt</i>	ballad.
<i>Gaurāṇ</i>	heavy.	<i>Gchor</i>	dung of cattle, manure.
<i>Gat</i>	body.	<i>Gāṅḡ</i>	small pickaxe.
<i>Ganṇā</i>	to melt, to lose.	<i>Gopā</i>	to weed.
<i>Gavi</i>	body.	<i>Gṛṇṇā</i>	to surround.
<i>Gāḥ</i>	ball, anything round.	<i>Grihan</i>	eclipse.
<i>Ghāḡhrā</i>	petticoat.	<i>Gā</i>	human excrement.
<i>Ghām tāṇṇā</i>	to hark.	<i>Gudārā</i>	rug.
<i>Ghar-ghar</i>	goods and chattels and house.	<i>Gūḡḡ</i>	sweet.
<i>Ghāt phēṇī</i>	to complain to the gods.	<i>Gūḡḡḡ</i>	stone of fruit.
<i>Ghulṇā</i>	to shorten.	<i>Gūḡḡḡḡ</i>	stone of fruit.
<i>Ghāl</i>	nest.	<i>Gurāṇ</i>	to growl.
<b>H</b>			
<i>Hāḡḡ</i>	outcry.	<i>Hattār</i>	alas.
<i>Hāḡar</i>	adv. present.	<i>Hav</i>	air, plough.
<i>Hāl</i>	plough.	<i>Hāḡ</i>	adv. yes.
<i>Hār</i>	verdant.	<i>Homā</i>	air, wind.
<i>Hamarā</i>	our.	<i>Hemant</i>	winter.
<i>Hār</i>	bone.	<i>Hārṇā bhāḡḡ</i>	to search.
<i>Harkiyā</i>	mad dog, hydrophobia.	<i>Hāl</i>	mud.
<i>Hāḡḡ</i>	to laugh.	<i>Hāl</i>	mud.
<i>Hāt</i>	shop.	<i>Hārā</i>	deer.
<i>Hātṇāḡ</i>	palm of the hand.	<i>Hāḡḡ</i>	raspberry.

K m	E g	K m
<i>H</i>	pb rry	<i>Hy</i>
<i>Hāpā,</i>	to be.	<i>Hyānō.</i> winter.
<i>Hō pōnē,</i>	also. two years ago.	
<i>Hā,</i>	mother.	<i>Hā,</i> mother
<i>Hā,</i>	mother.	<i>Indi,</i> castor oil plant.
		<b>J</b>
<i>Jāb,</i>	also when.	<i>Jāh,</i> brother-in-law, husband's elder brother.
<i>Jāpā,</i>	handmill.	<i>Jāhā,</i> firstling.
<i>Jāpā,</i>	embancement.	<i>Jāhā,</i> brother-in-law, wife's elder brother
<i>Jāpā,</i>	place.	<i>Jāpānō,</i> to dispute.
<i>Jāpāpā hāpā,</i>	firefly.	<i>Jāpāpā,</i> husk of <i>chenf.</i>
<i>Jāpā,</i>	brother-in-law, younger sister's husband.	<i>Jāpā,</i> flag.
<i>Jāpā,</i>	barley	<i>Jāpā,</i> not soon.
<i>Jāpānō,</i>	to yawn.	<i>Jāpāpā,</i> also, soon
<i>Jāpānā,</i>	bail.	<i>Jāpā,</i> dirt, in roof and walls of house.
<i>Jāpānā,</i>	bail.	<i>Jāpānā,</i> ear-ring (for women) worn in the lobe of the ear
<i>Jāpānā,</i>	to grow.	<i>Jāpānā,</i> ear-ring (for women) worn in the lobe of the ear.
<i>Jāpānā,</i>	birth.	<i>Jāpānā,</i> untrue.
<i>Jāpā,</i>	to go.	<i>Jāpā,</i> liar.
<i>Jāpā,</i>	handmill.	<i>Jāpāpā,</i> mustachios.
<i>Jāpā,</i>	fever	<i>Jāpā,</i> strength.
<i>Jāpā,</i>	paramour.	<i>Jāpā,</i> to add.
<i>Jāpā hāpā,</i>	drug.	<i>Jāpā hāpā,</i> to separate
<i>Jāpā-jāpā,</i>	tough meat.	<i>Jāpā,</i> moon
<i>Jāpā,</i>	cold.	<i>Jāpā,</i> leech.
<i>Jāpā,</i>	necessary.	<i>Jāpā,</i> wife.
<i>Jāpā,</i>	also copy. as.	
		<b>K</b>
<i>Kāpāhā,</i>	also. when.	<i>Kāpāhā māpā,</i> to take offence.
<i>Kāpāhā kāpāhā,</i>	also. now and then.	<i>Kāpāhā,</i> mud.
<i>Kāpāhā,</i>	mud.	<i>Kāpā,</i> paper.

K	English	K	English
Kōgilā,	comb.	Kayāk,	several.
Kayiyā kurnā,	to dispute.	Kā,	prep. what
Kakā,	uncle, father's brother	Kā tāz,	conj. because.
Kakal-samā,	centipede.	Khadērā,	to drive.
Kākan,	bamboo (f.).	Khāz,	dike.
Kākhī,	aunt, father's brother's wife.	Khān hān,	to drag.
Kālā,	black.	Khāj,	itch.
Kamān,	base	Khāy,	itch.
Kāmāl,	blanket.	Khāṭ,	skin.
Kamūn,	to earn.	Khāṭar,	goat skin.
Kāmwā,	blanket	Khāṭar,	goat skin.
Kāṇ,	a one-eyed person	Khāṇ,	quarry.
Kapās,	tinder.	Khāṇ,	to eat.
Kaphān,	shroud.	Khāṇāg,	eatable.
Kaphuā chār,	cuckoo	Khānāg,	ruin of house or village
Kānaphutiyā,	unfortunate.	Khāṇ,	mouth
Karār karnā,	to promise.	Khāṇ,	ram
Karāz,	harl.	Khāṇyā,	to bury.
Karjā gādnā,	to borrow.	Khāṇ,	husband.
Karvā,	bitter.	Khāṇ,	pit
Karvā,	bitter.	Khāṇ,	bed.
Kasā,	adv. how.	Khāṇ,	(for the) sake (of).
Kāṭ,	hook.	Khāṇ,	rag.
Kāṭhā-kāṭhā,	story	Khāṇ,	to feed.
Kāṭhāwā,	ear-ring (for women) worn on the rim of the ear.	Khāṇ,	pocket.
Kāṭhā,	to cut, to bite.	Khāṇ,	to waste.
Kāṭhā,	to kill. Used in some parts.	Khāṇ,	any.
Kāṭhā,	buffalo calf.	Kā,	peg, wedge, pimple (sing.).
Kāṭhā,	together.	Kā,	pimple (plural).
Kāṭhā karnā,	to gather.	Kāṇ,	economy.
Kā,	grow.	Kāṇ,	flying ant
Kāṇ,	husk of chāṇ.	Kāṇ,	worm.
Kāṇ,	grow	Kāṇ,	leper.
Kāṇ,	black.	Kāṇ,	to bore (holes made by rats and birds by gnawing).
		Kāṇ,	bag

K m

E g

K mau

I sh

<i>Fu</i>	loom.
<i>Kuchil</i>	filthy
<i>Ku mē</i>	filthy.
<i>Kuchik-naī</i>	nothing
<i>Kukur</i>	bitch
<i>Kukur</i>	hen
<i>Kukur</i>	cock.
<i>Kūh</i>	dam (the earthwork).

<i>Lagunō</i>	to apply.
<i>Lubm</i>	wave.
<i>Leī</i>	shame.
<i>Lēkē</i>	wood.
<i>Lalgyinō</i>	to exclaim, to cry.
<i>Lampuchhē tārō</i>	comet.
<i>Laiqōr</i>	ape.
<i>Lafū</i>	lattice
<i>Lī</i>	flame.
<i>Lūhē</i>	walking stick.
<i>Lūhē</i>	dumb.
<i>Lūyēyō</i>	to kick.
<i>Lūhē</i>	child (m.), boy.
<i>Lūhē</i>	child (f.).

<i>Machin</i>	shē (sino.).
<i>Machinē</i>	shē (plural).
<i>Machinō kō hanō</i>	fish hook.
<i>Machinō</i>	fisherman
<i>Machinō dōhō</i>	to help.
<i>Machin</i>	proud.
<i>Machin</i>	beeswax.
<i>Machin</i>	man.
<i>Machin</i>	firm, strong.
<i>Machin</i>	bad.
<i>Machin</i>	fly.

<i>Kūyēyō</i>	xxx.
<i>Kūyē</i>	house.
<i>Kūyē</i>	house.
<i>Kūyē</i>	interest, in kind.
<i>Kūyēyō-kōhō</i>	family.
<i>Kūyē</i>	dam (the earthwork).
<i>Kūyē</i>	somebody, any.
<i>Kūyē</i>	fog, mist

## L

<i>Lauh</i>	gourd, calabash.
<i>Lauhō</i>	large gourd, calabash.
<i>Lauhōyō</i>	reaper.
<i>Lauhō</i>	account.
<i>Lauhō</i>	corpse.
<i>Lauhō</i>	to 'leap' (to smear with cowdung and earth).
<i>Lau</i>	iron.
<i>Lauhō dīqō</i>	to conceal
<i>Lauhō</i>	to conceal.
<i>Lauh</i>	salt.
<i>Lauh</i>	iron.
<i>Lauh</i>	blood.
<i>Lauhō</i>	to bring.

## M

<i>Machin</i>	owner.
<i>Machin</i>	uncle, mother's brother.
<i>Machin</i>	aunt, mother's brother's wife.
<i>Machin</i>	to accept.
<i>Machin</i>	dead.
<i>Machin</i>	to beat, to hit.
<i>Machin</i>	husk of <i>maser</i> .
<i>Machin</i>	forehead.
<i>Machin</i>	clay.
<i>Machin</i>	honey

English	English	English	English
Māhān.	uncle, husband of mother's sister.	Māto bānān,	to fasten.
Māhān,	aunt, mother's sister.	Māuā,	rumare, gōbar mixed with grass.
Māh,	peace.	Māyārā,	mailet.
Mānā,	labour.	Māyā,	river.
Mānā,	come, my	Māhānā,	to deny
Māhānā.	month.	Māhānā,	sufficient.
Māhānā,	to end.	Māhānā,	sufficient.
Māhā,	measure, gōbar mixed with grass.	Māhānā,	companion.
Māhā,	corn.	Māhānā,	to shave.
Māhānā,	to buy.	Māhānā,	ear-ring (for men)
Māhānā,	to buy.	Māhānā,	rat.
Māhānā kā bāhā,	cousin (mother's side).	Māhānā,	dist.
Māhā,	fat	Māhānā,	tier
		Māhānā,	ear-ring (for men).
N			
Nā,	ad. no.	Nāhā,	navel.
Nāhā,	fool.	Nāhā,	ravine, brook.
Nāhā,	ad. nay.	Nāhā,	new.
Nāhā,	grain.	Nāhā,	to swallow.
Nāhānā,	to deny.	Nāhā,	base.
Nāhā,	brook	Nāhā,	blue.
Nāhā,	complacent	Nāhā,	ringal-bamboo ( <i>Arundinaria falcata</i> ).
Nāhā,	nail (of body).	Nāhā,	to swallow.
Nāhā,	lace.	Nāhā,	ringal-bamboo ( <i>Arundinaria falcata</i> ).
Nāhā,	little.	Nāhā,	hopeless.
Nāhā,	to bathe.	Nāhā,	just.
Nāhā,	to depart.	Nāhā,	cruel.
Nāhā,	relation.	Nāhā,	to bend.
Nāhā,	grandchild (m.).	Nāhā,	salt.
Nāhā,	grandchild (f.).	Nāhā,	to weed.
Nāhā,	relation.	Nāhā,	justice.
Nāhā,	name.	Nāhā,	to band.
Nāhā,	lustre.	Nāhā,	to invite.

K m

B is

K m

q h

Ol,	alas.	O	Osh,	dew.
Olāṣ,	to knead			
Pachhān,	adv. prep. behind, back-ward.	P	Pāṣṭr,	door (of planks).
Pachhān haṣṇṇ,	no go back.		Pattā,	house
Pachhāṣṭ,	last		Pāṣṭhā,	stone.
Pachhāṣṭ,	to crush.		Pāṣṭhāṣṭ,	certain; to believe
Pachhāṣṭ,	to digest.		Pāṣṭ,	air
Pachhāṣṭ,	to put on clothes, shoes, etc.		Pāṣṭ,	guest
Pachhāṣṭ,	to approach.		Pāṣṭ,	in, host, hour, fruit.
Pachhāṣṭ,	adv. afoot.		Pāṣṭ,	to sharpen.
Pachhāṣṭ,	to sharpen.		Pāṣṭ,	cherry tree.
Pachhāṣṭ,	to wear, to put on clothes, shoes, etc.		Pāṣṭ,	bully.
Pachhāṣṭ,	mature.		Pāṣṭ,	pregnant.
Pachhāṣṭ,	to catch.		Pāṣṭ,	still-born child
Pachhāṣṭ,	wing.		Pāṣṭ,	fruit.
Pachhāṣṭ,	tu, feather.		Pāṣṭ,	husk of wheat
Pachhāṣṭ,	to cook, to bake.		Pāṣṭ,	doesn't.
Pachhāṣṭ,	ice, frost, hour, frost.		Pāṣṭ,	crop
Pachhāṣṭ,	to nourish.		Pāṣṭ,	to jump.
Pachhāṣṭ,	wing		Pāṣṭ,	ploughshare (iron)
Pachhāṣṭ,	adv. year before last.		Pāṣṭ,	to spring, to jump
Pachhāṣṭ,	to examine.		Pāṣṭ,	to give back
Pachhāṣṭ,	to prove, to examine.		Pāṣṭ,	adv. prep. again.
Pachhāṣṭ,	deceit		Pāṣṭ,	adv. prep. again.
Pachhāṣṭ,	animal, brute, beast		Pāṣṭ,	to turn.
Pachhāṣṭ,	fatigue.		Pāṣṭ,	to ignite.
Pachhāṣṭ,	harlot		Pāṣṭ,	flower, blossom.
Pachhāṣṭ,	kid.		Pāṣṭ,	moonlight, clear, without clouds
Pachhāṣṭ,	kid		Pāṣṭ,	cousin (father's side).
Pachhāṣṭ,	to believe.		Pāṣṭ,	rear.
Pachhāṣṭ,	certain.		Pāṣṭ,	yellow.
Pachhāṣṭ,	lean		Pāṣṭ,	cage.
			Pāṣṭ,	body.

m	E	म	English.
<i>Pir,</i>	pain.	<i>Purpatāl,</i>	butterfly.
<i>Pīch,</i>	back.	<i>Purā,</i>	measure, <i>gōhar</i> mixed with grass.
<i>Pōdānā,</i>	mint.	<i>Pū,</i>	cat. A term of endearment.
<i>Pēr,</i>	oib., last year.	<i>Pā,</i>	cat (f.) A term of endearment.
<i>Pūthi,</i>	book.	<i>Pūth,</i>	back.
<i>Pāra,</i>	mint.	<i>Pūth pichhāy,</i>	oib., <i>prep.</i> behind one's back.
<i>Pūchharā,</i>	tail.	<i>Pāra</i>	bridge. Used by the illiterate.
<i>Pūch,</i>	to adore, to worship.	<i>Pūdhā,</i>	adv. aloof.
<i>Pūchhā,</i>	priest.		
<i>Pāro,</i>	fall.		

## R

<i>Nādhār,</i>	widower.	<i>Rīhār,</i>	jealousy.
<i>Rāhā,</i>	dawn, morning, adv. early.	<i>Rū,</i>	vacant, empty.
<i>Rīh-Whā,</i>	welfare.	<i>Rīta,</i>	weather.
<i>Rāh,</i>	touch.	<i>Rīhār,</i>	cush.
<i>Rāhār,</i>	to have, to keep.	<i>Rūp,</i>	to snore.
<i>Rār,</i>	to slip.	<i>Rūp,</i>	to weep; to abide.
<i>Rā,</i>	debt.	<i>Rū,</i>	tinder.
<i>Rā,</i>	jealousy.		

## S

<i>Sā,</i>	adv. always, continually.	<i>Sā,</i>	brother-in-law. wife's younger brother.
<i>Sādhukī,</i>	small box.	<i>Sāl,</i>	locust.
<i>Sāgh,</i>	chain.	<i>Sām,</i>	season.
<i>Sāgh,</i>	omen.	<i>Sāmā,</i>	to bear.
<i>Sāgh,</i>	flat, level.	<i>Sā,</i>	sign.
<i>Sāgh,</i>	to cherish.	<i>Sāgh,</i>	bag.
<i>Sāgh,</i>	peace.	<i>Sā nāgh,</i>	to wink.
<i>Sāgh,</i>	fresh.	<i>Sāgh,</i>	road.
<i>Sāgh,</i>	hammer.	<i>Sāgh,</i>	shame.
<i>Sāgh,</i>	evidence.	<i>Sāgh,</i>	anima.
<i>Sāgh gūn,</i>	to give evidence, to bear witness.	<i>Sāgh,</i>	bargain, contract.
<i>Sāgh,</i>	used.	<i>Sāgh,</i>	contract.
<i>Sāgh,</i>	advice.	<i>Sāgh,</i>	sight.
<i>Sāgh sāgh,</i>	to advise.	<i>Sāgh,</i>	murder.

K m		K m	mā
S ad	to endure.	Sābhāṣ	leisure
Sābhāṣ	light.	Sābhāṣ	to consider.
Sābhāṣ	to corrupt.	Sābhāṣ	to deliver
Sābhāṣ	here.	Sābhāṣ	club.
Sābhāṣ	to rest.	Sābhāṣ	question.
Sābhāṣ	cheap.	Sābhāṣ	pig, hog
Sābhāṣ	mother-in-law.	Sābhāṣ	to smelt
Sābhāṣ	father-in-law.	Sābhāṣ	ears.
Sābhāṣ	friend.	Sābhāṣ ghāṣ.	bug.
Sābhāṣ āṣṣāṣ.	to destroy, root and branch.	Sābhāṣ,	white
Sābhāṣ.	oath	Sābhāṣ,	and, dry
Sābhāṣ,	desire.	Sābhāṣ āṣṣāṣ.	evening star.
Sābhāṣ.	a squint-eyed person	Sābhāṣ,	to listen.
Sābhāṣ.	cool.	Sābhāṣ,	gold.
Sābhāṣ.	right.	Sābhāṣ,	winningslave.
Sābhāṣ.	horn	Sābhāṣ,	interest, on loans or cash.
Sābhāṣ.	horn	Sābhāṣ,	dry ginger.
Sābhāṣ,	to touch.	Sābhāṣ,	parrot.
Sābhāṣ,	seed-pod.	Sābhāṣ,	hog.
Sābhāṣ,	pillow.	Sābhāṣ,	leisure
Sābhāṣ,	syrup	Sābhāṣ,	bread.
Sābhāṣ,	the Government.	Sābhāṣ āṣṣāṣ,	to Arsam.
Sābhāṣ āṣṣāṣ,	tenant paying revenue to Government.	Sābhāṣ,	jackal.
Sābhāṣ.	to see.	Sābhāṣ,	jackal.
Sābhāṣ,	to sleep.	Sābhāṣ,	white.
Sābhāṣ,	land (noun)	Sābhāṣ,	tiger
		Sābhāṣ,	tiger.
T			
Tābhāṣ,	adv. however.	Tābhāṣ āṣṣāṣ,	to smoke tobacco.
Tābhāṣ,	thread.	Tābhāṣ,	copper.
Tābhāṣ,	pond.	Tābhāṣ,	fever.
Tābhāṣ,	sword	Tābhāṣ,	far
Tābhāṣ āṣṣāṣ,	bald.	Tābhāṣ,	leather.
Tābhāṣ,	tobacco	Tābhāṣ,	adv. at that very time.



m	English	Kumaoni	English
Tāṭh,	worm, hol	Thāṭh thāṭh,	worm, may.
Thāṭh,	persevering.	Thāṭh,	lip.
Thāṭh,	holiday, festival.	Thāṭh,	to spit.
Thāṭh,	to work.	Thāṭh,	bill of a bird.
Thāṭh,	to hold, to catch.	Thāṭh,	damp, wet.
Thāṭh,	cool.	Thāṭh,	thirst.
Thāṭh,	to sleep.	Thāṭh,	thirsty.
Thāṭh,	to stand.	Thāṭh,	thirsty.
Thāṭh,	jest, hunter	Thāṭh,	partridge (f.).
Thāṭh,	to push	Thāṭh,	partridge (m.).
Thāṭh,	to trip	Thāṭh,	cotton cap
Thāṭh,	to scumble.	Thāṭh,	basket.
Thāṭh,	to repair	Thāṭh,	to break.
Thāṭh,	lip	Thāṭh,	to drop.
Thāṭh,	short.	Thāṭh,	holiday, festival.
Thāṭh,	to abate		

## U

Uṭh,	adv. above, up	Uṭh,	to hold.
Uṭh,	to hold	Uṭh,	rice
Uṭh,	high.	Uṭh,	large needle, for woollen cloth, home-made
Uṭh,	to open.	Uṭh,	to come.
Uṭh,	air.	Uṭh,	to fly.
Uṭh,	light.	Uṭh,	to abduct (a woman), to elope with.
Uṭh,	light.	Uṭh,	to swell.
Uṭh,	ascend.	Uṭh,	to descend.
Uṭh,	to vomit.	Uṭh,	to hasten.
Uṭh,	walnut.	Uṭh,	to arise.
Uṭh,	descend.		

## Y

Yāṭh,	adv. here.	Yāṭh,	to hear in mind.
Yāṭh,	memory.	Yāṭh,	paramour.
Yāṭh,	to remember.		



## ENGLISH-KUMAUNÍ VOCABULARY

English.	Kumauní.	English.	Kumauní.
<b>A</b>			
Abandon (vb.),	chhōdān.	Animal,	pasū.
Abate (vb.),	tharō karnō.	Announces (vb.),	bolān, bolā nānō.
Abduct (vb.),	(a woman) upānō.	Ant (flying-),	kirmālā, kirmānō.
Abide (vb.),	rōnō, basnō	Any.	ku, hāq kua.
Above,	ubhā	Apes,	lākhyr.
Accept (vb.),	manān	Apply (vb.),	laghōn.
Accidentally,	aw hōnchān.	Approach (vb.),	prahānchō.
Account,	lakhō.	Arid i.e. dry,	sulhōyō.
Add (vb.),	jōrnō	Arise (vb.),	utthō.
Adore (vb.),	pōjō.	Around,	chāngirō, chārō tarf
Advice,	sallā.	As,	ja.
Advise (vb.),	sallā dēn.	Ascent,	ulhō.
Afoot,	paidal, pyādā.	Ashes,	chhārō.
Again,	phir, phir.	At that very time,	usai.
Air,	hawa, hau; in some parts paw.	Aunt,	father's sister, dān; mother's sister, mān; father's brother's wife, bābā, mother's brother's wife, mān.
Airy,	uphārō, bhārō.	Autumn,	sarā.
Alias,	ch, butār, dhātār.	Await (vb.),	ōn dēkhō.
Alone,	elloi.	Axe,	bulgārō.
Always,	sadā.	<b>B</b>	
Amid,	bich.		
Back,	pith, pullō; behind one's back, pūhō pichhō; to go back, pōkhō hātō; to give back, phēr dēnō; to back- bite, chuglā khānō.	Bald,	gañ, tānā khōr.
Backward,	paohin.	Ball,	gōl, gānū, airi, ghinō (anything round).
Bad,	burā, (f.) burī.	Balled,	git, dān, i.e. Divān, song.
Bag,	hōthāl.	Bamboo,	ōh, (f.) hōhān.
Bail,	jāmā, jāmān.	Banter,	phātā, chātā.
Bake (vb.),	pakān.	Bare,	nañ.
		Bargain,	swād.



English.	हिन्दी.	English.	हिन्दी.
Bundle,	बुन्डल, <i>buṇḍal</i>	Butter	मक्खन, <i>makḥan</i>
Burn (vb.),	जलाना, <i>jalāna</i>	Butterfly,	पुष्पाक्षर, <i>puṣṭakṣara</i>
Bury (vb.),	हूयाना, <i>hūyāna</i>	Buy (vb.),	माल्याना, <i>malāyāna</i>
C			
Cage,	पिंजारा, <i>piṅjara</i>	Comb	कङ्कड़, <i>kaṅḡḍa</i>
Calabash,	लकड़, <i>lakḍa</i>	Come (vb.),	आना, <i>āna</i>
Calf,	(m.) बछड़ा, <i>bachḍā</i> . (f.) बछरी, <i>bachṛī</i> , buffalo calf, बछीर, <i>bachīra</i>	Come out (vb.),	बाहर आना, <i>bahar āna</i>
Call (vb.),	ध्वनि देना, <i>dḥvanī dēna</i>	Comet,	लम्पच्छी तारा, <i>lamṭachhī tāra</i>
Carp (codfish),	चूँच, <i>chūṅ</i>	Committee,	बोर्ड, <i>bōṛḍa</i>
Cash,	रकबा, <i>rakba</i>	Compatriot,	सहोदर, <i>sahodara</i>
Castor oil plant	अर्क, <i>arka</i>	Complaint,	आलोचना, to complain to gods, <i>ghāt pherāna</i>
Cat,	(m.) बिल्ली, <i>billī</i> . As a term of endearment, <i>pūs, pūsi</i> . (f.) बिल्ली, <i>billī</i>	Conceal (vb.),	लुप्त करना, <i>luṣṭa karna</i>
Catch (vb.),	पकड़ना, <i>pakḍana</i>	Conceit,	गर्व, <i>garva</i>
Cecropia,	लाल-आम्र, <i>lal-amra</i>	Consider (vb.),	सोचना, <i>sochana</i>
Certain,	पक्का, <i>pakka</i>	Continually,	सदा, <i>sada</i>
Certainly,	बेशक, <i>beshak</i>	Contract	सन्धि, <i>sandhi</i>
Cham,	संग्रही, <i>sangrahi</i>	Cook (vb.),	पकवाना, <i>pakvāna</i>
Chamras (Himalayan),	गुह्यार, <i>guhāra</i>	Cool,	थंडा, <i>ṭhanda</i>
Charcoal,	दण्ड, <i>ḍaṇḍa</i>	Copper,	ताम्र, <i>tāma</i>
Charity,	दान, <i>dan</i>	Corn,	मूँग, <i>mūṅga</i>
Cheap,	सस्ता, <i>sasta</i>	Corn-pore,	लकड़, <i>lakḍa</i>
Cheek,	गाल, <i>gal</i>	Corrupt (vb.),	भ्रष्ट करना, <i>bhrasṭa karna</i>
Cherish (vb.),	सुखाना, <i>sukhana</i>	Cost,	मूल्य, <i>mūlya</i>
Cherry-tree,	प्यायड़, <i>pyayḍa</i>	Count (vb.),	गणना, <i>ganana</i>
Child,	(m.) लड़का, <i>ladka</i> . (f.) लड़की, <i>ladkī</i> . still-born, <i>stilla-born</i>	Cousin,	mother's side, <i>māṭhīya kḥ</i> <i>bḥḍa</i> ; father's side, <i>phāṭhīya kḥ</i> <i>bḥḍa</i>
Clay,	मिट्टी, <i>mittī</i>	Crack (in stone, etc.),	दाँड़, <i>ḍaḍḍa</i>
Clod,	धुँड़, <i>dhūṇḍa</i>	Crop,	फसल, <i>phasala</i>
Cloud,	बूँद, <i>būṇḍa</i>	Crow (noun),	कर, <i>kara</i>
Cloudy,	बादल, <i>badala</i>	Cruel,	नीच, <i>nīcha</i>
Club,	सोता, <i>sota</i>	Crush (vb.),	पकड़ना, <i>pakḍana</i>
Cock,	कुकुर, <i>kukura</i>	Cry (vb.),	दुःख देना, <i>duḥkha dēna</i>
Cold,	जुँदा, <i>jūṇḍa</i>	Cuckoo,	कुकुर, <i>kukura</i>
		Cut (vb.),	काटना, <i>kātana</i>

E sh

m

E

Dare (the earthwork),	hul, hūia, hūdh.
Damp,	hūdh, hūdhūdh.
Darkness,	hūdhūdh.
Dawn,	hūdhūdh.
Day,	hūdh.
Dead,	hūdhūdh.
Debt,	hūdh.
Decent,	hūdhūdh, hūdhūdhūdh.
Decade (vb.),	hūdhūdh, hūdhūdhūdh.
Deer,	hūdhūdh.
Desty,	hūdhūdhūdh.
Disay (vb.),	hūdhūdh, hūdhūdh.
Deliver (vb.),	hūdhūdh.
Deny (vb.),	hūdhūdhūdh, hūdhūdhūdh.
Depart (vb.),	hūdhūdh.
Descend (vb.),	hūdhūdh.
Descent,	hūdhūdh.
Desire,	hūdhūdh.
Destroy (root and branch) (vb.),	hūdhūdhūdh, hūdhūdhūdh.
Dow,	hūdhūdh.

Early,	hūdhūdh.
Earn (vb.),	hūdhūdhūdh.
War-rung,	for men, hūdhūdh, hūdhūdhūdh for women, on pin of ear, hūdhūdhūdhūdh, " " on inside of ear, hūdhūdhūdh; " " in the lobe, hūdhūdhūdh, hūdhūdhūdhūdh.
Earth,	hūdhūdhūdhūdh.
Earthquake,	hūdhūdhūdh, hūdhūdhūdh, hūdhūdhūdh.
Eat,	hūdhūdh.
Eat (vb.),	hūdhūdh.

## D

Digest (vb.),	hūdhūdh.
Dike,	hūdhūdh.
Dirt (in roof and walls of house),	hūdhūdh.
Disciple,	hūdhūdh.
Dispute (vb.),	hūdhūdhūdh, hūdhūdhūdh.
Ducter,	hūdhūdh, hūdhūdh.
Door,	hūdhūdh.
Dove,	hūdhūdhūdh.
Drug (vb.),	hūdhūdhūdh.
Dream (vb.),	hūdhūdhūdh, hūdhūdhūdh.
Drive (vb.),	hūdhūdhūdh, hūdhūdhūdh.
Drip (vb.),	hūdhūdhūdh.
Drug,	hūdhūdhūdh.
Dry,	hūdhūdhūdh.
Dual,	hūdhūdh.
Dung (of cattle),	hūdhūdh.
Dunk,	hūdhūdhūdh, hūdhūdhūdh.
Dust,	hūdhūdh.
Dwarf,	hūdhūdhūdh.
Dysentery,	hūdhūdhūdh.

## E

Eatable,	hūdhūdhūdh.
Eclipse,	hūdhūdhūdh.
Economy,	hūdhūdhūdh, hūdhūdhūdh.
Elope with (vb.),	hūdhūdhūdh.
Empty,	hūdhūdhūdh.
Endure (vb.),	hūdhūdhūdh.
Enemy,	hūdhūdhūdh.
Enhancement,	hūdhūdhūdh.
Enmity,	hūdhūdhūdh.
Enter (vb.),	hūdhūdhūdh, hūdhūdhūdh, hūdhūdhūdh.

English	Kumaoni	English	Kumaoni
Evening,	bhāil, buāil buāilā	Exclaim (vb.),	lālyāpā.
Evidence (noun),	sā'hi	Excrement (human),	pī
To give evidence,	sā'h pūrn.	Expect (vb.),	ī'ā ā'ā'ī, ā'ā' ā'ā'ī, ā'ā'.
Ewe,	bhā'ī	Eye,	ī'ā'ā' one-eyed person; ī'ā'ā' equal-eyed person; ā'ā'ā'.
Examine (vb.),	pārīhā'ā', pārīhā'ā'.		

## F

Fallow.	bhā'ī.	Fish,	mā'ā'hā', (pl.) mā'ā'hā'.
Family,	ī'ā'ā'ā'ā'ā'ā'	Fish hook,	mā'ā'hā' ā'ā' ā'ā'.
Famine.	ā'ā'ā'.	Fisherman.	mā'ā'hā'ā'.
Fav,	ā'ā'ā'.	Fist,	mā'ā'ā'ī, mā'ā'h.
Fast (vb.),	bā'ā'ā' ā'ā'ā'ā'.	Flag,	ī'ā'ā'ā'.
Fat,	ā'ā'ā'.	Flame,	ī'ā'.
Father,	bhā'ī, bā'ā'.	Flat,	ā'ā'ā'ā', ā'ā'ā'.
Father-in-law,	ā'ā'ā'.	Flour (of planks),	pā'ā'.
Fatigue.	pā'ā'.	Flower,	pā'ā'.
Fateen (vb.),	mā'ā'ā'ā'.	Fly (noun),	mā'ā'hā'. (vb.) ā'ā'ā'.
Festher,	pā'ā'.	Fog,	ā'ā'ā'.
Feed (vb.),	ī'ā'ā'ā'.	Fool,	nā'ā'ā'.
Fertil,	ī'ā'ā', ī'ā'ā'.	Forehead,	mā'ā'hā'.
Fever,	ī'ā'ā', ī'ā'.	Forest,	ā'ā'.
Fill (vb.),	bhā'ā'.	Forgive (vb.),	ā'ā'ā'ā' ā'ā'ā'.
Filthy,	kū'ā'ā', kū'ā'ā'.	Forseake (vb.),	ā'ā'ā'ā'.
Fin,	pā'ā'.	Fort.	gā'ā'.
Find (vb.),	mā'ā'.	Fortunate,	bhā'ā'ā'ā'.
Fine (punishment),	ā'ā'.	Fresh,	ā'ā'.
Finger,	ā'ā'ā'.	Friend,	ā'ā'ā'.
Firefly,	ī'ā'ā'ā' ā'ā'.	Frost,	pā'ā'ā', pā'ā'.
Firm.	mā'ā'ā'.	Fry (vb.),	bhā'ā'ā'.
Firstling,	pā'ā'.	Full,	pā'ā'.

## G

Gather (vb.),	ī'ā'ā'ā' ā'ā'.	Give (vb.),	ā'ā'.
Ginger (green),	ā'ā' ; dry, ā'ā'.	Glass (looking-),	ā'ā'ā'.

г б

к м н

а

Г а	Th w l	g
	w m an ng jack, (2) to select.	
Go (vb.),	jo pō.	Government, ipōr.
Goat,	hāhā, bāhā, bāhā	Grass, hā, for root hā.
Goat-skin,	hāhā, hāhā.	Grandchild hā is (L.) hāhā.
Gold,	gōd.	Grown (vb.), gōd.
Good,	gōd.	Grown (vb.), gōd.
Goods and chattels and house.	gōd-hāhā.	Guest, gōd.

H

Hair,	hā, hā.	Hit (vb.),	hāhā.
Handmill,	hāhā.	Hour frost,	hāhā, hāhā.
Herd,	hāhā.	Hug,	hāhā, hāhā.
Hare,	hā.	Hold (vb.),	hāhā.
Harlot,	hāhā.	Holiday,	hāhā, hāhā.
Hasten (vb.),	hāhā.	Honey,	hāhā.
Hate (vb.),	hāhā.	Hook,	hāhā.
Have (vb.),	hāhā.	Hope,	hāhā.
Hay,	hāhā.	Hopeless,	hāhā.
Heart,	hāhā, hāhā.	Horn,	hāhā, hāhā.
Hear,	hāhā.	Hot,	hāhā.
Heavy,	hāhā.	Hound,	hāhā, hāhā.
Hedge,	hāhā.	How,	hāhā.
Help (vb.),	hāhā.	However,	hāhā.
Hemp,	hāhā.	Husband,	hāhā.
Hen,	hāhā.	Hut,	of barley, hāhā; of hāhā, hāhā or hāhā; of hāhā, hāhā; of hāhā, hāhā; of hāhā, hāhā; of hāhā and hāhā, hāhā, also hāhā in hills
Here,	hāhā.	Hydrophobia,	hāhā.
Hiccough,	hāhā.		
High,	hāhā.		
Ice,	hāhā, hāhā, hāhā.		
Ignis (vb.),	hāhā.	Incense,	hāhā.
Ill,	hāhā.	Interest,	on loans, or cash, hāhā, hāhā, in kind, hāhā.



K		Transliteration
ny <sup>5</sup> er <sup>5</sup> d <sup>5</sup> en <sup>5</sup> .	Ich,	h <sup>5</sup> er <sup>5</sup> , k <sup>5</sup> er <sup>5</sup> je
l <sup>5</sup> u, l <sup>5</sup> u <sup>5</sup> u <sup>5</sup>		
J		
ly <sup>5</sup> er <sup>5</sup> u <sup>5</sup> , ly <sup>5</sup> u <sup>5</sup> .	Jump (vb.),	ph <sup>5</sup> u <sup>5</sup> u <sup>5</sup> n <sup>5</sup> er <sup>5</sup> u <sup>5</sup> , ph <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>
er <sup>5</sup> u <sup>5</sup> , er <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Just,	n <sup>5</sup> er <sup>5</sup> u <sup>5</sup> ph <sup>5</sup> u <sup>5</sup> .
lu <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Justice,	u <sup>5</sup> u <sup>5</sup> .
K		
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	King,	h <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>
lu <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>	Knead (vb.),	u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> , u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>	Knee,	ph <sup>5</sup> u <sup>5</sup> u <sup>5</sup>
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .		
L		
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Level (adj.),	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> , ch <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Lice,	ph <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>	Lid,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Light,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> , u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Lightning,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Lip,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> , u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> , u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Listen (vb.),	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>	Little,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Lizard,	(chameleon) u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup>
to smear with cowdung and earth, u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Locust,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> , u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Lunch,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> . But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> in the hills
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .		
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .		
M		
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Manure,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> . When mixed with grass it is called u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> , u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .	Market,	u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .
u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> u <sup>5</sup> .		

English.	Kumaunī.	English.	Kumaunī.
Marriage,	byā.	Moon,	jān.
Matchlock,	āgālā	Moonlight,	phul phulāl jān (clear without clouds).
Mature,	pākā	Morning,	ratnā.
Mechanism,	avāṭat, avāṭhāt.	Mother,	it, vjā, jīā.
Meet (vb.),	blātā.	Mother-in-law,	āṭā.
Melt (vb.),	gahāṭ, gahāṭ. The latter word gahāṭ has two meanings: (1) to melt, (2) to love	Mountain,	āṭāṭ dāṭh.
Memory,	pāṭ	Month,	hātī.
Mill,	jāṭāṭ, jāṭāṭ (a hand-mill)	Mud,	āl, bāl, kāl hāl korāyā.
Mine,	mēt.	Mumps,	gahāṭ, gāṭā. A man having mumps is called gahāṭ.
Mint,	pātā, pātāṭ.	March (vb.),	chabāṭ.
Misc,	māṭ.	Musk (a pod of),	budā.
Mist,	lātā	Matchless,	chāṭā.
Mistake,	bhāl, bhar, bhāl-bhar.	My,	māṭ.
Monsoon,	chāmāṭ.	Myself,	ājāṭ.
Month,	māṭāṭ.	Mystery,	bhāt.

## N

Nail (of body),	nāṭ	Nest,	ghāl.
Name,	nāṭ.	Now,	nāṭ.
Narrow,	nāṭāṭ.	Nice,	nāṭ, āṭāṭ.
Navel,	nāṭāṭ.	No,	nā.
Nav,	nāṭ.	Nothing,	hātāṭāṭ.
Necessary,	nāṭ.	Nourish (vb.),	pātāṭ.
Needle,	large, for wooden cloth home-made, nāṭāṭ	Now and then,	hātāṭāṭ hātāṭ

## O

Oak,	bāt.	Open (vb.),	nāṭāṭāṭ
Oath,	āṭāṭ.	Opium,	āṭāṭ
Obscene,	bh-satāṭ.	Our,	hātāṭ.
Offence,	to take offence, hātāṭ māṭāṭ.	Outcry,	hātāṭāṭ.
Offering,	bhāt, in hills.	Own,	āṭāṭ.
Onion,	gāṭāṭ, āṭāṭ.	Owner,	nāṭāṭ.

English.	Kumaoni	English.	Kumaoni
----------	---------	----------	---------

P

Paddy,	<i>dhān.</i>	Place,	<i>jāgā.</i>
Pain,	<i>pār.</i>	Plough,	<i>haū, hāl.</i>
Palm of hand,	<i>hathnalī.</i>	Plough (vb.),	<i>bāpō.</i>
Papa,	<i>bālā.</i>	Ploughshare (iron),	<i>phāwā.</i>
Paper,	<i>hāgūt.</i>	Pocket,	<i>khisā.</i>
Paramount,	<i>yār, jār.</i>	Pod (seed-),	<i>tan.</i>
Pardon,	<i>chāmā.</i>	Poison,	<i>hāk, bikh.</i>
Parrot,	<i>tuwā.</i>	Pomegranate,	<i>dārām.</i>
Partner,	<i>sājhi.</i>	Pond,	<i>tāl.</i>
Partridge,	(m) <i>tītīrū, (f.) tītīr.</i>	Powder,	(gunpowder) <i>dārā.</i>
Path,	<i>bāl, batāl.</i>	Pragmatic,	<i>peṭāl.</i>
Peace,	<i>sojāl, māl.</i>	Present,	<i>hājār.</i>
Peg,	<i>lāl.</i>	Press (vb.),	<i>āḍhā.</i>
Persuading,	<i>taiyār</i>	Prick (vb.),	<i>chāḍhā.</i>
Petboat,	<i>ghāghar.</i>	Prickst,	<i>purhāt.</i>
Pick (vb.),	<i>chamā.</i>	Profit,	<i>phalā.</i>
Pickaxe (small),	<i>gūḍā.</i>	Promise (vb.),	<i>harār harā.</i>
Pig,	<i>āgar</i>	Proud,	<i>magā.</i>
Pillow,	<i>stān.</i>	Prove (vb.),	<i>parhāp.</i>
Pine marton,	<i>chuthān.</i>	Purse,	<i>batā.</i>
Pimple,	<i>hāl, (pl.) hāl.</i>	Push (vb.),	<i>phāḍhā, hālā.</i>
Pipe,	<i>chām. Bamboo portable pipe, chām kō kākā.</i>	Put (vb.),	to put on clothes, shoes, etc., <i>pahārā, pahārā,</i> <i>bhāḍhā.</i>
Pit,	<i>hāt.</i>	Putrid,	<i>gūḍā.</i>

Q

Quarry,	<i>khāp.</i>	Question,	<i>sāl.</i>
---------	--------------	-----------	-------------

R

Rag,	<i>khāḍhā, gadā.</i>	Ravine,	<i>nāwā.</i>
Ram,	<i>khāḍhā.</i>	Reaper,	<i>loṅgā.</i>
Raspberry,	<i>hānū hānū.</i>	Rear,	<i>phāḍhā.</i>
Rat,	<i>māshā.</i>	Relation,	<i>nāl, nāl.</i>

L	L u	K	K u
R m m . h),	yāā chēhpa.	Rice,	chēhwaā.
Repair (vb.),	hāhā tēhāhā hāhā.	Right,	hāhā.
Request (vb.),	hāhāhāhā hāhā.	Rugal-bamboo (Aipon- dinacum falcatu),	hāhāhā, hāhāhā.
Rest (vb.),	hāhāhā.	Road,	hāhāhā.
Return (from a case) (vb.),	hāhāhā.	Roof,	hāhāhā.
Return (vb.),	hāhāhā.	Ruin (of house or village),	hāhāhāhā.
<b>S</b>			
Sake (for the—of),	hāhāhā.	Slip (vb.),	hāhāhā.
Salt,	hāhā, hāhā.	Smell (vb.),	hāhāhā.
Sand,	hāhā.	Smoke (tobacco) (vb.),	hāhāhāhā hāhāhā.
Search (vb.),	hāhāhā hāhāhāhā.	Smoke (noun),	hāhāhāhā.
Season,	hāhāhā.	Smooth (adj.),	hāhāhāhā.
Sepulchre (vb.),	hāhāhā hāhāhā.	Snore (vb.),	hāhāhāhāhāhā.
Severed,	hāhāhā.	Snow,	hāhā.
Sew (vb.),	hāhāhā.	So,	hāhāhā.
Shade, shadow,	hāhāhā.	Soak (vb.),	hāhāhāhā.
Shame,	hāhā, hāhāhā.	Somebody,	hāhāhā.
Slave,	hāhāhā, hāhāhā.	Soon,	hāhāhā, hāhāhāhā.
Sharpen (vb.),	hāhāhā hāhāhā, hāhāhāhā.	Sour,	hāhāhā, hāhāhāhā.
Shave (vb.),	hāhāhāhā hāhāhā hāhāhā.	Spark,	hāhāhāhā.
Sharp,	hāhāhā, hāhāhāhā.	Spit (vb.),	hāhāhāhāhā.
Shop,	hāhā.	Spring (vb.),	hāhāhāhā hāhāhā.
Short,	hāhāhā.	Stand (vb.),	hāhāhā hāhāhā.
Shorien (vb.),	hāhāhāhā.	Star (evening),	hāhāhā hāhāhā.
Shroud,	hāhāhāhā.	Stick (walking),	hāhāhā.
Sign,	hāhā.	Stone,	hāhāhāhā. Stone of fruit, hāhāhāhā- hāhāhāhāhā.
Singer (female),	hāhāhāhā.	Story,	hāhāhā-hāhāhāhā.
Sister,	elder, hāhāhā; younger sister, hāhāhāhā.	Strain (liquids) (vb.),	hāhāhāhā, hāhāhāhā.
Sister-in-law,	hāhāhāhā, hāhāhā.	Strengthen,	hāhā.
Skin,	hāhāhā.	Strong,	hāhāhāhā.
Sky,	hāhāhā.	Stumble (vb.),	hāhāhā hāhāhā.
Slap (vb.),	hāhāhāhāhā hāhāhāhā.	Suckle (vb.),	hāhāhā hāhāhā. hāhāhā hāhāhā.
Sleep (vb.),	hāhāhā.	Suddenly,	hāhāhāhāhāhā.

English	Al	English	Kuzauni
Sufficient,	ūhānīrō, māhētō, māhēhīrō.	Sweet,	gāhīyō
Sunday,	āhēhō.	Snell (vb.),	uāhēhō.
Surprise (vb.),	āhānānā or āhānāhā kōrō.	Swim (vb.),	hōhō lāyōnō.
Surround (vb.),	gōhō.	Sword,	āhāhō.
Swallow (vb.),	nīgāhīrō, nēhīrō.	Syrup,	āhō.
T			
Tail,	gāhīhāhō.	Time,	hāhāhō
Teach (vb.),	āhēhō.	Tinder,	āhōhō, hāhōhō
Tear (noun),	āhō.	Toad,	hāhāhōhō.
Tent,	āhēhōhō, āhōhōhō.	Tobacco,	āhāhāhō.
Teeth,	āhōhō.	Together,	hāhōhōhō.
Tenant,	paying revenue to Govern- ment. āhōhōhō āhōhōhō.	To-night,	āhōhōhō, āhōhōhō.
Thirst,	āhō.	Tooth,	āhōhō.
Thirsty,	āhōhō, āhōhōhō.	Torch,	āhōhō.
Thread,	āhōhōhō. āhōhōhō.	Tough,	meat, jāhōhōhō; leather, āhōhōhōhō.
Thumb,	āhōhōhōhō, āhōhōhōhōhō.	Track,	āhōhō, a narrow track, āhōhōhōhōhōhō.
Tie (vb.),	āhōhōhōhō.	Tree,	hōhō.
Tiger,	āhōhō, āhōhōhō.	Try (vb.),	āhōhōhōhōhō.
Tight,	āhōhō, āhōhōhōhō.	Turn (vb.),	āhōhōhōhō, āhōhōhōhō.
U			
Uncle,	father's brother, hāhōhō; mother's brother, āhōhōhō; husband of father's sister, āhōhōhō; husband of mother's sister, āhōhōhōhō.	Unfortunate,	āhōhōhōhōhōhōhō.
		Untrue,	āhōhōhōhōhō.
		Up,	āhōhōhō.
V			
Vacant,	āhōhō.	Vessels (of metal),	hāhōhōhō.
Various,	hāhōhōhō, hāhōhōhōhō.	Virgin,	āhōhōhōhōhō.
Venom,	hāhōhō, hāhōhōhō.	Vomit (vb.),	āhōhōhōhōhō.
Verdant,	hāhōhō.	Vulture,	hōhōhō, gāhōhōhō.
W			
Wast (vb.),	āhōhōhōhō.	Walk (vb.),	āhōhōhō. Used colloquially and sometimes con- temptuously.
Wake (vb.),	āhōhōhōhō.		

E g h

K

W	wh.	What,	he
Walnut,	allōr. Country people sometimes call it ulhōr	When,	(rel.) jut, (interrog.) hābhoi
Warm,	lābō.	White,	whūt, apētō, chittu.
Waste (vb.),	hēōnō.	Wick,	lāfā, uātō.
Wave,	lāhar.	Widower,	rāqūwā
War,	bāp.	Wife,	jwō.
Wear (vb.),	pāirō, bhigō.	Wind,	hāwō, bā.
Weather,	rīh	Wing,	pākhā, pūlā.
Weave (vb.),	bamō.	Wink (vb.),	ān mōni.
Wedding,	byā.	Winnowing-sieve,	āp
Wedge,	bēl.	Winter,	hāmōt, byāwō.
Weed (vb.),	ayēlā, qōrā.	Wood,	lāhō
Weep (vb.),	rōnō.	Worm,	kīrō.
Welfare,	rāp-āhōsi.	Worship (vb.),	pōrō.
Wet,	bhīpō, lānō	Wrap (vb.),	bāhō.

Y

Yawn (vb.),	amōhō.	Yellow,	pūhān.
Year,	bārā. Last year. pōr; year before last. pōr; year before that, ān pōr; next year. āhān sāl.	Yes,	hāy.
Yearling,	hāwōnō.	Yesterday,	bāhō, bōhō.

## GARHWALI

a 1 a., as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahārī Jaunsārī, and on the east by the Almora District of Kumaun, the main language of which is Kumaunī. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindi. Garhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rajputana, using that name in its widest sense. The founder of the present line of rulers of Tehri is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kanishka.<sup>1</sup> Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Srinagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bīsakīr (Bashahr) and the tract now known as Tehri or foreign Garhwal."<sup>2</sup>

Besides Tibeto-Burmans the lower ranges of the Himalaya from the Jhelam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khasās.<sup>3</sup>

Those of Garhwal were subdued by these Rajput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahārī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khasā influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Garhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

<sup>1</sup> See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 145 ff.

<sup>2</sup> Atkinson, *op. cit.*, pp. 526 ff.

<sup>3</sup> See *ante*, p. 2.

from British Garhwal. As regards the Tehri State is reported that it varies considerably from place to place but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śāra thean or Śāra of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

Although Śrinagariyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salāni sub-dialect spoken immediately to the south of Śrinagariyā, and, as a matter of fact, hardly differing from it. Under the head of Salāni, are also grouped the speakers of Garhwālī, in the British Districts immediately to the south of Garhwal, viz., Dehra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salāni dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrinagariyā or Standard—		
Garhwal	12,006	
Rāthī or Rāthwālī—		
Garhwal	60,591	
Almora	2,463	
	<hr/>	63,057
Lohbā—		
Garhwal	8,130	
Almora	1,648	
	<hr/>	9,778
Bādhanī—		
Garhwal	14,106	
Dasauliyā—		
Garhwal	17,022	
Mājh-Kumariyā—		
Garhwal	28,631	
Almora	4,880	
	<hr/>	33,511
Nagpurīyā—		
Garhwal	51,881	
Salāni—		
Garhwal	207,832	
Almora	15,176	
Dehra Dun	5,000	
Saharanpur	250	
Bijnor	1,000	
Moradabad	500	
Tehri or Gāḡgāpādiyā—		
Tehri Garhwal	229,758	
	<hr/>	240,291
TOTAL		<hr/>
		670,821

Garhwālī has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the Hindī Rājñiti into Garhwālī, and this was printed at Almora in 1901. Several specimens of Garhwālī will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*.



The principal forms of Garhwāli Grammar are given in Dr. Kellogg's Hindi Grammar (2nd edition, London, 1898). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

### A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

**Pronunciation.**—The pronunciation is on the whole the same as in Hindi. I have not noticed any instance of the interchange between *yā* and *ā* which is a prominent feature in Kumaunī. Words which in Hindi end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *n* (Hindi *nē*), the suffix of the conjunctive participle is *l* (Hindi *lē*), and the oblique form of the infinitive in phrases is as in *lavan lagyō* (Hindi *karnē lagā*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindi than does Kumaunī or Khas-Kurā.

**Gender.**—There are two genders, masculine and feminine. These generally follow Hindi and Rājasthānī rules. A few words which are feminine in Hindi are, as in Kumaunī, masculine in Garhwāli. Thus, *ākhō*, an eye, is masculine in *mērā ākhā tē khar nilāl-dē*, extract the grass from my eye (II, 4).

**Number.**—There are two numbers, singular and plural. *Taddhara*<sup>1</sup> masculine nouns which in Hindi end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindi *ghōrā*, Garhwāli *ghōrō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōrā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindi *bātē*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *navnī*, a daughter or daughters. Feminine nouns in *ī*, however, often change the *ī* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānē* or *janīnā*.

**Case.**—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bir*, a hero: *bir-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *navnī*.

<sup>1</sup> A *taddhara* noun is one which has descended to Garhwāli from Sanskrit through Prakrit and which is not (like *bālat*, a boy) borrowed directly from Sanskrit.

the daug. or *noun* to of he lough er *baan* the us er *baan* te from h e But masculine *taidhacat* nouns in *o* make the oblique form singular, as well as the nominative plural, by changing the *o* to *ā*. Thus, *ghōrō*, a horse: oblique form singular, and nominative plural, *ghōrā*.

The oblique form plural ends in *ā* or *ā*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōrā*, horses: oblique plural *ghōrā* or *ghōrā*. *bāta*, words; oblique plural *bāta* or *bātā*. If the nominative plural ends in *i*, this, together with the termination, becomes *iyā* or *iyā*. Thus, *nunā*, daughters; oblique plural *nuniyā* or *nuniyā*. In other cases, the *ā* or *ā* is added directly to the nominative plural. Thus, *ghar*, houses; oblique plural *gharā* or *gharā*; *bīr*, heroes; oblique plural *bīrā* or *bīrā*. In the case of a few words, such as *rājā* (masc.), a king; *bābā* (masc.), a father; *sēwā* (fem.), service; and *ājā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *i* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābā* or *bābā*.

The final *ā* of the oblique termination is sometimes nasalized. So that we also find *ghōrā*, *bātā*, *nuniyā*, and so on. Similarly in the Parable, we have *khetū-mā*, in the fields, but *nutarā-mudhīyē*, among the servants.

As in Hindi and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case: but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *n*.

Accusative,—, or else *sanī* (sometimes written *sīnī*) or *kā*.

Instrumental, *tē* or *n*.

Dative, *sanī* (*sīnī*) or *kā*.

Ablative, *tē*

Genitive, *kō*.

Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindi.

We may thus decline the noun *ghōrō*, a horse.

	Sing.	Plu.
Nom.	<i>ghōrō</i>	<i>ghōrā</i>
Agent	<i>ghōrā-n</i>	<i>ghōrā</i> (or <i>ghōrā</i> )- <i>n</i>
Acc.	<i>ghōrō</i> , <i>ghōrā-saṇī</i> , - <i>kā</i>	<i>ghōrā</i> , <i>ghōrā</i> (or <i>ghōrā</i> )- <i>saṇī</i> , - <i>kā</i>
Instr.	<i>ghōrā-tē</i> , <i>ghōrā-n</i>	<i>ghōrā</i> ( <i>ghōrā</i> )- <i>tē</i> , <i>ghōrā</i> ( <i>ghōrā</i> )- <i>n</i>
Dat.	<i>ghōrā-sanī</i> , <i>ghōrā-kā</i>	<i>ghōrā</i> ( <i>ghōrā</i> )- <i>sanī</i> , <i>ghōrā</i> ( <i>ghōrā</i> )- <i>kā</i>
Abl.	<i>ghōrā-tē</i>	<i>ghōrā</i> ( <i>ghōrā</i> )- <i>tē</i>
Gen.	<i>ghōrā-kō</i>	<i>ghōrā</i> ( <i>ghōrā</i> )- <i>kō</i>
Loc.	<i>ghōrā-mā</i> , <i>ghōrā-par</i>	<i>ghōrā</i> ( <i>ghōrā</i> )- <i>mā</i> , <i>ghōrā</i> ( <i>ghōrā</i> )- <i>par</i>

<sup>1</sup> See the footnote on the preceding page.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
NOM.	OBJ.	NOM.	OBJ.
<i>bābā</i> , a father	<i>bāhā</i>	<i>bābā</i>	<i>bābāṇ</i> or <i>bābāṇ</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharaṇ</i> or <i>gharū</i>
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>nauniyāṇ</i> or <i>nauniyē</i>
<i>bāt</i> , a word	<i>bāt</i>	<i>bātu</i>	<i>bātaṇ</i> or <i>bātū</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindi, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

*bētā-n bōlyō*, the son said.  
*pārā-kā bīr-an pūchhē*, the eastern hero asked (II, 2).  
*naunī-n batī dīnē*, the daughter explained it (II, 2).  
*doiyaṇ-n budalī-mā bōlē*, both said to the old woman (II, 3).

Note that the verb *bōlyō*, to say, unlike the Hindi *bōlnā*, is transitive.

For the **Accusative** we have:—

*apnō pē! bhārū chōndō chhayō*, he was desirous to fill his belly.  
*vē-n sūtū-sanī wē talu-mā dāl dīnyā*, he flung the *sattū* into the tank (II, 1).  
*doi bīraṇ-kū apnā kaudhū-mā dhar-dīnyā*, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have:—

*wē-kū apnā hāth-tē phēk-dīnē*, (he) hurled him with his own hand (II, 2).  
*māi-a naunō bēt-an māre*, I struck the son with a cane (sentence 223).

For the **Dative** we have:—

*sō māi-sanī dē-dēwā*, give that to me.  
*apnā ghar-kū auyā chhayō*, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *budalī-n ā-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have:—

*ēk-kū ghar dusrā-kū ghar-tē bārā bars-kō bālō chhayō*, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have:—

*wē-kū bhāī wē-kū bhāī-tē lambō chha*, his brother is taller than his sister.  
*khān-tē jādā rōṭī pakā*, bread more than (sufficient for) eating is being cooked.

And for the superlative

*sab-tē achchhā kaprā nikālī-k*, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindi *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus:—

*ēk-kō nām sunī-k dusrō jaldō-chhayō*, hearing the name of one, the other was burning (II, 1).

*s a g l a b r d d h a g a n e n*  
*pe ka su unde a t ce II 1*  
*h a ba ka amoa h an ma* of the Locative of the vicinity (I, 1).  
*maek-kā āwāj*, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

*waī-n waī-kā pās boljō*, he said to him (thy brother is come).

As examples of the **Locative** we have :—

*jētō nanyāl khāl-mā chhayō*, the elder son was in the field.

*apnā khētū-mā bhējyō*, he sent him into his fields.

*galā-par lipī-k chūngyō*, clinging on his neck, he kissed (him).

*Mā* sometimes means 'on' and *par* 'in.' Thus :—

*uē-kī pīth-mā kūthi dhar*, put the saddle on his back.

*mērō bābā uē chhōlā ghor-par rahādū*, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhotā nanyāl-an apnā bābā-jī-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

"From-among" is *mā-n*, as in *maī-sunī apnā nūkarū-mā-n ēk-kā barābar bayāwā*, make me as one from among your servants.

**Adjectives.**—Except *badhava* adjectives in *o*, all adjectives are countable. *Tadbhava* adjectives in *ō* change the termination to *i* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus :—

*bhālō ādmī*, a good man.

*bhālā ādmī*, good men.

*bhālā ādmī-kō*, of a good man.

*bhālī jānānī*, a good woman.

*bhālī jānānī*, good women.

**Comparison** is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

## PRONOUNS.

### (a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	<i>maī</i> , or <i>mī</i> , I	<i>tū</i> , thou
Agent	<i>maī-n</i>	<i>tū-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>maī</i> , <i>mī</i>	<i>tōē</i> , <i>tūnī</i>
	Plural.	
Nominative	<i>ham</i> , <i>hamā</i>	<i>tum</i> , <i>tumū</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamārō</i>	<i>tumārō</i>
Obl. Form	<i>ham</i> , <i>hamī</i>	<i>tum</i> , <i>tumū</i> .

In the above, the plural is commonly employed honorifically for the singular. The nasal of *mai* and *mī* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following:—

*nō tū mai āpa-mā larūi karī-kē dēhulā*, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

*mai phir āp-kō naungūl būlan lūyak nī chhāñ*, I am no longer worthy to be called Your Honour's son.

*mī Isar-kō mandir ujay sakdā*, I can destroy the temple of God (Matt. xxvi, 61).

*lērō nām mai-n pahilē-tē sup rakhō-chhayō*, I heard your name from long ago (II, 2).

*mī-sani apnā nankarū-mā-n ēk-kā barālas banāwō*, make me as one of thy servants.

*mai-kū barī khusī hōi*, great pleasure has become to me. I am very glad (II, 2).  
*jō tū chūi tu mī-kū suphā karī sehlī*, if thou wilt, thou canst make me clean (Matt. viii, 2).

*mān bāp lūkhā kātun-kū jāyē-chhā*, my father has gone to cut sticks (II, 2).  
*hum khāwā*, let us eat.

*ham-an tumārē wāstā dēswāi bajāi*, we played the flute for you (Matt. xi, 17).

*hamā-kū dukh dēn-kē wāstā āi*, art thou come to torment us (Matt. viii, 29) ?

*hamār chhūl-kā bhair jāwā*, depart from our border (Matt. viii, 34).

*tō sachā hamārā-kē sātā chhāi*, thou art always with me.

*tī-n wī kai-tē nūl lēyō*, from whom didst thou buy that ?

*tērō bāp turāi-kū badlō dēlō*, thy Father will give recompense to thee (Matt. vi, 6).

*jō tum nannahyāū-kā aparādhaū-kū kshamā koryāi*, *ta tumārō bāp tum-kū kshamā karīō*, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

*tum-an wai-kā wāstā achchhō khāgō karē*, you made a feast for him.

*tum pichhōrē kai-kō nannō apnā chhā*, whose boy comes behind you ?

*mī tumā-mī sach bōldū*, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmā pāp karē*, (I) did sin before Your Honour; *āp-an māi-sunī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

This, he, she, it.			That, he, she, it.		
Singular			Singular		
	Masc.	Fem.		Masc.	Fem.
Nom.	yō	yē		uō, ō	wā
Obl.	ye, yai	yē		wē, wai	wā
Plural			Plural		
Nom.	yē, yō			wō, ē, wē	
Obl.	yā			wā, ū	

Examples of the use of these pronouns are

*yo kya chha wai is th s?*

*yō mēyō larhō marī-chhayō*, this my son had died.

*yō sārō bastār*, all this occurrence (II, 4).

*yā rupyā wē-sayī dz-dē*, give this rupee to him.

*yā mangalvārtā*, this gospel (fem) (Matt xxvi, 13).

*yē hieh*, in the meanwhile (II, 1).

*yē sañsār-mā*, in this world (II, 5).

*yē dnyē naumā ēk tērā daiyā hāt ar ēl tērā lāyā hāt baiḥan*, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

*tumū yō sab dēkhā-chhayāi*, ye see all these (Matt. xxiv, 2).

*yē bātā hō hōli*, when will these things be (Matt. xxiv, 3) ?

*yē sab kīpā-sani hamārā birālā-kū dē-dē*, give all these insects to our cat (II, 4).

*wō kull sātā-kū khāi-gayē*, he ate up all the *sattā* (II, 1).

*ō wai-dēs-kū rahanwālā-mā-n ēk-kū yakh jāi-k wakh roṭay laḡyō*, having gone to one of the inhabitants of that country, he began to dwell there  
*wā nḥi-k wai-kī sḥwī karan laḡī*, she having arisen began to do service to him (Matt. viii, 15).

*was-dēs-kū*, as above.

*wē khāh mār*, beat him well.

*wē-kū ēk talan milē*, to him a lake was met, he came across a lake (II, 1).

*wē-n sōti-sayī dāl-dinyā*, he threw the *suttā* (II, 1).

*wē bīr-kī nīd*, the sleep of that hero (II, 1).

*wē-kī mā bhair āi*, her mother came outside (II, 2).

*bīr-an wē-nauni-tē rastā puchhē*, the hero asked the road from that girl (II, 2).

*wē-tē wō rupyā* (fem.) *lī-lē*, take those rupees from him.

*ō jhat ũ-kū bhēji-dēlā*, they will at once send them (Matt. xxi, 3).

*ā-n wai-mā bōlyō*, they said unto him (Matt. xxi, 16).

*ō ũ chhīmyā-tē pēḥ bharnō chāndō-chhayō*, he was wishing to fill his belly with those husks.

*mai nḥi-k apnā bābā-jī-pās jāulō*, *car ũ-kū pās bōllō*, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The **Reflexive Pronoun** is *āp*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *apnō*, its oblique plural is *āphē*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

*ō apnā bābā-jī pās chalyō*, he went to his father.

*apnā-apnā gharwālā-mā bōlē*, (each) said to his own family (II, 4).

*āphē-āphē-kū chhōḥō jōnā-k*, each considering himself (to be) small (II, 4).

*āphē-kū kvchh bastu nē samjhi-k*, not considering themselves anything (II, 5).

*tā mai āpas-mā layāi kari-k dēkhulā*, you (and I) having fought amongst ourselves will see (II, 2).

(e) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE	CORRELATIVE.
Singular—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai</i>	<i>taŭ</i>

Examples are as follows :—

*jō mērō hisā chha, sō mai-sai dē-dēwā*, what is my share, that give to me.  
*ja-n apuā khētū-mā bhōjyā*, who sent (him) into his fields  
*ēk janānī-n, jai-kū bāra bars-tē rog chhayō*, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).  
*dhanya ō jō māl-mūlāp karounālō chhan*, blessed are they who are peace-makers (Matt. v, 9)  
*chhīmīyāŭ-tē jai-sai swigar khāndū chhayā*, with the husks which the swine did eat

(f) The **Interrogative Pronouns** are *kō*, who ? which ? and *kya*, what ? *kō* is declined like *jō*, as in :—

*kō bapō chha*, who is great ?  
*kai-kō naunō aunū chha*, whose boy is coming ?  
*tē-n wō kai-tē mōl lōyō*, from whom didst thou buy that ?  
For *kya*, we have :—*yō kyā chha ?* what is this ?  
Its oblique form is *kē*, as in :—  
*kē-tē lunū karōlō*, wherewith will it be salted (Matt. v, 13) ?  
*tū kē-lai āi*, for what (i.e. wherefore) didst thou come (Matt. xxvi, 50) ?

(g) The **Indefinite Pronouns** are *kū* or *kwi*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kwi* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kū* or *kwi*. Examples are :—

*jō kū lunū-tē kichhū puchhlō*, if any man shall ask you (Matt. xxi, 3).  
*kwi* (plur.) *wai-sai kuchh nī dēndū chhayā*, any persons were not giving anything to him.  
*tū kai-kō khatyō nī rakhāi*, thou carest not for anyone (Matt. xxii, 16).  
*jō kū kūpā-mā chha, sō apuā bhitra-tē kichhu chiz-bast lēa-kū nā utar*, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).  
*kai bāt-kō ghomand nī karnō chāindō*, it is not right to be proud of anything (II, 5).  
*kūz bat-kā wāstā*, for anything (Matt. xviii, 19).

*jō kicā o jō kha* as above, is whoe'er n *j kic hu j kha* is wha  
ever "as n

*jō kicchā tum duniyō-mā bāndhalpā*, whatever ye shall bind on earth (Matt.  
xviii, 18)

*jō kuchh mērō chha, o sab tērō chha*, whatever is mine is thine.

(4) Other pronominal forms occurring in the specimens are :—

*yakh*, here.

*wakh*, there.

*katmā, katgā*, how many ? (plural).

*itnā*, so many (plural).

## CONJUGATION.

### A—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.

Plural.

(1) *chhañ, chhañ*, I am

*chhawāñ*, we are

(2) *chhai*, thou art

*chhayāi*, you are.

(3) *chhi*, he or she is

*chhon*, they are.

The **Past** is masc. sing. *chhayō*, plur. *chhayā* : fem. sing. and plur. *chhai*, for all three persons.

Examples of the use of these tenses are :—

*kyā bōldān ki mī, jō manushya-kō putra chhañ, kō chhañ*, what do they say  
that I, who am the son of man, am (Matt. xvi, 13) ?

*āp-kō naunyal bōlan lānak n chhañ*, I am not worthy to be called thy son.

*tū sadā hamārā-hī sōth chhañ*, thou art ever with me.

*jō kyā chha*, what is this ?

*naunī marī nī chha*, the maid is not dead (Matt. ix, 23).

*ham Tērī srishṭi-mā sab-tē chhōṭī chhawāñ*, in Thy creation we are the small-  
est of all things.

*kyā tumā ā-tē barā nī chhayāi*, what, are ye not greater than they (Matt.  
vi, 26) ?

*dhanya o jō bhūlā chhan*, blessed are they who are meek (Matt. v, 5).

*jēhō naunyal khēt-mā chhayō*, the elder son was in the field.

*kai ādmī-kā dwī naunyal chhayō*, of a certain man there were two sons.

*tērā milan-kē barī chāh chhai*, there was a great desire of thy meeting, *i.e.*  
to meet thee (II, 2).

*biyāḍ janānō jō wai-ka picchāri āi chhai*, many women who were come after  
him (Matt. xxvii, 55).

**B—Active Verb**—The **Infinitive** or **Verbal Noun** has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *khi-nō*, to eat, the act of eating. If the root of the verb ends in *r*, *r*, *r*, or *l*, then *nō* is added instead of *nō*, thus, *jān-nō*, not *jānnō*, to know ; *mār-nō*, not *mārnō*, to strike ; *lār-nō*, not *larnō*, to fight ; *bōh-nō*, not *bōhnō*, to say.

The weak infinitive is made by adding *ay* or, after a vowel, *y* to the root. As in the case of the strong infinitive, this becomes *n* after *r*, *r*, *r*, or *l*. Thus, *kāpaya*, to



tremble : *khān*, to eat ; *jānan*, to know ; *māvan*, to strike : *lāvan*, to fight ; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *anyō* and *anu*. Thus from the root *charā*, graze, we have *charanō*, and from *ā*, come, we have *anyō*. But *jā*, go, has *jāyō*, and *khā*, eat, *khāyō*.

The following are examples of these infinitives :—

(a) STRONG FORMS.

*apnō pēt bhānō chāndō-chhāyō*, he was wishing to fill his belly.

*bhātar jāyō nī chāyō*, he wished not to go inside.

*uchekkhō khānō karē*, (you) made good feast. Here *khānō* is a pure verbal noun.

*ānand karnō aur lhasī rahnō chāyōdō chhāyō*, to do rejoicing and to remain happy was proper.

*ghamanā nī karō chāndō*, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

*snāgar charany-kā bhāyō*, (he) sent (him) to graze swine.

*khān-tō jānā rōṭi*, bread more than eating (i.e. than can be eaten).

*lavan-kā gayō*, he went to fight (II, 1).

*pānī pēy-kā āyē*, they came to drink water (II, 1).

*panī chhāy-kā chālī gayō*, they went away to seek water (II, 1).

*pānī nī milan-tō*, owing to not finding water (II, 1).

*lākhyā kātan-kā jāyā-ekha*, he has gone to eat sticks (II, 2).

*tērā mēlan-kī baṭī chāh chhāī*, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in :—

*ek-kā yakh jāi-l wakh rahn lagyō*, going near one, he began to remain there.

*ānand karan lagyō*, he began to do rejoicing.

*manany lagyō*, he (plur. of respect) began to entreat.

*bāthāī kōn lagyō-chhāyō*, a storm had begun to be (II, 4).

*kāpan lagyō*, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mardō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *nō*, as in *khā-nō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumaonī which ends in *nū* (*nū*, after *a*, *r*, *r*, or *l*), with a feminine *nī* (*nī*). Thus, *marnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahnā*, to remain, has its present participle *rahādō*, *randō*, *rahānū* or *raunū* ; and *anyō*, to come, has *anydō* or *anyū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

*jāb ghar aund ghar-kā najīk pāichhyō*, while coming (aund) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yā*, *yō* or *yā*) to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yā*, strack. There are, as usual, some irregular ones. Thus,

*dānō*, to give, makes *dāyō*, *dayō*, or *dayo*. So *rao*, to take. *karakō*, to do, as both *karyō* and *kiyō*. *Jānō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā* (*māryā*, *māryā*), and the feminine of both numbers in *ī* or *ī* (*māri*, *māri*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

*khōyē gar-ekhayō*, he had gone lost, i.e. he was lost.

*jō kichhū tamē dunigū-mā bāndilyā sō swarg-mā khōliwā rālō*, or *jō kichhū tamē dunigū-mā khōliwā sō swarg-mā khōliwā rālō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xviij, 18). Here *khōliwā* is the past participle of the passive verb *khōliwō*, to be loosed.

*ō kurchiyā nallurāw nī tōlō*, bruised reeds shall He not break (Matt. xii, 20).

*maryā apū maryāi-kū khōdyaw dē*, let the dead bury their dead (Matt. viii, 22).

*dai janānē ēkū jōdrā pisan logī rālī*, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mānō*, about to be struck, fem. *mānī*. It is used as a future passive tense in phrases such as *hamāri hār-jit* (fem.) *hai-y jōnā* (fem.), our defeat (and) victory by whom is to be known, i.e. who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *i* to the root, as *māri*, having struck. To this *k* (the same as the Hindi *ke*) is usually added. Thus, *māri-k*, having struck. The verb *kōnō*, to become, makes *kōi-k* or *kwaik*, and *karnō*, to do, makes *kari-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

*urāi diyē*, having caused to fly he gave, i.e. he squandered.

*sab katīhā kari-k dār dēs chālī payō*, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *māran-wālō*, a striker. So :—

*wai dās-kā rahagwālāw-mō-n*, from among the inhabitants of that country.

*ban-kū jānwar rōj-kū auwālō*, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lā*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikhālā*, take ye out; *dē-dēwā*, give (plural of respect); *banāwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Rahyō*, to remain, makes its second plural *rawā*, as in *yō-i wāstā chunbas rawā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	<i>mārā</i>	<i>mārā</i>
2.	<i>māri</i>	<i>māryāl, māri</i>
3.	<i>mār</i>	<i>māran</i>

*Bahō*, to remain, has 1st singular *rañ*. Examples of this tense are:—

*jō mā śarp wai-kī tattā-kū chhūñ*, if I may but touch His garment (Matt. ix, 21).

*mī tumārā dīgī sādāñ nī rañ*, I do not remain with you always (Matt. xxvi, 11).

*jab tū brat karī*, when thou makest a fast (Matt. vi, 17).

*jō tū chāī, tē mī-kū sphā karī sakī*, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

*sō apnā bhītra-tē kachhū chiz-bast lēp-kū nā utar*, let him not descend to take any of his property from within (Matt. xxiv, 10).

*ham khūwā, ānand karā*, let us eat, let us rejoice. In *khāwā* a euphonic *w* has been introduced between the two *ā*'s.

*jō tum manushyāñ-kū aparādhañ-kū kshomā karyāñ*, if ye forgive men their trespasses (Matt. vi, 14).

*jō tum pyār karā*, if ye love (Matt. v, 46).

*jab tum brat lēwā*, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

*nīn wai-mā bōlyō hē Prabhū, kī hamārā ākhū ughī jōwan*, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindi. Thus, *mārdō chhāñ* or *mārnū chhūñ*, I am striking. The following examples have been noted:—

*wō dhār-mā gōrū charanū chhā*, he is grazing cattle on the hill (sentence 229).

*kai-kō manū anū chhā*, whose boy is coming? (sentence 239).

*kyō tumñ yō sab dekhāñ chhāñ*, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated:—

	Sing.	Plur.
1.	<i>mārdā</i>	<i>mārdāwā, mārdāñ, mārdāñ</i>
2.	<i>mārdī</i>	<i>mārdāwā, mārdāñ</i>
3.	<i>mārd</i>	<i>mārdāñ, mārdāñ</i>

Examples of the use of this form of the tense are:—

*māī bhūkh-tē mardū*, I am dying of hunger

*māī itnā barsāñ-tē āp-kī sēwā kardū*, from so many years I am doing Your Honour's service.

*tū mī-kū sphā karī sakī*, Thou canst make me clean (Matt. viii, 2).

*ham jāndañ kī tū sachhō chhāñ, or sachhāñ-tē Paramēśwar-kō bātō bataundī, or tū kai-kō khatgō nā rakhī*, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

*rōṭī pakd*, bread is being cooked.

*jō Dāūd wai-kū prabhū bōld*, if David calls him Lord (Matt. xxii, 45).

*janū ham apnā kasūroñ-kū kshamā kardāñ*, as we forgive them that trespass against us (Matt. vi, 12).

*ham jāndañ*, above.

(No examples are available for the forms *mārdāwāñ* and *mārdāñwā*.)

*kē-lāñ jonāñ-kū dukh dēndāñ*, why trouble ye the woman (Matt. xxvi, 10)?

*tum kyā chāndāñ*, what do you want (Matt. xx, 32)?

b b (pl a of l t so k gñ p a ad y l e n  
h nall h use  
gar 6 k tam dag e sadan daa, h p... always remain with you (Matt.  
xxvi, 11).

dhanya ò jò šbñ kardān, blessed are they that mourn (Matt. v, 4)

admā kyā bōldān, what do men say (Matt. xvi, 18) ?

The **Imperfect** tense is formed, as in Hindi, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pēt dharnā chāndā-*chhayō*, aur kucā wai-sai kachā nī dēndā-*chhayō*, he was wishing to fill his belly, and no persons were giving him anything

ēc-kō nām sunī-h dusrō jaldō-*chhayō*, hearing the name of one, the other was burning (II, 1).

apnā ghar-kū apnā-*chhayō*, he was coming to his own home (II, 2).

paschim-kā bār-kī nauwī sūfī kutū-*chhayō*, the daughter of the western hero was pounding paddy (II, 2).

jan-sau sargar bhāndā-*chhayō*, (the hicks) which the swine were eating.

duā jonāwī sūfī kutū-*chhayō*, two women were pounding rice (II, 4).

As in Hindi, *rayō* (fem. *rai*), the past participle of *rahāō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakh bānāwī janāwī dukhā-*rai*, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed as in Hindi, to perform the office of a **Past Conditional**.

Thus :—

kī mā apnā mītrū-kā sūfī ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	māi āō, māiō	mārāñī, mārāñī	mārāñā, mārāñā	mārāñī, mārāñī
2.	mārāñyō, mārāñīō	mārāñī	mārāñyā, mārāñīā	mārāñī
3.	mārāñō	mārāñī	mārāñī	mārāñī

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel ā is also often lengthened, so that we get forms like *mārāñō*, *mārāñīō*, etc. The masculine is often carelessly used for the feminine.

tuō māi ā-mā kādī-k bāñāō, I will say unto them openly (Matt. vii, 23).

māi apnā bābā-jī pās jāñō, aur ā-kā bōñō, I will go near my father, and will say unto him.

tum dūbiyāñ-kī lañā-kā dōkhāñō, I will see the fighting of you two (II, 8).

*tab nikālī dñīn*, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

*mī tūmā-kū monushyā-kō machhacāi baṇantō*, I will make you a fisher of men (Matt. iv, 19).

*appā bhān-kā ākhā-tē kargat-kū gūḍḍu dēkhilgō*, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

*appī bōlā-tē nirdōshī pharāyā jūlyō*, by thy words thou shalt be justified (Matt. xii, 37).

*gō scē kharī mātī-kū-hī dē-dīlī*, if thou (fem.) wilt give to me alone that grass (II, 4).

*tum-kū purītra ātanū aur āg-tē baptisṃā deō. Wai-kā hāth-par supō chhu; apnō khalpān khūb pūyō, aur ghū āpān bhaydār-mā kaṭhā karō, par bākhā-lā wā āg-mā jō nī mājālī phūklō*. He shall baptise you with the Holy Ghost and with fire. A fan is in His hand: He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

*mī apnō ātanū wai-par dharaō, ar ā pradēsyō-kū vyān battālō. Nā ā jhagrā karō, nā dhūm-dhūm machālō. nā hāt-mā kvī wai-kī bāch sunō. Ō turchyā mālīrāz hī nī tūyō ar dhūwālō hāthlō bī nī mājālō. jwārē tāi vyān-kū jāt-kā wasta nī bhējō. Ir wai-kā māṅ-par pradēle-lōk asrō rakhlā*. I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

*dāndyā rālō*, it will remain bound (Matt. xviii, 18).

*āpas-mī laṇāi kari-k dēkhulā*, having fought amongst ourselves we shall see (II, 2).

*bastī-mā jāhlō, wakh loralō*, we shall go into the village, there shall we fight (II, 2).

*ham kyā khaulā, kyā pyālā, kyā pārlā*, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

*ham yēkhī tīn dērā banāulā*, we shall even here make three tabernacles (Matt. xviii, 4).

*wai-kū pūlyā*, ye shall find him (Matt. ii, 8).

*tumē yē-i dēdā-tē hī bōlīyā . . . . . ar sab kichhu jō lamā dīntī-mā līcās lai-k māṅīyā sō pūlyā*, (if) ye will say even to this very mountain . . . and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

*wai dīn-mā bhīnṣē māī-mā bōlā*, in that day many shall say unto me (Matt. vii, 22).

*ō dīn ālā hī bandhā ā-tē līyā jālō*, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

*ānī jamānē khā jādā pānā lagī-rālī, āk pakṛyā jōlā, ar āk chhuti jōlā*, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are constructed almost exactly as Hindi, *e* the case of Transitives as *oet* is put in the agent case, and, when intransitive, the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, constructed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have:—

(a) Singular Transitive Verbs:—

*mai-n pāp karē*, I did sin.

*āp-ē bīrat bāt diyē*, he divided his property.

*bābā-jī-n āp-ē naukrā-ē bōlē*, the father said to his servants (note that *bōlē* is transitive).

*nāch-kē āwāj sunē*, he heard the noise of dancing.

*pitā-jī-n ō kuśal-pārbat pāyē*, the father got him in good health.

*mai-n āp-ē pitā-kū jawāb diyē* he gave answer to his father.

*wē-kū phēk-dinē*, (he) flung him away (II, 2).

*hāthi-kū ap-ē khīz-pur dhar-diaē*, (she) put the elephant in her pocket (II, 2).

*bīr-an qādlā-kō rastā pūchhē*, the hero asked the road of the mountain (II, 2).

*bīr-an bhār jō lagāyē*, the hero applied great force (II, 2).

*wē-kū rōti (fem.) diuē*, (she) gave the loaf to him (II, 2).

*sab-ē-n Paromēkar-kō dhanya kinē*, all made thanks of (*i.e.* to) God (II, 5).

*kabūl karē*, (they) confessed (II, 5).

(b) Singular Intransitive Verbs. —

*barō akāl payē*, a severe famine fell.

*ō kangāl hōi-gayē*, he became poor.

*bachī-gē*, he was saved; *milē*, he was found.

*āp-kō bhāt āpē*, your brother came.

*jō āp-kī sampati khāt-gayē*, who ate up your property.

*laran-kū gayē*, he went to fight (II, 1).

*sātū li-gē*, he took away *sattā* (II, 1).

*duē pahar tal chālē*, he went during two watches (II, 1).

*guhrō talai milē*, a deep lake was met (II, 1).

*bīr-kā dēra pahūchē*, he arrived at the hero's house (II, 2).

*jab wō rōti khāt chukē*, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are:—

Transitive:—

*āp-ē khasam-kū dekhlaen* (from *dekhlēnō*), she showed them to her husband (II, 4).

Intransitive :—

*jab sālā bhij gayen*, when the *sālā* (plural) was soaked (II, 1).

*ban-lā jānvar pāpī pēh-kū āyen*, the forest animals came to drink water (II, 1).

*larat-kū toyar hōyen*, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

*ladā ā railāp-kū wōstā gainē*, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus :—

*tī-n wō kai-tā mōl lēyō*, from whom didst thou buy that?

*jai-n ō appā khētū-mā bhējyō*, who sent him into his fields.

*wai-n bōlyō*, he said.

*wai-n pūchhyō*, he asked.

*ulāghān nī karyō*, (I) did not do disobedience.

*ap-an māi-saṅ ēk khāḍā-kō buchā dhī na dēyō*, Your Honour did not give to me even a kṛd.

*wō-n appā suḍḍ-saṅē* (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

*ēk bayī kīkār mārī*, (the elephant) trumpeted loudly (II, 1).

*wō-n hāthā-kō suṇḍ pakrī*, he seized the trunk of the elephant (II, 2).

*wō-n nāmā-lē pūchhī*, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

*wē-n sātū-saṅē* (acc. plur. masc.) *wē talau-mā ḍāl-dingā*, he threw that *sātū* into the lake (I, 1).

*būḥṭiyā-n apāḍ kaudhā-mā dhar dingā*, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chālō*, to go.

Sing.	Plur.
<i>chālyā</i>	<i>chālyā, chālyā</i>
<i>chālī</i>	<i>chālyā, chālyā</i>
<i>chālyō</i> (fem. <i>chālī</i> )	<i>chālyā</i> (fem. <i>chālī</i> )

Examples are—

*mai āj bahut chālyā*, I walked a long way to-day.

*mī dharmyāṅ nā par pāpyāṅ-kū bulāun āyā*, I came to call not the righteous but sinners (Matt. ix, 13).

*hamū-kū dukh dēh-kā wōstā āz*, didst thou come to torment us (Matt. viii, 29)?

*dār dēś chālī gayō*, he went away to a far country.

*wakh rahay lagyō*, he began to remain there.

*khabardār hōyō*, he became sensible.

*apnā bābā-jī pās chālyō*, he went near his father.

ghor ka majik par-chhō he arriv d n n he house  
 tērō bhāi maryō. phir bachyō, thy brother died, again he escaped.  
 apai mā-kā pās bhāgī-k gai, she tied to her mother (II, 2)  
 wā-kā mā bhair āi, her mother came outside (II, 2)  
 dūgāw-kā bhēt hōē, a meeting of the two took place (II, 2)  
 ek budālē mīlī, an old woman was met (II, 3).  
 wā uhi-k uai-kī sēwā koran logī, she rose and ministered unto him. (Matt.  
 viii, 15).  
 hamār kabārī tū rōgi gā laid-mā dēkhī or (wā-ai) āyā, when saw we Thee sick  
 or in prison and came to Thee (Matt. xxv, 39) ?  
 ham uai-siut kē-lōw nī nikālī sakyō, why could we not cast him out (Matt.  
 xvii, 19) ?  
 hamār tū kabārī pardēs dēkhī ghōr-mā ilāyā, when saw we Thee a traveller  
 and took Thee into the house (Matt. xxv, 38) ?  
 tum kyā dēkhan-kū nikalyā, what went ye forth for to see (Matt. xi, 3) ?  
 tum nā nāchayā. ye did not dance (Matt. xi, 17).  
 pitā wai manaur laggā (plur. of respect), the father began to entreat him.  
 dūgē bastī-kā rastā chalyā. both went on the road to the village (II, 3).  
 kīpār laggā, they began to tremble (II, 4)  
 jō tayār chhāi wai-kā dagā byān-mā gai, (the virgins) who were ready went  
 in with him to the wedding (Matt. xxv, 10)

The **Perfect** tense is formed, as in Hindi, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mērō bāp dādō jāyā-*chha* (not *gayā-*chha**, as we should expect), my father has  
 gone to the mountain (II, 3)  
 ham lōk sabh kuchhā chhōrī-k tērā dagrā laggā-*chhā*, we have left all and  
 followed Thee (Matt. six, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive,  
 as in :—

tērō nām uai-n pahū-lā sun rakhē-*chhayō*, I had heard thy name from before  
 (II, 2).  
 bathāū hōn laggō-*chhayō*, a storm had begun to be (II, 4).  
 rāt-mā jab hamā sēyā-*chhayā*, at night, while we slept (Matt. xxviii, 13)

In the parable, the pluperfect is, however, formed by using not the past participle  
 but the conjunctive participle, with the auxiliary. Thus :—

bhāt dīn nā bitī-*chhayā*, many days had not passed.  
 yō mērō laṭ kō marī-*chhayō* . . . . . khōgē gai-*chhayō*. this my son  
 had died, . . . . . had been lost.  
 tērō bhāi karōhī-*chhayō*, thy brother had been lost.

The **Passive voice** is formed much as in Hindi, by combining the past participle  
 with the verb *jānō*, to go, but the oblique singular of the participle is usually employed.  
 Thus :—

khōgē gai-*chhayō*, he had been lost.  
 mērā khaṇyāyā jān-lā wāstā. for my being buried (Matt. xxvi, 12).



*jakk-kakkī yā maigal-bārtā prachār karyā jāti*, wherever this gospel will be preached (Matt. xxvi, 13).

*tumārō ghar tumārō wāstā bājō chhōryā jānē*, your house is being left for you desolate (Matt. xxiii, 38).

*ō dīn āiā ki bandiyā ā-tē lipā jālō*, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

*ēk pukayā jālē*, one (woman) will be seized (Matt. xxiv, 41).

In Kumauni there is an organic Passive formed by adding *ī* to the root. I have met one or two examples of a corresponding form in Garhwali, in :—

*sō nēarg-mā khōliyā rālō*, that will remain loosed in heaven (Matt. xviii, 18).

*kē-tē luyā karlō*, wherewith will it be made salted (Matt. v, 13) ?

**Causal** verbs are formed as in Hindī by adding *ō* to the root. The infinitive ends in *ayō*. Thus, *chavanayō*, past participle *chavayō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindī; e.g. *marnō*, to die; *mārānō*, to kill. We have an example of the Causal of *khanō*, to eat, in :—

*ā-sigī khaanō*, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindī. Examples are :—

Intensives :—

*dē-dēwā*, give away: *bāl-diyē*, he divided: *chal-gayō*, he went away.

Potentials :—

*mī-kū sphā kar sakē*, Thou canst make me clean (Matt. viii, 3).

*kū nī hōlī sakē*, no one could speak (Matt. xxii, 46).

Compleatives :—

*jōb ō sab urū chukē*, when he had finished squandering everything.

Desideratives :—

*ōhitar jāyō nī chōyō*, he did not wish to go inside.

Inceptives :—

*ō ānand karan lagyō*, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

*marayā opnā maryā-kū khaayoun dē*, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nā*, of which numerous examples will be found in the specimens. We also sometimes find *na*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *dhitrā-tē kichhu chū-bast lēn-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR

DISTRICT GARHWĀL

## SPECIMEN I.

कै आदमी-का ह्री नौन्याल कया। ऊँ-मा-न छोटा नौन्याल-न अपणा बाबा-  
 जी-मा बोले हे बाबा-जी विसत-मा-न जो मेरो हिमा क सो मै-सणी दे-देवा। तब  
 ज-न अपणो विसत बाँट-दिये। भौत दिन नौ बीतो कया कि छोटा नौन्याल-न  
 सब कटा करी-क दूर देश चली गयो और वख लुंगारपना-मा दिन काटी-क अपणी  
 विसत उड़ाई दिये। जब ओ सब उड़ाई चुके तब वै देश-मा बड़ा अकाल पड़े और  
 ओ कंगाल होके गये। और ओ वै देश-का रहणवाली-मा-न एक-का यख जाई क  
 वख रहण लग्यो जे न ओ अपणा खेत-मा सुंगर चरौण-क भेज्यो। और ओ ऊँ  
 छीमियौ-ते जौ-सणी सुंगर खाँटा कया अपणो पेट भरनो चाँदो कयो। और छी  
 वै-सणी कुक नौ देँदा कया। तब वाँ-ते खबरदार होयो और वे-न बोल्यो कि मेरा  
 बाबा-जी-का कतनाई मजूरदारौ-का खाण-ते जादा रोटी पकद और मै भूख-ते मरदू।  
 मैं उठौ-क अपणा बाबा-जी पास जौलो और ऊँ-का पास बोललो कि हे बाबा-जी मै-  
 न स्वर्ग-का बिरुड आप-का सामण पाप करे। मै फिर आप-को नौन्याल बोलन  
 लायक नौ कऊँ। मै-सणी अपणा नौकर-मा-न एक-का बराबर वणावा। तब ओ  
 उठौ-क अपणा बाबा-जी पास चल्थो और दूर-ही कयो कि वै-का बाबा-जी-न वै देखी-  
 क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो। बैटा-न ऊँ-मा बोल्यो  
 हे बाबा-जी मै-न स्वर्ग-का बिरुड आप-का सामण पाप करे। फिर आप-को नौन्याल  
 बोलन लायक नौ कऊँ। वै-का बाबा-जी-न अपणा नौकरौ-ते बोले कि सब-ते अच्छा  
 कपड़ा निकाली-क वै पैरावा। और वै-का हाथ-पर गुंठी और पैरौ-मा जूता पैरावा।  
 और हम खावाँ आनन्द कराँ। के-लाई कि यो मेरो लड़को मरी कयो फिर बची-  
 गे। खोये गई कयो फिर मिले। तब ओ आनन्द करन लग्यो ॥

वै-को जेठो नौन्याल खेत-मा कयो। और जब घर चौद घर-का मजो क  
 पौँथ्यो तब बाजा और नाच-की आवाज सुणे। और वै-न अपणा नौकर-मध्ये एक-

कू अपणा पास बुलाई-क पृष्ठो कि यो क्या छ । वै-न वै-का पास बोल्थो आप-को भाई आये और आप-का पिता-जो-न अच्छो भोजन करे ये सबव-ते कि ओ कुशल-पूर्वक पाये । पर वै-न गुस्सा करे अर भौतर जाणो नौ चाये । यौ-ते वै-का पिता भैर आइ-क वै मलीन लग्या । वै-न अपणा पिता-कू जवाब दिये कि देखा कि मैँ झूतना बसौं-ते आप-की सेवा करटू । कभी आप-की आज्ञा-को उलंघन नौ कस्यो और कभी आप-न मैँ-सणी एक खाडू-को वचा-भौ नौ देख्यो कि मैँ अपणा मित्रू-का साथ आनन्द करदो । परंतु आप-को नौनो जो पातरू-का संग आप-की संपत्तौ खाई गये जवारे-ही आये तवारे-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोले हे बेटा तू सदा हमारा-हौ साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणो चाइन्दो क्यो के-लाई कि ओ तेरो भाई मस्यो फिर बचे । हर्ची क्यो मिली गथे ॥

[No. 1]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

## SPECIMEN I.

Kai-ādmī-kā dwī naanyāl chhayā. Ū-mā-n chhoṭa-naanyāl-an  
*A-certain-man-of two sons were. The-m-in-from the-young-son-by*  
 apnā-bāhā-jī-mā bolē, 'hē-jābā-jī, hīrsat-mā-n jō mērō hīsā  
*his-own-father-to it-was-said, 'O-father, property-in-from what my share*  
 chha, sō maī-saṇī 'dē-dēwā.' Tab ū-n apnī hīrsat hāt-diyō.  
*is, that me-to give-away.' Then him-by his-own property was-divided.*  
 Bhaut dīn nī bitī-chhayā, ki chhoṭā-naanyāl-an sab katthā  
*Many days not passed-were, that the-young-son-by all together*  
 karī-k dūr dēs chali-gayō, aur wakh hūgarpanū-mā dīn  
*made-having far country went-away, and there debauchery-in days*  
 kāṭī-k apnī hīrsat uṭai-diyā. Jab ō sab uṭi chukē,  
*cut-having his-own property was-wasted. When he all wasted had,*  
 tab wai-dēs-mā hayō akāl parē, aur ō kangāl hōi-gayō. Aur  
*then that-country-in great famine fell, and he poor became. And*  
 ō wai-dēs-kā rahanwālā-mā-n ēk-kā yakh jāi-k wakh  
*he that-very-country-of dwellers-in-from one-of here gone-having there*  
 rahan lagyō, jai-n ō apnā-khētū-mā suṅgar charanū-kū bhējyō.  
*to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.*  
 Aur ō ū-chhīmīyā-tē, jāi-saṇī suṅgar khāndā-chhayā, apnō  
*And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own*  
 pēt bharnō chāndō-chhayō; aur kwī wai-saṇī kneli nī  
*belly to-fill wishing-was; and anyones him-to anything not*  
 dēndā-chhayā. Tab wā-tē khabardār hōyō, aur wai-n bōlyō  
*giving-were. Then there-from sensible he-became, and him-by it-was-said*  
 ki, 'mērā-bāhā-jī-kā katnū-i-majūrdārā-kā khān-tē jācā  
*that, 'my-father-of how-much-veryly-hired-servants-of eating-than more*  
 rōṭī pakd, aur maī bhūkh-tē mardū Maī athī-k  
*bread is-being-cooked, and I hunger-by am-dying. I arisen-having*  
 apnā-bāhā-jī-pās jālō, aur ū-kā pās hōlō ki, "hē bāhā-jī,  
*my-own-father-near will-go, and him-of near will-say that, "O father,*  
 maī-n swarg-kā hiruddh āp-kā sāmpē pāp karē, maī phir  
*me-by heaven-of against Your-Honour-of before sin was-done, I again*

āp-kō      naunyāl      bōlan      lāyak      nī      chhañ;      mañ-sani  
*Your-Honour-of      son      to-be-called      fit      not      am;      me (acc. sing.)*  
 apnā-naukarā-mā-n      ēk-kā      barāba      banāwā." '      Tab      ō      uṭhī-k  
*thine-own-servants-in-from      one-of      like      make." '      Then      he      arisen-having*  
 apnā-bābā-jī-pās      chalyō,      aur      dūr-hī      chhayō,      ki      wai-kā  
*his-own-father-near      went,      and      distant-even      he-was,      that      him-of*  
 bahā-jī-n      wai      dekhi-k      dayā      karē,      aur      daurī-k      wai-kā  
*the father-by      him      seen-having      compassion      was-made,      and      run-having      him-of*  
 gala-par      lptī-k      chāmū.      Betā-n      ñ-mā      bōlyō,  
*neck-on      clung-having      he-was-kissed.      The-son-by      him-to      it-was-said,*  
 'he bahā-jī, mañ-n swarg-kā biruddh āp-kā sāmñē pāp karē.  
 ' *O father,      me-by      heacen-of      against      Your-Honour-of      before      sin      was-done.*  
 Phir      āp-kō      naunyāl      bōlan      lāyak      nī      chhañ.'      Wai-kā  
*Again      Your-Honour-of      son      to-be-called      fit      not      I-am.'      Him-of*  
 bahā-jī-n      apnā-naukarāñ-tē      bōlē      ki,      'sah-tē      achchhā      kaprā  
*the father-by      his-own-servants-to      it-was-said      that,      'all-than      good      clothes*  
 nikālī-k,      wai      pairāwā;      aur      wai-kā      bāth-par      gunthī,      aur      parañ-mā  
*produced-having,      him      clothe-ye;      and      him-of      hand-on      a-ring,      and      feet-on*  
 juto      pairāwā.      Aur      ham      khāwā,      ānand      karā;      ke-lāī      ki      yō  
*shoe      clothe-ye.      And      we      may-eat,      rejoicing      may-make;      because      that      this*  
 mero      larḳō      marī-chhayō,      phir      bachī-gē;      khōyē      gai-chhayō,      phir  
*my      son      died-had,      again      was-saved;      lost      gone-had,      again*  
 milē.'      Tab      ō      ānand      karan      lagyō.  
*was found.'      Then      he      rejoicing      to-make      began.*  
 Wai-kō      jēthō      naunyāl      khēt-mā      chhayō.      Aur      jab      ghar      aund  
 ' *Him-of      the-elder      son      the-field-in      was.      And      when      home      coming*  
 ghar-kā      najik      paūchhyō,      tab      hājā      aur      nāch-ki      āwāj      sunē.  
*house-of      near      he-arrived,      then      music      and      dancing-of      sound      was-heard.*  
 Aur      wai-n      apnā-naukarāñ-madhyē      ēk-kū      apnā-pās      bulāī-k  
*And      him-by      his-own-servants-among      one-to      himself-of-near      called-having*  
 puchhyō      ki,      'yō      kyā      chha?'      Wai-n      wai-kā      pās      bōlyō,  
*it-was-asked      that,      'this      what      is?'      Him-by      him-of      near      it-was-said,*  
 'āp-kō      bhāī      āyē,      aur      āp-kā      pitā-jī-n      achchhō      bhōjan  
 ' *Your-Honour's      brother      came,      and      Your-Honour's      futher-by      good      feeding*  
 karē,      yē-sabab-tē      ki      ō      kusal-pūrbhak      pāyē.'      Par      wai-n      gussā  
*was-made,      this-reason-by      that      he      prosperity-with      was-got.'      But      him-by      anger*  
 karē,      aur      bhitar      jānō      nī      chāyō.      Yā-tē      wai-kā      pitā  
*was made,      and      within      to-go      not      he-wished.      Here-from      him-of      the-father*  
 bhair      āī-k      wai      manaup      lagyā.      Wai-n      appā-pitā-kū      jabāb  
*outside      come-having      him      to-entreat      began.      Him-by      his-own-father-to      answer*

diyē k dokha, k na nu barāu to ap k s wa  
*was given that see at I so-many ea f on You to us of se once*  
 kardū Kabl ap-k ajāh k n n kary  
*am-doing. Ever Your-Honour-of command-of transgression not was-made,*  
 aur kabhī āp-an maī-saī ōk-khīdā-kō bachā bhī nī doyō,  
*and ever Your-Honour-by me-to one-gout-of young-one even not was-given,*  
 kī maī apnā-mitrū-kā sāth ānand kardū. Parantu,  
*that I my-own-friends-of with rejoicing I-might-have-made. But,*  
 āp-kō naunō, jō pātā-ū-kā sang āp-kī saunpati  
*Your-Honour-of son, who hartots-of in-companing Your-Honour-of property*  
 khāi-gayē, jabārē-hī āyō, tabārē-hī tūn-an wai-kā wāstā achēhō  
*ate-up, when-even he-came, then-even you-by him-of for good*  
 khāpō karē. Pitā-n wai-kā pās hōlē, 'he bētā, tū  
*eating was-made.' The-father-by him-of near it-was-said, 'O son, thou*  
 sadā hamārā-hī sāth chhai; jō-kuchh mērō chhai, o sab tērō chhai,  
*ever us-of-even with art; what-ever mine is, that all thine is.*  
 Par ānand karō aur khuśi rahō chāindō chhayō, kē-lāī kī  
*But rejoicing to-make and happy to-remain proper was, because that*  
 yō tērō bhāī marayō, phir bachyō; hachū-chhayō, mili-gayō.  
*this thy brother died, again escaped; lost-had-been, found-was.*

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

## SPECIMEN II.

पूर्व और पश्चिम-का बीर-की मुलाकात ॥

११। पहिला जमाना-मा डी नामी बीर हया। एक पूर्व दिसा-का कोणा दूसरी पश्चिम दिसा-का कोणा-मा रहंदो क्यो। एक-को नाम सुणी-क दूसरो जलदो क्यो। एक-को घर दूसरा-का घर-ते बारा बर्स-को बाटो क्यो। एक दिन पूर्व-को बीर पश्चिम-का बीर-का साथ मुलाकात व लड़न-कू गये। अपना खान-कू बरा-कू सातू ली गे। डी पहर तक चले। रस्ता-मा वे-कू एक बड़ो लम्बो चौड़ी व गहरो तलौ मिले। तब वे-न अपना पास-का सातू-सणी वे तलौ-मा डाल दिन्वा। जब सातू भिजी गयेन तब वो कुछ सातू-कू खाई गये। पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये। वे बीच वे धोरा-का बग-का जानवर राज-का शीशाला पाणी पेन-कू आयेन। तलौ लुब्धी देखो-क तब दूसरी तर्फ पाणी टुंडन-कू चली गये। पिछाड़े पाणी पेन-कू एक बग-हाथी आये। वे-न अपनी सुन्ड-सणी तलौ-मा डाली। पाणी नो मिलन-ते एक बड़ी किल्कार मारी। वीं किल्कार-ते वे बीर-की नौद गवली ॥

१२। तब वे-न गुस्सा-मा आई-क वे हाथी-की-सुन्ड पकड़ी। वे-कू अपना हाथ-ते पश्चिम-का बीर-का चौक-मा फेंक दिने। वे चौक-मा पश्चिम-का बीर-की नौनी सट्टि कुटणी कई। हाथी-कू अनौखी भाँते-को कौड़ो-सी देखो-क डरा-का मारा भितर अपनी मा-का पाम भाजी-क गई। तब वीं-की मा भैर आई। हाथी-कू एक नई किल-को कौड़ो समझी-क अपनी दगद्याणि-कू देखी-कू अपना खीसा पर धर दिने। वीं-का पिछाड़ी वे दिन पूर्व-को बीर भी बारा बर्स-को रस्ता घंटू-मा चली-क पश्चिम-का बीर-का डरा पहुँचे। वे-न तेरो बाप कख कू करी-क पश्चिम-का बीर-की नौनी-ते पूछी। नौनी-न जवाब दिने मेरो बाप लाखड़ा काटन-कू बारा बर्स-ते उचा डाँडो जायूँ क। तब पूर्व-का बीर-न वीं नौनी-ते डाँडा-को रस्ता

पूछे नौनी न बताइ दिने तब वो डाँडा कू गय रस्ता मा गीया की भट होइ । पक्षिस को बीर सारा वणू का बडा बडा डालू कू जडा त उखाड़ो क ज को बडा डौंडा का बराबर बाज अपणा सिर-मा रखी-क अपणा घर-कू औणू कयो । पूर्व-को बीर वे-का पिछाड़ी गये । वे-का बोज-कू पिछाड़ी-ते खेची-क थामी दिने । जब पक्षिस-का बीर-न भारी जोर लगये तब बोज-कू निकाली-क अगाड़ी चली गये । पिछाड़ी देखी-क बोले अरे पूर्व-का बीर, तेरो नाम मै-न पहिले-ते मणू रखे कयो । तेरा मिलन-कौ बड़ी चाह कई । आज मिली गे । मै-कू बड़ी खुसी होई । अब तू मै आपस-मा लड़ाई करी-क देखला कि हम द्वियौ-मा को बड़ो क । पूर्व-का बीर-न बोले देख त जंगल क । हमारी हार जीत कै-न जाननी । बस्ती-मा जौला । वख लड़ला ॥

। ३ । तब द्विये बस्ती-का रस्ता चल्यो । ये बिच जै-मणी एक बुडली मिली । द्वियौ-न बुडली-मा बोले तू हमारी लड़ाई-कू देख । बुडली-न जै-कू बोले मेरो नाती गोरू भैंसा चरौण-कू वण-मा जायूँ क । वे-का वास्ता रोटी ली जांदू । वे-कू रोटी दे-क तुम द्वियौ की लड़ाई-कू देखलो । इतना बोली-क बुढिया-न ही बीरौ-कू मय लाखड़ौ-का बोज मुदा-का अपणा कन्हा-मा धर दिन्या । पिछाड़ी अपणा नाती-का धोरा गर्द । वे-कू रोटी दिने ॥

। ४ । जब वो रोटी खाई चुके तब ही बीर वख लड़न-कू तयार होयेन । त वी-का नाती-न बुढिया-कू अपणा गोरू भैंसाँ लाखड़ौँ मुदा ही बीरौ-कू अपणी गाती-मा रख दिन्या । अपणा घर-कू गये । ये बीच वर्यो होण लग्यो कयो । वे वर्यो-ते वी बुढिया-को नाती मय बुडली गोरू भैंसा व ही बीरौ व लाखड़ौँ का बोज-का उड़ी-क एक जग पहुँच्यो । वख ही जनानी साहि कुठणी कई । एक जनानी-का आँखा भितर जनौ घास-का समान बैठे । तब वी जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकालो दे । दुसरी जनानी-न बोले को वे खड़ मै-कू-ही दे देली, त तब निकाली टूँलो । पहिली जनानी ई करार-पर कबूल होई । तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व ही बीरौ व लाखड़ौँ-का बोज मुदा) निकाली-क अपणा खीसा-पर धर दिन्या । पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन । वी-का खसम-न अपणी जनानी-मा बोले यूँ सब कौड़ौँ-सणी हमारा बिराला-कू दे दे । वो खे देलो । यूँ बातौ-कू देखी-क ही बीर बुडली व बुडली-को नाती बहुत डरी-क धर धर काँपण



लग्या । तब सबू-न आभूँ-आभूँ-कू दुनियाँ-की चौझौँ-मध्ये सब-ते छोटे जाणी-क अकतार्ह पकतार्ह-क हाथ जोड़ी विन्ती करी-क वीँ जनानी-ते व वीँ-का खसम-ते पिछो कुड़ाई-क अपणा घर गयेन । अपणा अपणा घरू-मा आई-क एक एक-न यो सारी बिस्तार अपणा अपणा घरवालीँ व पड़ोमियौँ-मा व दोस्तौँ-मा बोले ॥

। ५ । सबू-न कट्टा डोई-क आभूँ-कू कुछ वस्तु नी समझी-क परमेश्वर-की धन्य किने । और कबूल करे हे परमेश्वर हम तेरी छटी-मा सब-ते छोटा कवाजँ । ये संसार-मा कै बात-को घमण्ड आदमी-कू नी करनी चाइंदो । एक-ते एक बड़ी और एक-ते एक छोटे क । परमेश्वर-की नजर-मा हम सब कौड़ा-का समान कवाजँ ॥

[No 2]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (GARHWĀL).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

## SPECIMEN II.

PŪRB AUR PAŚCHIM-KĀ BĪRŪ-KĪ MULĀKĀT.  
EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahila-jānānā-mā dūī pūnī hīr chhayā. Ēk pūrb-disā-kā  
 (1) First-time-in two famous heroes were. One eastern-direction-of  
 kōnā, dusrō paśchim-disā-kā kōnā-mā rahānō-chhayō. Ēk-kō  
 corner, the-second western-direction-of corner-in dwelling-was. One-of  
 nān sanī-k dusrō pahō-chhayō Ēk-kō ghār dusrā-kā  
 name heard-having the-second burning-rows One-of house the-second-of  
 ghar-tō bārā-bār-kō bhō chhayō. Ēk din pūb-tō hīr paśchim-kā  
 house-from twelve-years-of road was. One day the-east-of hero the-west-of  
 hīr-kā sūh mulākāt wā hōn-ku gayō. Apnā-khān-kā bārā-kā  
 hero-of with interview and fighting-for went. His-own-entire-for ciaticum-for  
 sātū ā-gō Dūī pīhar tak chhō. Rastā-mā wē-kū  
 sātū (plur.) he-took-away. Two watches during he-went. The road-in him-to  
 āk bhō lamhō chhayō wā gahrō talau mālē. Tab wō-ā apnā-pūs-kā  
 a great long wide and deep lake was-met Then him-by himself-of-noon-of  
 sātū-sāpī wē-talau-mā dāl-ūyā. Tab sātū bhījī-gayen. tab wō  
 sātū (acc.) that-lake-in were-thrown When the-rattle was-soaked, then he  
 kull-sātū-kō khāt-gayō Pichhāī wō-āhōrā āk-bhār-pār-kā mūpē  
 entire-sātū (acc.) ate-up. Afterwards that-near a-great-tree-of under  
 ā-gayē. Yē-bīch wō-āhōrā-kā bah-kā jānwar rōj-kā  
 went-to-sleep. This-while that-near-of forest-of animals every-day-of  
 aam-wālā pānī pēn-kā ayen. Tabwā sūkhō dēkhī-k tab  
 owners water drinking-for came. The-lake dried see-seeing then  
 dusrī-tarph pānī dhundar-kā chālī-gayē. Pichhāī pānī  
 in-another-direction water searching-for they-went-away. Afterwards water  
 pēn-kā āk ban-bāthī uī Wē-ā apnā-sūnī-sāpī talau-mā  
 drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in  
 dālī Pānī nī milan-tē āk bhāī kulkār mārī. Wī-kulkār-tē  
 was-pul. Water not being-got-from a great scream was-struck. That-scream-from  
 wē-hīr-kā uī khulī.  
 that-hero-of sleep was-loosened.

(2) Tab wē-n gussa-mā āi-k wē-hāthi-ki sund pakpī.  
 (2) *Then him-by anger-in come-having that-elephant-of trunk was-seized.*  
 Wē-kū apnā-hāth-tē paśchim-kā bīr-kā chāuk-mā phēk-dinē.  
*Ham-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.*  
 Wē-chāuk-mā paśchim-kā bīr-ki naunī sātti kutnā-ehlaī.  
*That-courtyard-in west-of hero-of daughter paddy pounding-was*  
 Hāthi-kū anaukhi-bhāti-kō kīrō-sī dekhī-k, darā-ka-mārā bhitar  
*The elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within*  
 apnī-mā-kā pās bhāji-k gāī Tab wī-ki mā bhair  
*her own-mother-of near fled-having she-went. Then her-of mother outside*  
 Hāthi-kū āk-naī-kism-kū kīrō samjhi-k,  
*The elephant (acc.) a-new-kind-of insect understood-having,*  
 apnī-dagaryāni-kū dekhaup-kū apnā-klisā-pai dhar-dinē. Wā-kā  
*her own-companions-to showing-for her-own-pool-ri-on it-was-put. There-of*  
 pichhāri wē-din pūrb-kō bīr bhī bārā-bars-kō rastā ghanṭū-mā  
*after (con.)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in*  
 chālī-k paśchim-kā hīr-kā dēā pahūche. Wē-n, 'tērō bāp  
*gone having the-west-of hero-of (at-)nbadz arrived. Him-by, 'thy father*  
 kakh ehha?' kaeī-k, paśchim-kā bīr-ki naunī-tē pichhī  
*where is?' male-having, the-west-of hero-of daughter-from she-was-asked.*  
 Naunī-n jabāb dinē, 'mārō bāp lākhṛā kāṭan-kū  
*The daughter-by answer was-given, 'my father sticks cutting-for*  
 barā-bars-tē uchā dāḍō jāyū-ehha.' Tab pūrb-kā bīr-an  
*twelve-years-than more mountain gone-has' Then the-east-of hero-by*  
 wī-naunī-tē dāḍā-kō rastā pūchhē. Naunī-n hatāi-dinē.  
*that daughter-from mountain-of road was-asked The-daughter-by it-was-explained.*  
 Tab wō dāḍā-kū gayē Rastā-mā dwiyā-kī bhāt hōī  
*Then he mountain-to went. The-road-in the-two-of meeting became.*  
 Paśchim-kō bīr sarā-baḍī-kā baḍī-baḍī-dālā-kū jarā-tē akhāri-k,  
*The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,*  
 u-kō harā-dāḍā-kā harābar bōj apnā-sir-mā rakhi-k  
*them-of a-great-mountain-of equal load his-own-head-on placed-having*  
 apnā-ghar-kū apnā-chhayō. Pūrb-kō bīr wē-kū pichhāri gayē.  
*his own-house-to coming-was. The-east-of hero him-of behind went.*  
 We kā bōj-kū pichhāri-tō khēchi-k thāmi-dinē. Jab  
*Ham-of the-load (acc.) behind-from dragged-having he-was-stopped. When*  
 paśchim-kā bīr-an bhāri jōr lagāyē, tab bōj-kū  
*the west-of hero-by heavy force was-applied, then the-load (acc.)*  
 nikālī-k agāri chālī-gayē. Pichhāri dekhī-k bolē,  
*extricated-having in-front went-on. Backwards looked-having it-was-said,*

are purb ka bir tñ nam mai n pahile-to sup rak e-c hayo  
*at east-of hero thy name me-by before-f om been heard was*  
 Tarū-milan-kī hari chāh chhai. Āj mih-ge, mai-ku nari  
*Thy-meeting-of great desire was. To-day (thou)-art-met. me-to great*  
 khusi hōi. Ab tū mai āpas-mā larāi kari-k  
*happiness become. Now thou I ourselves-among fighting done-having*  
 dekhulā ki ham-dviyaū-mā kō barū chhai. Purb-kā bir-an  
*we-shall-see that we-both-in who grent is. The-east-of hero-by*  
 bolē, 'yakh ta jaṅgal chhai. Hamāri hār-jit kai-n  
*it-was-said, 'here verily forest is. Our defeat-ictory whom-by*  
 jānni? Basti-mā jāulā. Wakh larulā.  
*will-be-known? Village-in we-shall-go. There we-shall-fight.'*

(3) Tab dwiyē basti-kā rastā chadyā. Ye-bich ū-sani  
 (3) *Then the-two the-village-of on-roul went. This-meantime them-to*

ek budali mili. Dviyaū-n budali-mā bolē, 'tū  
*an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou*  
 hamāri larāi-kū dekh.' Budali-n ū-kū bolē, 'mērō  
*our fighting (acc.) see. The-old-woman-by them-to it-was-said, 'my*  
 nāti gōrū-bhaīśā charanp-kū han-mā jāyū-chhai. Wē-kā wāīśā  
*grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake*  
 rōṭi li-jandā. Wē-kū rōṭi dō-k 'tun-dviyaū-kī larāi-kū  
*bread I-am-bringing Him-to bread given-having you-both-of fighting (acc.)*  
 dekhūlō.' Ituā bolī-k budhiyā-n dwī-biraū-kū, may  
*I-will-see' So-many said-having the-old-woman-by the-two-heroes (acc.), with*  
 lākhpai-kā hōj-sudā-kā, apuā-kandhā-nū dhar-dinyā. Eichhāri  
*sticks-of load-including, her-own-shoulder-on were-placed. Afterwards*  
 apnā-nāti-kā dhōrā gāi. Wē-kū rōṭi dinē.  
*her-own-grandson-of near she-went. Him-to bread was-given.*

(4) Jab wō rōṭi khāi-chukē, tab dwī bir wakh  
 (4) *When he the-bread ate-completely, then the-two heroes there*

larau-kū tayār hōyen. Ta wī-kū nāti-n budhiyā-kū,  
*fighting-for ready become. Then her-of grandson-by the-old-woman (acc.),*  
 apnā-gōrū-bhaīśā-lākhpai-sudā dwī-biraū-kū, apni-gāli-mā  
*his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in*  
 rakh-dinyā. Apuā-ghar-kū gayē. Ye-bich bathaū hōn  
*were-placed. His-own-house-to he-went. This-meantime a-wind-storm to-be*  
 lagyū-chhayō. Wē-bathaū-tē wī-budhiyā-kō nāti, may budali-gōrū-  
*began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-*  
 bhaīśā, wa dwī-biraū, wa lākhpai-kā hōj-kā, urī-k ek jagā  
*buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place*

pahūchyō. Wakh dwi janāni sāṭṭi kuṭṭi-chhaī. Ēk-janāni-kā ākha  
*he-arrived. There two women paddy pounding-were. One-woman-of eye*  
 bhitar, janau ghās-kā samān, baithē. Tab wī-janāni n  
*within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by*  
 dusri-janāni-mā bōlē, 'mērā-ākha-tē khar nikālī-dē.' Dusri-janāni-n  
*the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman by*  
 bōlē, 'jō wē khar mai-kū-hi dē-dēli, ta tab nikālī-dūlo  
*it-was-said, 'if that grass me-to-only thou-will-give, verily then I-will-extract'*  
 Pahili janāni ī-karār-par kabāl hōi. Tab dusri-janāni-n  
*The-first woman this-condition-on agreeing became. Then the-other-woman by*  
 khar-kū (budālī-kā nātī-kū, may gōrū-bhaīsā, wa  
*the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and*  
 dwi-hiraū wa lākhrāfi-kā bōj sudā) nikālī-k apnā-khīsā-par  
*the two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on*  
 dhar-dinyā. Picbhārē-kū khar-kū apnā-khīsā-tē gāfi-k  
*were-put. Afterwards the-grass (acc) her-own-pocket-from taken-out-having*  
 apnā-khasam-kū dekhlain. Wī-kā khasam-an apni-janāni-mā bōlē,  
*her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,*  
 'yū-sab-kīraū-saṇi hamārā-hirālā-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū  
*'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc)*  
 dekhī-k, dwi hīr, budālī, wa budālī-kō nātī, habut  
*seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much*  
 darī-k, thar-thar kāpan lagyā. Tab sabu-n  
*feared-having, shaking-shaking to-tremble began. Then all-by*  
 aphū-aphū-kū duniyā-kī chījaū-madhyē sab-tē ohhōtō jāpi-k,  
*themselves-themselves (acc.) the-world-of things-among all-than small considered-having,*  
 achhtāi-pachhtāi-k, hāth jōrī bintī karī-k, wī-janāni-tē,  
*wailed-lamented-having, hands clasped supplication made-having, that-woman-from,*  
 wa wī-kā khasam-tē picbhū ehhuṛāi-k, apnā-ghar  
*and her-of husband-from grasp caused-to-be-released-having, their-own-houses*  
 gayen. Apnā-apnā-gharū-mā āi-k, āk-āk-an yō sārō  
*went. Their-own-their-own-houses-in come-having, one-one-by this all*  
 bistār apnā-apnā-gharwālaū-wa-parōsiyāfi-mā wa dōstaū-mā bōlē.  
*occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said*  
 (5) Sabū-n kaṭṭhā hōi-k āphū-kū kuchh bastu nī  
 (5) All-by together became-having themselves (acc) any thing not  
 samjhi-k, Paramēśwar-kō dhanya kinā. Aur kabūl karē, 'he  
 considered-having, God-of thank was-made. And confession was-made, 'O  
 Paramēśwar, ham Tēri-srīshṭī-mā sab-tē ohhōtā chhawāñ. Yē-samsār-ma  
 God, we Thy-creation-in all-ihan small are. This-universe-in

ka	at	ko	ghamand	adm	k														
on	t	ag	of	pr	e	a	o	o	n	t	o	n	ci	n	Li				
ha	o	r	ak	te	h	c	J	J	ch	na.	Pa	ra	mē	ś	va	r	k	i	
g	ea	and	one	i	han	one	small		is.										
kī	ā	kā	samān	oh	hawa	āi.													
insects	of	equal	are.																

[For a free translation, vide note, p. 165.]

## RĀTHI OR RĀTHWĀLĪ

This dialect of Garhwālī is the language of the Khasiyās and Pabūās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwāl, over the greater parts of the Chandpur and Dewalgarh Pargannas, and also in about thirty villages of the adjoining Patti Molla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows:—

Name of District.	Number of Speakers.
Garhwāl . . . . .	60,504
Almora . . . . .	2,463
Total . . . . .	63,057

The following sketch of Rāthwālī Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwālī.

**Pronunciation.**—This on the whole is more nearly akin to that of Kumaonī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *āyā* and *āē*, give, and *āyās*, *āēās*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhōyō*, they were. The vowel *ō*, on the other hand, may become *wā* before *a*. Thus, *ghōrī*, a mare, but *ghwārā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārō*, but in sentence 238, we have *myārō aghin*, before me. Similarly, for final *ō*, we have both *bachhōyō āyā*, and *bachhōyā āyā*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nānā-lampā-na*, for *nānā-lampā-nō*, by the younga son, and *pārē-kē*, having brought forth, but *afhī-kā*, having run.

A final *ō* optionally becomes *a*. Thus, in the list of words we have *mōnā chhāñ*, I am striking, but *mōnō chhōyō*, I was striking; for “going,” we have both *jāyō* and *āyō*; *wē-kā* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *am mārnā*, we strike, but *mī mānā*, I strike; *mī mārālō*, I shall strike, but *ham mālā* for *mārālō*, we shall strike. The Standard Garhwālī *nakhērō*, had, becomes *nukhō* in Rāthwālī. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kālō* (for *kārālō*), I might have done, and also *kārālō chhāñ*, I am doing.

**Gender.**—The rules for this are the same as in the Standard dialect.

**Number.**—*Talbhānā* masculine nouns, which in Hindī end in *ā*, usually end in *ō* in the Standard dialect. Thus, Hindī *sonāō*, Rāthwālī *sonō*, a son. Sometimes, however, we have the *ā* termination, as in *ghwārā*, a horse. In both cases the nominative

plural end in *a*. I s *au* son *g w a h* I e m n l l than  
the final *a* may be shortened so that *a* c o h e a g o a l n u e  
noun form the plural, a S an a d d e n, except that I have not come across any  
feminine plurals in *i*.

**Case.**—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *ē*, as in *chākrē māy-nu*, from among the servants; *lawiē-kō*, of daughters; *pātrē-kī dagūi*, with harlots. Sometimes it ends in *n* as *bābun-kō*, of fathers; *ādman-kō*, of men. In *chhāmūlā-nu*, with the hucks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed:—

Agent, *na*, *la*.

Accusative, ——— or *ganī*.

Instrumental, *na*, *la*.

Dative, *ganī* (to), *khari* (to), *thā* (to), *lā* (for).

Ablative, *ganī* (from), *mekoi* (from), *batī* (from), *upar* (from out of), *maṅg-i* (from among), *sā*, *lē*.

Genitive, *kō*.

Locative, *nā* (in into), *mā* (in, into); *ganī* (in); *pir* (on); *tal* (under).

As examples we may quote:—

Agent:—

*māna luvā-wa bōla*, the younger son said.

*mī-la iā-kā luvā māna*, I struck his son.

Accusative:—

*putiā bharnō*, to fill the belly.

*maī-ganī apā khilān-kā chār kai-dē*, make me as one of thy hired servants.

Instrumental:—

*mī bhākh-na marnā-chhāñ*, I am dying through hunger.

*jyurā-la bādhyā*, bind him with a rope.

Dative:—

The usual word is *ganī*, as in—

*bābū-ganī bōla*, he said to the father.

For *khani*, which is apparently only a variety of *ganī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

*yō rupyā wē-thā dē-dyā*, give this rupee to him.

*charana-kā khēda*, sent (him) to feed (*lā*, for feeding) (swine).

Ablative:—

The suffix regularly given in the list of words is, curiously enough, *ganī*. Thus:—

*ek hanu-ganī*, (I bought it) from a shopkeeper.

*wē-mahōi wō rupyā lē-lē*, take those rupees from him.

*yakhā-batī*, from here (List No. 322).



*kuvā-undē pāṇi gārā*, draw water from the well.

*chij-bast-māy-na mārō bāṇō*, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison.

Thus :—

*pētyā-sē bhī bhīṇṇ? rōtā*, more bread than even a bellyful.

*bain-tē lambō cha*, he is taller than the sister.

*soh-tē bhālī taitā*, the garment better than all ; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

*appa tanḍōl-mā khēda*, sent (him) into his field.

*jēthō laupō tanḍōl-mā chhagō*, the elder son was in the field.

*wē nūnā kurā-gagī ruc*, I live in that small house.

*khujā-pār jērō lāi-dēva*, put shoes on his feet.

*wī dāt-tal balthyaē cha*, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *wai āpās barē bhūkh para*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus :—

*bhālō ādmī*, a good man.

*bhālō* (or *bhālā*) *ādunī*, good men.

*bhālā* (or *bhālā*) *ādmī-kā*, of a good man.

*bhālī sisanī*, a good woman.

*bhālī sisanī*, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus :—

*kai-kō laupō ānū cha*, whose boy comes?

*mā-lā wē-kū* (for *wē-kō*) *laupō mārā*, I struck his son.

*mārā bāṇū-ka katig khilār-kē pētyā-sē bhī bhōndī rōtā hōnda*, of how many of my father's servants is there bread more even than a bellyful?

*kai manekha-kū dūi laupō chhagā*, of a certain man there were two sons.

*wai-kī gārū lāi-dēva*, put them on his body.

*syātū ghunārā-kī lākhī*, the saddle of the white horse.

## PRONOUNS.

(a) Personal Pronouns.—The first two personal pronouns are declined as follows :—

SINGULAR		
Nom. <i>mī</i> , <i>mī</i> , I		<i>tū</i> , <i>tū</i> , Thou
Ag. <i>mī-lā</i> , <i>mī-lā</i>		<i>tū-lā</i> , <i>tū-lā</i>
Gen. <i>mārō</i> , <i>mārō</i>		<i>tērō</i> , <i>tērō</i>
Obj. <i>mōī</i> , <i>mī</i> , <i>mī</i>		<i>tī</i> , <i>tūī</i> , <i>tūī</i>
PLURAL		
Nom. <i>ham</i> , <i>hamā</i>		<i>tum</i> , <i>tumū</i>
Ag. <i>hamū-lā</i> , <i>ham-na</i>		<i>tumū-lā</i> , <i>tum-na</i>
Gen. <i>hamārō</i>		<i>tumārō</i>
Obj. <i>ham</i> , <i>hamū</i>		<i>tum</i> , <i>tumū</i>

## EXAMPLES ETC.

*as aj bh nās hi ā* I have walked a on wny to-day  
*mē bhukh-na marnu-chhāñ*, I am dying of hunger.  
*mā-la pāp kays*, I have sinned.  
*jō-kuchh mērō bāpō chha*, whatever is my share.  
*mgārū aghān hit*, walk before me.  
*māi-ganī koi-dē*, make me (as one of thy hired servants).  
*mē-ganī dē*, give to me (the share of the property).  
*tum-na māi-ganī nē dēi*, you did not give to me (a kid).  
*ham khāwā*, let us eat.  
*tū sadānē mē dagiri chhāñ*, thou art ever with me.  
*twē-lu wō kai-ganī mōl liyō*, from whom didst thou buy that ?  
*tyōrō nau kyā cha*, what is thy name ?  
*jō mērō chha*, wō sab tērō chha, what is mine is all thine.  
*tum-na nē dēi*, you did not give (etc., as above).  
*tumārō bhāi āya*, your brother came.  
*mā-la tumāro āgēr pāp kays*, I did sin before you.  
*tum pāchhīm koi-kō laujō āwā cha*, whose boy comes behind you ?

(b) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined —

SINGULAR	
This, he, she, it.	That, he, she, it.
Nom. <i>yō, yō</i>	<i>wō</i>
Obl. <i>yāi, yē</i>	<i>war, wē, wē</i>
PLURAL	
Nom. <i>yō, yō</i>	<i>wō, wō</i>
Obl. <i>yō</i>	<i>un, un, ā, wē</i>

Examples of the use of these pronouns are :—

*yō tēro bhāi marīyū chhuyō*, this thy brother was dead  
*yō ruppyā* (fem.) *wē-thāi dē-dyā*, give this rupee to him.  
*ē kyā hūqāñ-chha*, what is this that is happening ?  
*mā-la yoi-jug-mā pāp kays*, I have sinned in this age.  
*wō hūis-ka woi dyās-ka kar-kī dagiri roga baithō*, he having gone, began to  
 live with a certain man of that country.  
*twē-la wō kai-ganī mōl liyō*, from whom did you buy that ?  
*war-lu āi-ganī bāt-dēya*, he divided (the property) and gave to them.  
*wē dyās-ka*, of that country (see above).  
*wē bhīnqī māryō*, bent him well.  
*wē-kō bhāi wē-kī bān-tō lambō cha*, his brother is taller than his sister.  
*wō wē dāl-lāl baithayā-cha*, he is seated under that tree.  
*wē-mahōi wō ruppyā lī-lē*, take those (plur. fem.) rupees from him.  
*ā-mā ēk nāna lau, a-na bōla*, among them, the younger son said.

(d) The **Reflexive Pronoun** is *āphū*, self, gen. *apṣō*. Thus :—

*vai-la ēk āphū-gaṇi bulāya*, he called one (of his servants) to himself.

*mī apṣā bābū-gaṇi jaūlō*, I will go to my own father.

(e) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE
Singular—		
	Nom. <i>jō</i> , <i>jū</i>	<i>sō</i>
	Obl. <i>jai</i> , <i>jē</i>	<i>lai</i> , <i>tē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>taū</i>

Examples of the Relative are :—

*jō vai-gaṇi chhayō*, (he wasted) what was to him, i.e. what he possessed.

*yō laurō jō tumārī sab chij khāi-gaya*, this son, who devoured all your property.

*ū chhimulā-na jaū-gaṇi sungar khānda-chhayo*, with the husks which the swine were eating.

(f) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

*tum pāchhīn kai-kō laurō ānū-cha*, whose boy comes behind you?

*kyā* has *kē* or *kī* for its oblique singular. Thus :—

*yō kyā hūṇā-ehha*, what is this that is happening?

*kī-lē*, for what? i.e. why?

(g) The **Indefinite Pronouns** are *kuī*, anyone, someone, and *kuchh*, anything, something. *Jō-kuī* is whoever, and *jō-kuchh*, whatever. Thus :—

*vai-gaṇi kuī kuchh nī dēndō-chhayō*, no one was giving him anything.

*jab vai-gaṇi kuchh nī rayō*, when nothing remained to him.

The oblique form of *kuī* is *kai*, as in :—

*kai manakhu-kā*, of a certain man (there were two sons).

*vō vai dyās-ka kai-kī dagiriṛaṇa baithō*, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

*itī* or *itig*, so many, so much.

*katug* or *katig*, how many? how much?

*yakha*, here.

*wakha*, there.

*kakkap*, somewhere.

## CONJUGATION.

### A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
<i>chhū</i> , <i>chheū</i> , <i>chhaū</i> , I am	<i>chhauṛ</i> , we are
<i>chhai</i> , <i>chheī</i> , thou art	<i>chhauṛi</i> , ye are
<i>chha</i> , <i>che</i> , he is	<i>chhē</i> , they are

Note the form *cha* instead of *chha* for *he is*. It is the form regularly in the sentences at the end of the List of Words.

Examples are

*mī marū-chaū*, I am dying (of hunger).

*tū sadānī mī dagrī chhai, aur jō mērō chha, wō sab tērō chha*, thou art ever with me, and what is mine, that is all thine.

*tyōrō nau kyā cha*, what is thy name?

*tunārā bābū-ghar katug lau, ā chhī*, how many sons are there in your father's house?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayō* or *chhāyā*. Fem. sing. and plur. is *chhai* for all three persons. Thus:—

*jō xai-gaī chhayō phōk-phāki dēyo*, he wasted what there was to him, i.e. what he possessed.

*kai mancha-kā dīcī laurā chhayō*, of a certain man there were two sons.

*wai-lā ā-gaī jō-kuchh chij chhai hāt-dēyo*, he divided to them whatever things there were.

### B—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *ō*, which, as in the Standard, becomes *nō* after *q*, *r*, *l*, or *t*. Thus, *khānō*, to eat, *mānō* (for *mārnō*), to strike. An example is *apnō putyō bharnō chāndō-chhayō*, he was wishing to fill his belly.

The weak form ends in *ā* (*na*) and is usually, but not always, oblique. Thus:—

Directs:—

*khūsī karna aur khūsī hīnō hīk chha*, to do happiness, and to be happy, is right.

Oblique:—

Singular—

*charauna-kā khēda*, sent him to feed swine.

*bājha-aur nāchha-hō dhūyeh*, the sound of music and dancing.

*jāna-kī mun nī koya*, he did not make a man of going, he refused to go.

So inceptive compounds, as:—

*raja baiṭhō*, he began to remain (with a man of that country).

*khūsī karna baiṭha*, they began to make rejoicing.

*wai-gaī buthauna baiṭha*, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwali) *dō* (obl. *da*) is added to the root. Thus, *mārdō* (obl. *mārda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *ā* or *ndā*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaunī present participle in *ō* (*nō*), which is often written *nū* (*nū*).

An example of the oblique present participle is:—

*wakha kutaram-pār birarda-birarda*, while wandering about in evil regions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *marnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yo*, *yā* or *yaū*, as in *batthō*, seated, *māryō*, struck, *bachiyū*, saved, *batthyāū*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

*tumārō laurō bōlna jug kō-nē rayō*, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *z* to the root, to which *ka* is usually added. Thus, *kite-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *kurnō* or *kandō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mar*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāthwālī, thus, *māra*, strike ye; *kila*, go ye; *khula-pār jōrō lāi dēua* (with *u* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhyā* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārū*, I may beat; *ham khāwū*, *puwū*, *aur sundor ramū*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *u* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindi. Any form of the present participle may be used. Thus :—

*mī bhūkh-na marnū-chhāū*, I am dying.

*mī tumārī mānat kardō-chhāū*, I am doing thy service

*kai-kō laurō ānū cha*, whose boy comes (behind you) ?

*wō khāl-gaṇī gōr charaunū cha*, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

Sing.	Plur.
1. <i>mānū</i> , I strike	<i>mārū</i>
2. <i>mārū</i> .	<i>mārū</i>
3. <i>mārū</i>	<i>mārū</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jāgō*, to go, is :—

Sing.	Plur.
1. <i>jānū</i>	<i>jānū</i>
2. <i>jānī</i>	<i>jānī</i>
3. <i>jān</i>	<i>jānī</i> or <i>jāndan</i>

As an example of the use of this tense, we may quote :—

*mērō bābū wē nānū kurā-gaṇī ran*, my father dwells in that small house

The **Imperfect** is formed as a n H nd b fixu p ne of the ve b  
sube au ve tie pee pa pe

wō u chh trala na jau gā, sangar khanda-chheya, apu putgū bharnō  
chāndō-chheya, he was wishing to fill his belly with the husks which the  
swine were eating.

wai-ganī kuā kochh nī āēndō-chheya, no one was giving anything to him.

The **Future** tense is thus conjugated :—

	Sing	Pl n.
1.	mārālō (or -lā) or mārālū (mālā)	mārālū (mālā)
2.	mārāl	mārālū (mālā)
3.	mārāl	mārālū (mālā)

An example is :—

nī apnā bābū-ganī jāālō aur wai-ganī bōllū, I will go to my father, and will  
say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past Tense** is formed from both forms of the Past Participle, as in the Standard.

From the Past Participle in ō, yō, gū or gā we have :—

Transitive Verbs :—

twaārō bachan aīl nē kagō, I did not disobey your order  
tōē-la wō kai-ganī mōl līgō, from whom did you buy that ?  
tam-na māi-ganī ēk bātūr bhī nī dē, you did not give me even a (female) kid  
wai-la bābū-la bhukhī pē, his father placed a kiss (fem.).

Intransitive Verbs :—

nī al twārō laayō bōlna jūg kō-nī rayō, I did not remain (i.e. I am not)  
worthy to be called thy son.  
jab wai-ganī kochh nī rayō, when nothing remained to him.  
wō wai dāb-ka kai-ki dagarī rana bātka, he began to remain with a certain  
man of that country.  
tab wai-ganī sudh (fem.) ōz, then memory came to him.

Examples of the Past tense formed with the Past Participle in ē, yē, a or ya are :—

Transitive Verbs :—

mī-la pāp kaya, I did sin.  
laaya-au bōla, the son said.  
wai-la bāt-dēya, he divided (the property).  
bābū-la māyā (fem.) kaya, the father made (i.e. felt) compassion.  
sūya, he heard (the sound of music).  
wai-la bulēya, pūkhā, he called (a servant), he asked.  
pāya, he got (him safe and sound).

Intransitive Verbs :—

lērō bhāi bachīgē āyē, thy brother came alive.  
jab wō dyanī-ka nōya āya, when he came near the house.  
bārī bhākh (fem.) para, a great famine fell.  
wō garib hō-gaya, he became poor.

*kakkop par-dēś hī-gaya*, he went away, somewhere, to a foreign country.

*vō apnā bōbū-gaṇ hī-ga*, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-chhū*, I have struck, or by conjugating the Past Participle with suffixes, as in *hī-ā*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhayō*, but the Jaurisari *tō*.

Thus:—

*harohī gai-tō*, he was lost.

*bhṛāṇī dīu* (plur. masc.) *nē kōi-tā*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are:—

(List No. 198) *mī-la mārā'ā*, I had struck; and

(Parable)—

*harohī gai-tō, pāiyāla*, he was lost, and became found. *Pāiyāla* is Pluperfect of *pāiyō*, a passive of *pōyō*, to find.

In another Rāthwāli version of the Parable, which is not printed, we have also *phūk-phūk dyālē*, he squandered. The same version has *pūlē* instead of *pāiyāla*, and also *tērī chij-bast khauālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā chhāñ*, I am beaten; *mī mārā chhōyō*, I was beaten.

As in Kumaonī, a passive is also formed by adding *i* to the root, as in *māyōñ*, dead; *bachōyōñ*, saved; *pāiyāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck' This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindi *dikhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charaunā-khē*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are:—

Intensives:—

*ḍōt-ḍēya*, he divided.

*hī-gaya*, he went away.

*hōi-gaya*, he became, and many others in the Specimen.

Inceptives:—

These are formed with *bañhū*. See under the Infinitive.

Desideratives:—

Formed with *chāyō*, to wish, as in *bhānō chāndō-akhayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthanī negative *kō-nī*, not at all, in *nī āb tamārō laurō bōna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[ No 3 ]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL

कै मनख-का ह्री लौड़ा कथा । जै-मा एक नान लौड़-न बाबू-गणी  
 बोल की बार-बाबू जो कुछ चीज-बस्त-माय-न मेरो बाँटो क मी-गणी दे ।  
 तब वै-ल जै-गणी जो कुछ चीज कई बाँट देय । भिंडी दिन नी होई-त  
 की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और वख कुकरम-  
 पार बिरड़द बिरड़द जो वै-गणी कयो फूक-फाकी देय । जब वै-गणी कुछ नी रयो  
 तब वै द्याश बड़ो भूख पड़ और वो गरीब होई गय । और वो हिटो-क  
 वै द्याश-क कै-की दगिड़ी रग बैटो । वै-ल वै-गणी अपना ठंडोल-मा सुगर  
 चरीण-क खेद । और वो जै हिसुलान जौ-गणी सुगर गुंड कय अपना  
 पुठगू भरगो चांदी कयो । और वै-गणी कुई कुछ नी देंदी कयो ।  
 तब वै-गणी सुध चाई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की  
 पेछा-से भौ भिंडी रोटु होई और मी भूख-न सरनू कज । मी उठी-क  
 अपना बाबू-गणी जौलो और वै-गणी बोललू की बार बाबू मी-ल ये जुग-मा  
 और तुमार आगतिर पाप कय । मी अब तुमरो लौड़ो बोलन जुग को-नी  
 रयो । मै-गणी अपना खिलारी-की चार कै दे । तब वो हिटो-क अपना  
 बाबू-गणी ही ग । पर वो टाडा कयो की वै-क बाबू-ल वै-गणी देखी-क  
 माया कय और अटकी-क वै-क गल-पार वितकी-क वै-की भुकी पेई । लौड़-  
 न वै-गणी बोल बार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय  
 और फिर तुमरो लौड़ो बोलन जुग को-नी रयो । पर बाबू-ल अपना  
 चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-की वै-की गाती लाई-देव और  
 वै-क हाथ-गणी मूँदड़ी और खुट-पार जोड़ो लाई-देव और हम खवाँ पौवाँ  
 और सुन्दर रवाँ । कै-लाई बार मेरो लौड़ो भगीयूँ कयो फिर बचीयूँ आय ।  
 हरची नै-तो पाईयाल । तब वो खुशी करन बैठ ॥

वै-की जेठी लौड़ो ठंडोल-मा कयो । और जब वो डाल-क नेछू  
 आय तबवाजण और नाचण-को धुंयेल सुण । और वै-ल अपना चाकरो-माय



न एक आपू-गणी बुलाय पूछ को ओ कथा हणई ह । वै-ल वै-गणी बोल  
 को तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकु कय के-लार्ई को  
 वै-गणी भलो खुशी खुशाल पाय । पर वै-ल दोश कय और भीतर जाण-की  
 मन नो कय । तब वै-को बाबू भेर आय वै-गणी दुथौण बैठ । वै-  
 ल बाबू-गणी बोल को देख मीं बूती बरस तुली-बिटी-न तुमारो मीनत  
 करदो हौं और कसो तुमारो वचन अटन नो कयो और तुम-न मै-गणी  
 कभी एक बालुर-भो नो टेई को मीं अघणा आवतु दगिड़ी खुशी कदो ।  
 पर तुमारो ओ लौड़ो जू पातरों-की दगिड़ी तुमारो सब ओज खाई गय  
 जसो आयो तसो तुम-न वै-गणी भली खाणको कय । बाबू-ल वै-गणी बोल  
 को बार लौड़ तू सदानो मीं दगिड़ी हई और को मेरो ह वो सब तेरो  
 ह । पर खुशी करन और खुश हणो ठीक ह । के-लार्ई को ओ तेरो भाई  
 मरीयू कयो फिर जचोई आय । हरचो गे-तो फिर पाईयाल ॥

[ No 3 ]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL.

## TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dūi laṅgā ehhayā. Ū-mī ek-nūna-laṅg-na  
*A-certain-man-of two sons were. Then-in one-younger-son-by*  
 bābū-gaṇī bōla ki, 'yār, bābū, jō-kueh chīj-bast-nūy-na  
*the-father-to it-was-said that, 'friend, father whatever goods-chattels-in-from*  
 mēro bāt chha, mī-gaṇī dō.' Tab wai-la ū-gaṇī jō-kueh chīj  
*my shore is, me-to give.' Then him-by them-to whatever things*  
 chhaī, bāt-dēya. Bhindī du nī bōi-la ki nāna-laṅg-na  
*were, were-divided. Many days not become-were that the-younger-son-by*  
 sab kutī kī-ka kakhap par-dōs hī-gaṇī, aur  
*all a-bundle made-having somewhere foreign-country went-on up, and*  
 wakha kukarān-pār hīrāda-hīrāda jo wai-gaṇī ehhayō  
*there bad-action-on wandering-wandering what him-to was*  
 phūk-phūkī dōya. Jab wai-gaṇī kueh nī rayō, tab  
*having-squandered gone If-then him-to anything not remitted, then*  
 wai-dyās hari bhūtk para, aur wō garib hū-gaṇī Aur wō  
*(in)-that-country a-great famine fell, and he poor became. And he*  
 hī-ka wai-dyās-ka kī-ki dagaī rana betha. Wai-la  
*gone-having that-country-of a-certain-one-of with to-remain began Then-by*  
 wai-gaṇī apna-tamāl-mī suṅgar chaurān-kū khēra Aur wō  
*him-as-for his-own-field-in swine feeding-for he-was-sent And he*  
 ā-chhinaulā-na jāi-gaṇī suṅgar khānda-chhaya appō putgū bharnō  
*those-husks-by which (acc.) the-swine eating-were his-own belly to-fill*  
 chāndō-chhayaō, aur wai-gaṇī kī kueh nī dāndō-ehhayō Tab  
*wishing-was, and him-to anyone anything not giving-was. Then*  
 wai-gaṇī sukh āi, aur wai-la bōla ki, 'mōrā-bābū-ka  
*him-to memory came, and him-by it-was-said that, 'my-father-of*  
 katig-khilāī-kī pētyā-sē bhī bhīpā rōtū hōnda, aur mī  
*how-many-servants-of bellyful-than even more breads become, and I*  
 bhūkh-na marnū-chhaī. Mī ūthi-ka apnā-bābū-gaṇī jālō aur  
*hunger-by dying-am I arisen-having my-own-father-to will-go and*  
 wai-gaṇī bōlū kī, 'yār, bābū, nū-ja yai-jug-na aur tumāra  
*him-to I-will-say that. 'friend, father, me-by this-age-in and of-you*

agtīr pāp kaya, mī ab tumārō laurō bōlna jug kō-nī  
*before sin was-done, I now your son to-be-called fit at-all-not*  
 rayō, māṅ-gaṇī apnā-khulārī-ki chār kai-dā.” Tab wō lūṭī-ke  
*remained, me (acc.) your-own-servants-of like make” Then he gone-having*  
 apnā-bābū-gaṇī hī-ga Par wō ṭaḍā chhayō ki wai-ka-bābū-la  
*his own-father-to went-away But he distant was that him-of-the-father-by*  
 wai-gaṇī dēkhī-ka māyā kaya, aur atkī-ka wai-ka-gala-pār  
*him (acc.) seen-having compassion was-made, and run-having him-of-neck-on*  
 bilki-ka wai-ki bhukki pōl. Laura-na wai-gaṇī bōla. ‘yār,  
*clung-having him-of kiss was-placed. The-son-by him-to it-was-said, ‘friend,*  
 bābū, mī-la ya-jug-mā aur tumārā agtīr pāp kaya, aur phir  
*father, me-by this-age-in and of-you before sin was-done, and again*  
 tumārō laurō bōlna jug kō-nī rayō’ Par bābū-la  
*your son to-be-called fit at-all-not I-remained.’ But the-father-by*  
 apnā-chākar-gaṇī bōla ki, ‘sab-tō bhālī lattā gaṇī-kē  
*his-own-servants-to it-was-said that, ‘all-than good garment brought-forth-having*  
 wai-ki gātī lāī-dēwa; aur wai-ka hāth-gaṇī mūdri, aur khuṭa-pār  
*him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on*  
 jero lāī-dēwa; aur ham khawā pīwā aur sundar rawā;  
*shoe put-on; and we may-eat may-drink and happy may-remain;*  
 ke-lāī, yār, mērō laurō marīyī chhayō, phir bachiyī āye; harehī  
*because, friends, my son dead was, again alive came; lost*  
 gai-tō, paīyāla.’ Tab wō khuṣī karna baitha.  
*gone-was, was-found.’ Then they rejoicing to-make began.*

Wai-kō jēthō laurō ṭandōl-mā chhayō. Aur jab wō dyāl-ka  
*Him-of the-elder son the-field-in was. And when he the-house-of*  
 neru āya, tab bājna aur nachṇa-kō dhūyēl sūna. Aur wai-la  
*near came, then music and dancing-of sound was-heard. And him-by*  
 apnā-chākrō-māy-na āk āphū-gaṇī bulāya, pūchha kī, ‘yē kyā  
*his own-servants-in-from one himself-to was-called, was-asked that, ‘this what*  
 hunāī-chha?’ Wai-la wai-gaṇī bōla ki, ‘tumārō bhāī āya, aur  
*becoming-is’ Him-by him-to it-was-said that, ‘your brother came, and*  
 tumārā-bābū-la bhalō khānkū kaya, kē-lāī kī wai-gaṇī bhalō khuṣī  
*thy-father-by good food was-made, because that him-as-for well happy*  
 khūsāl pāya.’ Par wai-la rōṣ kaya, aur bhitar jāṇa-ki man  
*safe he-was-got.’ But him-by anger was-made, and within going-of mind*  
 nī kaya. Tab wai-kō bābū bhair āya, wai-gaṇī buthāṇa  
*not was-made. Then him-of the-father outside came, him (acc.) to-reconcile*  
 baitha. Wai-la bābū-gaṇī bōla ki, ‘dēkh, mī itā bars  
*began. Him-by the-father-to it-was-said that, ‘see, I so-many years*

al bi na tumar n nat kardo-ch n l b achaa  
 passel ha ag your service down I-am, and over yo word  
 a al na kayō au na r n ka l k n  
 disobedience not was-done, and you-by me-to ever one but even not  
 dōi, kī mī apnū-ābū-dagūī khūī kaū. Par  
 was-given, that I my-own-friends-with rejoicing night-here-made But  
 tumārō yō laupō jū pātē-kī dagīī tumārī sab chīz khūī-gaya, jāsō  
 you this son who harlots-of with your all goods devoured, as  
 āyō, tasō tum-na wai-ganī blālī khānki kaya. Bābū-la wai-ganī  
 he-came, so you-by him-for good food was-made. The-father-by him-to  
 bōla kī, 'yār, laura, tū sadānī mī-dagīī chhaī, aur jō mērō  
 it-was-said that, 'friend, son, thou always me-with art, and what mine  
 chha, wō sab tērō chha. Par khūī kama aur khūī hūnō thik  
 is, that all thing is. But rejoicing to-make and happy to-be right  
 chha, kē-lāī kī yō tērō bhāī marīyū chhayō, jhu baichiyū āyē;  
 is, because that this thy brother dead was, again alive came;  
 baichī gai-tō, phir pāiyāla.  
 lost gone-was, again was-found.'

## LÖHBYĀ.

This dialect is spoken in the Lohba Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be —

Name of District.	Number of Speakers.
Garhwal . . . . .	8,100
Almora . . . . .	1,649
<b>TOTAL</b>	<b>9,749</b>

Löhbyā is hardly worth considering as a separate dialect. It closely resembles Rāṭhī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Löhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprati's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kajai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsīs.

[ No. 4.]

### SPECIMEN OF LÖHBYĀ.

एका कजै-का बी लौड़ा क्या । उनू-मा छोटा लौड़-ल अपना बुवा-  
मा बोलो कि ए बुवा अपना धरता-दाद-मा-न जो मेरो बाँटो होन सो मी दे-  
दे । तब बैल अपनी जादाद बाँट दिनी । बहुत दिन नौ होय-क्या वै  
छोटा लौड़ा-न अपनी बाँटो कड़ा करौ-किन दूर परदेश चले गो और वख  
जाई-किन लुचाकुर्यो-मा अपना बाँटा-की सब चीज फूक दिनी ॥

### TRANSLITERATION AND TRANSLATION.

[ No. 4.]

Ekā-kajai-kā	dwi	laupā	chhayā.	Unū-mā	chhōtā-laupā-la
One-man-of	two	sons	were.	Them-among	the-younger-son-by
appā-bubā-mā	bōlō	ki.	‘ē bubā,	appā-dhartā-dād-mā-na	jō
his-own-father-to	it-was-said	that,	‘O father,	your-own-property-in-from	what
mērō	bāṭō	hōn.	sō mī	dē-dē.’	Tab wai-la
my	share	may-be,	that	to-me	give-away’
bāt-dini.	Bahut	din	nī	hōya-chhayā	wai-chhōtā-laupā-na
was-divided-out.	Many	days	not	become-were	that-younger-son-by
bāṭō	kaṭṭhā	kari-kin	dūr	pardēs	chalē-gō,
share	together	made-having	a-far	foreign-country	and
jāi-kin	luchāchhuyō-mā	appā-bāṭā-kī	sal	chiz	phūk-dini.
gone-having	debauchery-in	his-own-share-of	all	things	were-squandered.

## BADHAN

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lohbyā, it hardly differs from Rāthī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

### Nouns.

SINGULAR		PLURAL	
Nominative	Oblique	Nominative	Oblique
<i>ghōrū</i> , a horse	<i>ghōrē</i>	<i>ghōrū</i>	<i>ghōrē</i>
<i>bābū</i> , a father	<i>bābū</i>	<i>bābū</i>	<i>bābū</i>
<i>kukur</i> , a dog	<i>kukur</i>	<i>kukur</i>	<i>kukurū</i>
<i>laupī</i> , a girl	<i>laupī</i>	<i>laupī</i> or <i>laupē</i>	<i>laupīyō</i>

*Ghōrū*, as elsewhere in Garhwali, may become *ghōra*. Similarly, *myōrū*, *my*, obl. sing. *myārū* or *myōra*.

### Postpositions.

Agent, *le* or *l*, *ae* or *z*, by.

Instrumental, *le* or *l*, *ae* or *z*, by.

Dative (and Accusative), *thūi*, *mā*, *sunī*, *kharī*, *khani*, *hani*, to; *lai*, *lē*, for.

Ablative, *lē*, *hai*, from.

Genitive, *kō* (*kō*, *kī*), of.

Locative, *mā*, *māi*, *saug*, in, on; *par*, *on*, *maulhē*, from among.

### Pronouns.

#### First and Second Persons

		Singular	Plural
Nom.	<i>mā</i> , <i>maī</i> , I	<i>tū</i> , thou	
Ag.	<i>mā</i> , <i>mā-ia</i>	<i>tū</i> , <i>tuē-ia</i>	
Gen.	<i>mārū</i> , <i>myārū</i>	<i>tārū</i> , <i>tyārū</i>	
Obl.	<i>mā</i> , <i>mā</i> , <i>maī</i>	<i>tā</i> , <i>tuē</i>	
		Plural	
Nom.	<i>ham</i>	<i>tam</i>	
Ag.	<i>hamul</i>	<i>tamul</i>	
Gen.	<i>hamarū</i> , <i>hamārū</i>	<i>tamarū</i> , <i>tamārū</i>	
Obl.	<i>ham</i> , <i>hamu</i>	<i>tam</i> , <i>tamu</i>	

The obl. forms of *myārū* and *tyārū* are *myārū* (*myāra*) and *tyārū* (*tyōra*) respectively.

### Demonstrative Pronouns.

This, he.		That, he.	
		Singular	Plural
Nom.	<i>yō</i>	<i>uō</i>	
Obl.	<i>ya</i> , <i>yē</i>	<i>uō</i> , <i>uē</i> , <i>uī</i>	
		Plural	
Nom.	<i>yō</i> , <i>yā</i>	<i>uō</i> , <i>uā</i> , <i>ū</i>	
Obl.	<i>yā</i>	<i>uan</i> , <i>un</i> , <i>uanū</i> , <i>unū</i> , <i>uā</i> , <i>ū</i>	

The Reflexive Pronoun is *āphū*, genitive *apnū*.

# Relative and Correlative Pronouns.

Who.	That
Singular.	
Nom. <i>jō</i>	<i>sō</i>
Obl. <i>jet, jē</i>	<i>tai, tē</i>
Plural.	
Nom. <i>jū</i>	<i>sō</i>
Obl. <i>jañ, janū</i>	<i>toñ, tunū</i>

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *ki* or *kī*, as in *kī-lō*, why?

The **Indefinite Pronouns** are *kuī*, anyone, someone (obl. *kai*) and *kuehh*, anything, something.

## Auxiliary Verbs and Verbs Substantive.

### Present.

Singular.	Plural.
1. <i>chū</i>	<i>chū, cha</i>
2. <i>chā, cha</i>	<i>chū</i>
3. <i>chā cha</i>	<i>chā, cha</i>

Or we may have *chhū*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā*; fem. sing. and plur. *chī*. Or we may have *chyō*, *chhyō*, *chhayō* or *chhyā*, and so throughout.

### Finite Verb.

The **Infinitive** ends in *yō* (*nā*) or *nō* (*nā*) as usual, with an oblique in *nā* (*na*) or *nā* (*na*). Thus, *hiyā*, obl. *hiyā* or *hiya*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *māyō* or *mānō*, future, *mārlō*, or *mālō*. The distinction between *nō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ā* (which may be dropped), or in *yā*. Thus, *hitō*, *hitā*, *hit*, or *hiyā*, gone.

The **Conjunctive Participle** ends in *i*, to which *khan*, *kan* or *ka* may be added, as *hiti*, *hiti-khan*, etc., having gone.

The Noun of Agency ends in *nēr*, as in *hīnēr*, a goer.

Imperative, 2nd singular *hi*, go thou; plural *hiā*, go ye.

The Present (I go, I am going) as usual has two forms.

### First Form.

Singular.	Plural.
1. <i>hiyā-chā</i>	<i>hiyā-chā</i>
2. <i>hiyā-chā</i>	<i>hiyā-chā</i>
3. <i>hiyā-chā</i>	<i>hiyā-chā</i>

### Second Form.

Singular.	Plural.
1. <i>hiyā</i>	<i>hiyā</i>
2. <i>hiyā</i>	<i>hiyā</i>
3. <i>hiyā</i>	<i>hiyā</i>

From the root *car* sit he we av *caratā* u -o  
 Imperfect, *k am hitāno m am* c *hy* was g y Fr n l we  
 have *kā-ohhaya*, they were eating (a *kutnāura* form)

Future, I shall go

Singular.	Plural.
1. <i>hittā, hitā, hitnū</i>	<i>hittā</i>
2. <i>hittō</i>	<i>hittō</i>
3. <i>hitō</i>	<i>hitā</i>

From the root *mār*, *māritā*, or *mālū*, and so on.

Past, I went.

Singular	Plural
1. <i>hitā</i>	<i>hitā</i>
2. <i>hitō</i>	<i>hitā</i>
3. <i>hitō</i>	<i>hitā</i>

Or *hitā, hit, hityū* throughout.

For a Transitive verb, we have *mārō, mārē, mār*, or *māryū* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Past noted are *goyō, gyō, gō, gē*, or *gayū*, I went; *dinō* or *diyō*, gave; *kānō* or *kāyō*, took, and so on.

Perfect—

*hitāyū-cha*, I have gone. So *hōyū-cha*, he has become, *charyū-cha*, he has mounted, and *ayū-cha*, he has come.

Pluperfect—

*hitāyū-ohhuyō*, he had gone. For the Pluperfect in *lā*, we have *māl māriyālū* or *māriyāl*, I have or had struck.

[No. 5.]

### SPECIMEN OF BADHĀNĪ

कौ आदमी का हौ छिचिड़ी किया । उनू सधे नाना छिचिड़ी न  
 अपणा बुबाजी मूँ बोलो कि हे बुबाजी माल असबाब में मेरी बाँट में सगी  
 न्यारी दे दिया । तब वै ल अपणो माल असबाब बाँटी दियो । मस्त दिन  
 नौ होया फिर नाना छिचिड़ी ल सब दकठा करी खन हैका मुलक नै गे ।  
 फिर वाँ जाई क भी येमाणिया करो बेकूबी में दिन काटने २ अपणो माल  
 असबाब फूँफूफाक करी दीनी । जब वै ल सब माल असबाब उड़ाई दिये  
 तब वै मुलक में भारी कहर पड़ी । तब वै खणी मरीवों लागी । तब ओ  
 बख जाई कत्ती वै मुलक रनेर सधे एक का दगड़ा लागो गो जै ल वै खणी  
 अपणा पुँगड़ा मंग सुंगर चरीख लै खिदी । और उन केमला सगी जिन  
 खुणी सुंगर खाँ हया अपणो पेट भरनो चाणो कियो । और कुई वै खणी



कुछ नी देनो क्यो । तब वै खणी याद आई । तब वै ल बोली मेरा बुवाजी  
का कच्ची भुडियाँ खणी पेख्या ते पुटी खाण हनी होन कियो मैं बिना पेख्या  
मरनू हूँ । मैं अब अपना बुवाजी पास नै जानू, तब उनू हणी बोलुलो ब्यादि ॥

[ No. 5.]

## TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chhichirī chhiyā. Unū-madhē nānā.  
*A-certain-man-of two sons were. Them-from-among the-*  
 chhichirī-na apnā-bubāji-mū bōlō ki, 'hō bubāji, māl-asbāb-māi  
*younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in*  
 mēri bāt māi-sani nyārī dō-diyā.' Tab wai-la apnō māl-asbāb  
*my share me-to separately give-away.' Then him-by his-own property*  
 bāji-diyō. Mast din nī hōyā phir nānā-chhichirī-la sab  
*was-divided-out. Many days not became then the-younger-son-by all*  
 ikathā kari-khan hākā-mulak nai-gē. Phir wā jāi-ka  
*together made-having (to-)another-country away-went. Then there gone-having*  
 bhi yemāniyā karō bē-kūhī-māi din kātne-kātne apnō  
*also thus was-done un-wisdom-in days in-cutting-in-cutting his-own*  
 māl-asbāb phūk-phāk-kari-dīni. Jab wai-la sab māl-asbāb  
*properly was-wasted-away. When him-by all property*  
 urāi-diyē, tab wai-mulak-māi bhārī khar parō. Tab  
*was-squandered-away, then that-country-in a-heavy famine fell. Then*  
 wai-khanī garībī lāgi. Tab ō wakha jāi, kattī  
*him-to poverty was-attached. Then he there having-gone, somewhere*  
 wai-mulak-ranēr-madhē ek-kā dāgrā lāgi-gō, jāi-la wai-kbaqī  
*that-country-dweller-from-among one-of with was-joined, whom-by him-as-for*  
 apnā-pūgrā-maṅg suṅgar chsaraṅg-lai khēdō. Aur un-chhēmā-saṅī,  
*his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),*  
 jin-khūṇī suṅgar khā-chhayā, apnō pēt bhurnō chāpō-chhiyō  
*which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.*  
 Aur kui wai-khanī kuchh nī dēnō-chhayō. Tab wai-khanī yād  
*And any-one him-to anything not giving-was. Then him-to memory*  
 āi. Tab wai-la bōli, 'mērā-bubāji-kā kattī-bhuyiṣ-khanī  
*came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to*  
 pētyā-tē puṭi khāna-hanī hōn-chhiyō, māi binā-pētyā marnū-chhiṭ.  
*bellyful-than more eating-for becoming-was, I without-bellyful dying-am.*  
 Māi ab apnā-bubāji-pās nai-jānū, tab unā-hāgi bōlū ityādi.'  
*I now my-own-father-near away-will-go, then him-to I-will-say etc.'*

## DASAULYĀ

is dialect spoken in Pargana, and in the adjoining parts of Patkhandā Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Bhattī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Bhattī principally in preferring the present participle in *āō* to that in *āō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *āō* of a passive formed by adding *z*, in the word *āōhīyāōgālō*, had been squandered. Note also the word *khyō*, they were desired (i.e. he wished to eat the larks). This may be a past tense of the verb *kahyō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *āō* and *ā* (अँ) instead of the Bhattī *ā*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp. 78 and 81, of Pandit Ganga Dutt Upadhyāy's *Hill Dialects of the Kumaon Division*.

[No. 6.]

## SPECIMEN OF DASAULYĀ.

कुई आदमी का दुई लड़ीक छा । तनू-मा कागिसा न बालो हे  
बुबा याव साँगकी जो मेरो बाँटो होव सो मे देवा । वै का बाबू न बाँटो  
दिनो । सख दिन भी नी होया कि कागिसो लोड़ो अपनो बाँटो सब  
कुछ लो क परदेश चलि गो, और वख बेमसाई-मा दिन काटदो र तै न  
अपनो धन सब नठियाई दिनो । जब सब कुछ नठियाईयालो तब वै मुलक मा  
बड़ी भूख पड़े । त सो गरीब होई गो और वख का रहगवालों को  
नौकर होयो । तनू न सो अपना खेतू-मा सुंगर चरीग-हकी खेदो । तै न  
जनु चन्न का किलकी हकी सुंगर खाँदा क्या आफू खान कया । कुई वै  
कणी खण कू भी नौ देदा क्या ॥

[No. 6.]

## TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā	dhī	lāṛk	chhyā.	Tanū-nā	kānisā-nā
A-certain-man-of	two	sons	were.	Them-among	the-younger-by
hōā,	'hō	bubā,	māl-māṅgākī	jō	mērō
it-was-said,	'O	father,	the-property-of	what	my
māl dāwā,	Wai-kā	bābū-nā	lāṛī-dinō.	Mast	din
to-me	gīre.	Him-of	the-father-by	it-was-decided-out.	Many
				lays	even

nī hōyā ki kāqisō laaṛō apuō bāṭō sab-kuchh li-ka,  
*not became that the-younger son his-own share everything taken-having,*  
 pardēs chali-gō. aur wakha bēṣarmāi-mā din kāṭṭū-kāṭṭū  
*a-foreign-land went-away, and there shamelessness-in days cutting-cutting*  
 tai-na apuō dhan sab naṭhiyāi-dinō Jah sab-kuchh  
*him-by his-own wealth all was-squandered-away. When everything*  
 naṭhiyāiyālō, tab wai-mulak-nā haṛi hūkh parē. To sō  
*had-been-squandered, then that-country-in a-great hunger fell. Then he*  
 garīb hōi-gō, aur wakha-kā rahawālā-kō naukar hōyō. Tanū-na sō  
*poor became, and there-of the-dwellers-of servant became. Them-by he*  
 appā-khōtū-nā sungar charapā-hani khēdō. Tai-na junō-  
*their-own-fields-in sowing feeding-for was-sent Him-by what-*  
 anna-kā-chaḥkaṭṭū-huṇī suṅgar khāṇḍā-oluhayā, āpū khāṇḍā kayā  
*grain-of-husks (acc.) the-swine eating-were, himself to-eat were-washed.*  
 Kī wai-kaṇī khāṇa-kū hū nī dēndā-chaḥayā.  
*Any-persons him-to eating-for even not giving-were.*

## MĀJH KUMA YA

This dialect, as its name indicates, is a border *union* of speech, ... from Kumauni and Garhwali. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Patti Malla Katyūr and Talla Dampur of Pargana Danjūr of Almora District, where it borders on Garhwal. In Almora it is often called *Dō-sandhi*, or the 'union of the two (languages).' The number of speakers is estimated as follows, —

Name of District.		Number of Speakers.
Garhwal	. . . . .	28,631
Almora	. . . . .	4,380
Total		33,011

Like Badhāni, it is simply a form of Rāthī. But it also freely uses Kumauni forms, and it is really a mixture of Kumauni and Garhwali, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumauni forms such as *kāi* (K. *kar*), anything; *kunī*, anyone; *kar-bēr*, having done; *kayō*, he said; and imperfects like *khā-ehhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unā* and *janā*. The Ablative termination *chhē* or *chhāi* may be compared with the Jamsāri locative suffix *chh*. *Sagī*, the termination of the dative, is here *sugī*, while in Standard Garhwali it may be *sugī*.

Instead of *kāinā* we find *kāinō*, on-cutting. In *janū*, I will go, the final *ō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jō-batī*, having gone, and *ajh-batī*, having arisen. We may compare this with the Kumauni *batī*, which in that language is the termination of the Ablative.

[ No. 7.]

## SPECIMEN OF MĀJH-KUMAIYĀ.

कै मैस का दुई चेला छिया । उनो मा काँइसा ले बाबू की बोली  
 औ बाबू सम्पत्ति-मा जो मेरो हकीत छ तै गली मै सुणी देवो । तब  
 वै ले उनो गली अपनौ सम्पत्ति बाँटी दे छ । भौत दिन नी होया छिया  
 काँइसो चेला सब कुछ येकवट करी बेर दूर देश न्है गयो । और वाँ जाई  
 बटो लुच्चापन मा दिन काटेने काटेने अपनौ लड़ीपट्टी उडाई दिई । जब  
 ऊ सब कुछ उडाई चुको तब वै जग मा बड़ा अकाल पड़ो । तब  
 ऊ बड़ो काँगल है गयो । तब ऊ वै देश रौनरीँ मा येक का वाँ रौण बैठयो  
 जै ले ऊ अपना खेतो मा सुंगरीँ चरौण हणी पठायो । और ऊ उनो

छिमियौं गणौ जनो सुंगर खाँ किया अपणू पेट भरणू चाँ किया । और वे  
वै गणौ कई नौ दीँ किया । तब वै गणौ चेत खबर भयो और तब वै  
ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा  
रोटा हूँ किया और मैं भूख ले मरना रयूँ । मौ उठौ बठी अपणा बाबू  
का पास नहै जौ और वै है बोखौला इत्यादि ॥

[ No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-maĩs-kā dui chēlā chhiyā. Unō-mā kāisā-lē bābū-  
*A-certain-man-of two sons were. Them-among the-younger-by the-father-*  
chhiĩ bōlō. 'au bābū, sampatti-mā jō mērō hakī chha tai-gaĩ  
*to it-was-said, 'O father, the-property-in what my share is that (acc.)*  
mai-sunī dēwō.' Tab wai-lē unō-gaĩ apnī sampatti bāĩ-dē-chha.  
*me-to give.' Then him-by them-to his-own property was-divided-out.*  
Bhaut dīn nī hōyā-chhiyā kāisō chēlō sab-kuchh yekbať  
*Many days not become-were the-younger son everything together*  
kari-bēr dūr dēs nhai-gayō. Aur wā jāi-bati  
*made-having a-far country away-went. And there gone-having*  
luchchāpan-mā dīn kātēnē-kātēnē apnī lattipattī udāi-dīi.  
*debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.*  
Jab ū sab-kuchh udāi-chukō, tab wai-jagā-mā bařō  
*When he everything squandered-completely, then that-place-in a-great*  
akāl pařō. Tab ū bařō kangāl hai-gayō. Tab ū wai-dēs-rannērafi-  
*famine fell. Then he cery poor became. Then he that-country-dwellers-*  
mā yēk-kā wā raupa baĩhyō, jai-lē ū apnā-khētō-mā suŋgrō  
*in one-of near to-dwell began, whom-by he his-own-fields-in swine*  
charaupa-haĩ paĩhyō. Aur ū unō-chhimiyō-gaĩ janō suŋgar khā-  
*feeding-for was-sent. And he those-husks-with which the-swine eating-*  
chhiyā apnū pēt bharnū chā-chhiyō. Aur kwai wai-gaĩ kōi  
*were his-own belly to-fill wishing-was. And any-persons him-to anything*  
nī dī-chhiyā. Tab wai-gaĩ chēt-khabar bhayō, aur tab wai-lē kayō  
*not giving-were. Then him-to memory became, and then him-by it-was-said*  
kī, 'mērā-bābū-kā katik-kām-dhandā-karapērō-kā khāpa-tē jāphā  
*that, 'my-father-of how-many-works-employment-doers-of eating-than more*  
rōfā hū-chhiyō, aur maĩ bhūkh-lē marnā-rayū. Mī ūhi-baĩ  
*breads becoming-were, and I hunger-by dying-remained. I arise-a-having*  
apnā-bābū-kā pās nhai-jaũ, aur wai-chhai bōlōlā, ityādi.  
*my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'*

## NAGPUR YA

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Paikhandi in the north-west of British Central India, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliya and Mājh-Kumariyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bekti*, a person's of as a postposition of the ablative; and of the oblique plural in *ā* in *maikhā*.

The Demonstrative pronoun *sō* has its oblique plural *tau*. The word for 'son' is *āpā*, not *āphā*. As in Dasauliyā, the present participle in *yo* appears, as well as that in *ā*. We find the Kumbhāni future in *jā* and *hō*, and the common change of final *ā* to *o* in *dina*. Note the past tense in *ālā* in *pyāgālā*.

[No. 8.]

## SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का छुड़ लौड़ा कथा । तौं मधे लुड़ा लौड़ा न बुबा से  
बोले हे बुबा जो मेरो बाँटी माल को क सो मैं दे । तब बुबा न वे  
कणी बै को बाँटी दे दिने । मस्त दिन नी होय लुड़ा लौड़ा अपणी बाँटी  
ले क परदेश चला गे और तख बदमासी माँ अपना दिन खोया और  
अपणी माल खोये । जव बै न सब उड़ाया तब कख भारी अकाल पड़े  
और ओ गरीब होई गे । और तख जाई क बै गाऊँ माँ एक बैख का  
दगड़ा माँ रहण लगे । तै बैख न बै लौड़ा कू अपना पुँराडा माँ सुंगर  
हेरन खेदे । तै लौड़ा न जो कीमँ सुंगर खान्दा कथा सो आपू खाण ठहरे ।  
बै तई कोई धन बी नी दिन्दी कथा । तब ओ चेत । तब बै लौड़ा  
न बोले मेरा बुबा का त कइ नौकर कू खान से कइ रोटा निमका वच दिन  
मैं भूख न मरनो छुँ । मैं खड़ी होई अपना बुबा मैं जाऊँ बोखूँ इत्यादि ॥

[No. 8.]

## TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	chhayā	Tāñ-madhē	lurā-lurā-na
A-certain-person-of	two	sons	were.	Them-among	the-younger-son-by
bubā-sē	bole,	'hē	bubā,	jō	aurō bātō māl-kō
the-father-to	it-was-said.	'O	father,	what	my share the-property-of is,

sō māñ dē.' Tab bubā-na wai-kañ wai-ko bāñ dē-dinē.  
*hat to-me give.' Then the-father-by him-to him-of share was-given-away.*  
 Masi din ni hoyā lurō laurō apā bāñ lē-ka  
*Many days not became the-younger son his-own share taken-having*  
 pardēs chālā-gē, aur talcha badmāñ-māñ apā din khōyā,  
*foreign-land went-away, and there desecracy-in his-own days were-lost,*  
 aur apnō māñ khōyē. Jāh wai-na sab arāyālē, tab  
*and his-own wealth was-lost. When him-by all had-been-squandered, then*  
 rakha bhārī akal parē, aur ō garīb hōī-gē Aur rakha  
*there a-great famine fell, and he poor became. And there*  
 jāñ-ka wai-jāñ-māñ ek-baikh-kā durgā-māñ rakha lagē.  
*one-having that-village-in a-person-of vicinity-in to-remain he-began.*  
 Tsi-baikh-na wai-laurā-kā apnā-pūgrā-māñ sungar hēra khādē.  
*That-person-by that-son-as-for his-own-field-in swine to-watch he-was-sent.*  
 Tsi-laurā-na, jō chhūñē sungar khāñdī-chhayē, sō apā khāpa  
*That-son-by, what looks the-swine eating-were, those he-himself to-eat*  
 phalrē. Wai tāñ kōi āhan bī nī dindō-chhayō. Tab ō  
*it-was-intended. Him-to anyone money even not giving-was. Then he*  
 chēfē Tab wai-laurā-na bolē, 'māñ-hubā-kā ta  
*came-to-his-senses Then that-son-by it-was-said, my-father-of*  
 kōi-nakrā-kū khāpa-sē kōi-nā-nīnkā bach-dina, māñ  
*several-servants-to eating-than several-bread-loaves were-left-over-and-above, I*  
 bhūkh-na marnō-chhayē. Māñ khayō hōī apnā-hubā-māñ jāñ,  
*hunger-by dying-am. I erect having-become my-own-father-to will-go,*  
 bōñ ityādi.  
*will-say etcetera.'*

## SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāthī dialect, we come to Salānī, named after the three Parganas of Mallā, Tallā, and Gangā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pālī of Almora. Garhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District	Number of Speakers
Almora . . . . .	18,176
Garhwal . . . . .	207,832
Dehra Dun . . . . .	5,000
Saharanpur . . . . .	250
Bijnor . . . . .	1,000
Moradabad . . . . .	500
TOTAL . . . . .	229,758

Salānī is practically the same as Śrinagariyā, the standard form of Garhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindi end in *ē*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Garhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chka* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *kōndhna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehri dialect.



## SPECIMEN I.

कै भण्ण का दुइ नौना कया । जँ माँ काणसा न अपणा बुवा माँ  
 वोल्हो हे बुवा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा । तब  
 वै न जँ का बीच अपणो माल ताल बाँटी दिन्थो । भिँडे दिन नो होये  
 कया कि काणसो नौनो सब कुछ कट्टा करी क दूग देस कू चली गयो  
 और वख लुचपन माँ दिन बितौंद अपणो माल ताल बिताई दीन्थो । जब  
 वो सब कुछ उड़ाई चुक्यो तब वै देस माँ अकाल पद्यो और वो कांगल  
 होई गयो । और वो जाई क वै देस का रहणवालीँ माँ न कै का यख  
 रहण लग्यो जै न वो पुँगडौँ माँ सुंगर चरीण कू भेजो दीन्थो । और वो  
 जँ कुकीलीँ ते जौँ क भुंगर खाँदा कया अपणो पेट भरनू चाँदो कयो और  
 कुई वै कू कुछ नी देंदो कयो । तब वै कू होश आयो और वै न वोल्हो  
 मेरा बुवा का कतना ही भुलीँ कू खाण ते भिँडे रोटी हींदेन और में  
 भूख न मरगूँ कजँ । मैं उठी क अपणा बुवा भूँ जोलो और जँ माँ बोलखी  
 हे बुवा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे । मैं अब  
 आप को नौनो बोलण लायक नी कजँ । मैं कू अपणा भुलीँ माँ न एक  
 का बराबर वणावा । तब वो उठी क अपणा बुवा का पास चल्यो । पर  
 वो दूर ही कयो कि वै का बुवा कू वै देखी क दया अई और दौड़ी क  
 वै का गला पर छिपटो क वै की मुकी लीनी । नौना न वै माँ वोल्हो  
 हे बुवा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे और में  
 अब आप को नौनो बोलण लायक नी कजँ । परंतु बुवा न अपणा नौकर  
 माँ वोल्हो सब ते सुन्दर कपड़ा निकाली क वै कू पैराई देवा । वै का  
 हाथ पर गुँट्टी और खुट्टीँ पर जुत्ता पैराई देवा । और हम लोग खीला और  
 आनन्द करला । किलाई कि वो मेरो नौनो मखूँ कयो अब बची गये  
 हर्छूँ कयो फिर मिली गये । तब वो आनन्द कर्न लग्या ॥

वै का छोटी नौनो पोंगड़ा माँ क्यो और जब वो चौंदो र घर का नजीक पहुँचो तब बाबाँ और नाचण को सन्द सूण्यो । और वै न अपणा भुल्यो माँ न एक कू अपणा पास बुलाई क पूछ्यो यो क्या च । वै न वै माँ बोल्हो तुमरो भाई आयूँ ह । आर तुमारा बुवा जी न सुन्दर खाणू करे किलाई कि वो भलो चंगो पाये । परंतु वै कू सुखा आयो और भिन्न जाणू नो चायो । यै वास्ता वै को बुवा मैर आई क वै कू मनोण लभ्यो । वै न अपणा बुवा कू जयाव दीन्वो कि देखा में इतना दिनु ते आप की सेवा करदू और कखी आप को हुक्म नो टान्छो और आप न कभी में कू एक छौलो भी नीदिन्वो जो में अपणा दगड़ा का साथ आनन्द करदो । परंतु आप को यो नौनो जो यातर का दगड़ा अपणो माल ताल खाई गये जबारे ही वो घर आये तबारे ही आप न वै का वास्ता सुन्दर खाणू करे । बुवा न बोल्हो हे नौना तू रोजे मेरा दगड़ा कडे और जो कुछ मेरो ह सो सब तेरो ह । परंतु आनन्द करणू और खुशो होणू चंदो क्यो किलाई कि यो तेरो भाई मखूँ क्यो बचो गये हच्युँ क्य फेरो मिली गये ॥

[No. 9.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PANTARI (GARHWALI).

SALANI DIALECT.

DISTRICT GARHWAL.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Kai-jhañā-kā dui naunā chhayā. Ū-mā kāsā-ua  
*A-certain-man-of two sons were. Then-among the-younger-by*  
 apnā-bubā-uā hōlyō, 'hō bubā-jī, māl-tāl-mā jō mērō hāñhō  
*his-own-father-to it-was-said, 'O father, the-property-in which my share*  
 hōwa sō māi dī-dēwā.' Tab wai-na ū-kā bich apnō  
*may-be that me give-away.' Then him-by them-of between his-own*  
 māl-tāl hāñhō-dinyō. Bhiñdō din nī hōye-chhayā kī kāsō  
*property was-divided-out. Many days not become-were that the-younger*  
 naunō sab-kuchha katthā karī-ka dūr-dēs-kū chali-gayō, aur  
*son everything together made-having distant-country-to went-away, and*  
 wakha inchpan-uā din bitaunda apnō māl-tāl bitāi-dinyō.  
*there debauchery-in days a-wasting his-own property was-squandered-away.*  
 Juh wō sab kuchha upāi-chukyō, tab wai-dēs-mā akāl  
*When he all things had-squandered-completely, then that-country-in famine*  
 parvō aur wō kañgāl hōi-gayō, aur wō jāi-ka wai-dēs-kā  
*fell and he indigent became, and he gone-having that-country-of*  
 rahawālaū-mā-na kñi-kā yakha rahya lagyō, jāi-na wō  
*inhabitants-in-from a-certain-one-of near to-lie begun, whom-by he*  
 pūrpāū-mā suñgar charama-kū bhājī-dinyō Aur wō ū-chhukēlaū-iō  
*fields-in wine feeding-for was-sent-away. And he those-lusks-with*  
 jāi-kū suñgar khandā-chhayā apnō pēt bharnā chāndō-chhayā,  
*which (acc.) the-swine eating-were his-own belly to-fill wishing-was,*  
 aur kñi wai-kū kuchha nī dāndō-chhayō. Tab wai-kū hōs  
*and anybody him-to anything not giving-was. Then him-to recollection*  
 ayō aur wai-na hōlyō, 'mērā-bubā-kā kabūā-hi-bhuryāū-kū  
*came and him-by it-was-said, 'my-father-of how-many-even-servants-to*  
 khāna-tō bhiñdō rōjā hāndāna aur māi bhūkh-na mwanū-chhāñ.  
*eating-than more bread is-becoming and I hunger-with dying-am.*  
 Māi ūñhī-ka apnā bubā-ruī jandō aur ū-mā hōllō, 'hō  
*I arise-having my-own father-to will-go and him-to I-will-say, 'O*

baadā na e wā e d o p  
*fat e me by Hea en f o n e po e o o fo*  
 la e Mā l ap-ā nannō bōḥa lāyuk nī chhañ;  
*was-done. I now your-honour-of son to-say worthy not am;*  
 māñ-kū apnā bhūṭyañ-mā-na ēk-kā lavāḥaṇa baḡāwāñ. Tāb wo  
*me (acc) your-own servants-in-from one-of equal make. Then he*  
 uḥī-ka apga bubā-kā pāṭ chajō Par wā dūr-hī chhayō  
*arisen-having his-own father-of near went. But he far-off-even was*  
 ki wai-kā bubā-kū wai dōkhī-ka dāyā āi an dūṛī ka wai-kā  
*that him-of father-to him seen-having pily came and was facing him-of*  
 galā-par chiprī-ka wai kī bhukhī hīñ Nannā-na wai-mā  
*neck-on elay-having him-of hissew were-taken. The-son-by him-to*  
 hōiyō, 'hē hūhī-jī, māñ-na swarg-tē uḥō nō āp-kā  
*it-was-said, 'O father, me-by Heaven-from opposite and your-honour-of*  
 sāmō pāp karē, aur māñ ab āp-kō nannō bōḥa lāyuk  
*before sin was-done, and I now your-honour-of son to-say worthy*  
 nī chhañ.' Parānū bubā-na apnā nannā-mā bōlyā,  
*not am. But the father-by his-own servants-to it-was-spoken,*  
 'sah-tē sunder kaprā nikulī-ka wai-kā pūṛāi dōwā. Wai-kā  
*'all-than beautiful clothes taken-out-having him-on put Him-of*  
 bāḥ-par gūṭhī aur bhūṭān-par jūṭā pūṛāi-dōwā. Aur ham-lōg  
*hand-on a-ring and feet-on shoes put. And we-people*  
 kbhulā aur ānand karē; kī lāi kī yō mēxō nannō  
*shall-eat and merriment shall-make. what-for that this my son*  
 māryū-chhayō, ab bachi-gayō; hachyā-chhayō, pūḥi nāñī-gayō. Tāb  
*dead-was, now succed-went: lost-was, again found-went. Then*  
 wō ānand karna lagya.  
*they merriment to-make began*

Wai-kō jēthō nannō pōḡaṇā-mā chhayō, aur jab wō aūḍo  
*Him-of the-elder son field-in was, and when he coming*  
 aundō ghar-kā najik pahūchyo, tāb bājāñ-aur-nachnā-kō  
*coming house-of near arrived, then musical-instruments-and-dancing-of*  
 sād sāgyō. Aur wai-na apga bhūṭyañ-mā-na ēk-kā  
*sound was-heard. And him-by his-own servants-in-from one (acc)*  
 apā-pās bulāi-ka pūchhyō, 'yō kyā chāñ? Wai-na  
*of-himself-near called-having it-was-asked, 'this what is?' Him-by*  
 wai-mā bōlyō, 'tumārō bhāi āyñ-eha, aur tumārā bubā-jī-na  
*him-to it-was-said, 'your brother come-is, and your father-by*  
 sunder khānā karē; kī-lāi kī wō bhālō chahgō pāyō.  
*good food was-made: what-for that he well healthy was-found.'*

Parantu wai-kū gussā āyō aur bhittā jānū nī chāyō. Yai-wāstō  
*But him-to anger came and inside to-go not he-wished. This-for*  
 wai-kō bahū bhair āi-kā wai-kū manaupā lagyō. Wai-na  
*him-of the-father outside come-having him (acc.) to-appease began. Him-by*  
 apqā hubā-kū jabāb diuyō kī, 'dēbhā, māi itnā-dinū-tē  
*his-own father to answer was-given that, 'see, I so-many-days-from*  
 āp-kī sēwā kardā, aur kakhī āp-kō bukm nī  
*your-honour-of service (am-) doing, and ever your-honour-of order not*  
 tāiyō, aur āp-na kakhī māi-kū ēk chhaunō bhī nī  
*was-transgressed, and your-honour-by ever me-to a kid even not*  
 diuyō, jō māi apnā-dagryā-kā sāth ānand kardō.  
*was-given, that I my-own-companions-of with merriment might-have-made.*  
 Parantu āp-kō yō naunō jō pātā-kā dagrā apqō māl-tāl  
*But your-honour-of this son who harlots-of with his-own property*  
 khāi-gayē, jabārē-hī wō ghar āyē, jabārē-hī āp-na wai-kā-wastā  
*ate-up, when-even he home came, then-even your-honour-by him-of-for*  
 sundar khāpū karē.' Babā-na bōlyō, 'hē naunā, tū rojjē  
*good food was-made' The-father-by it-was-said, 'O son, thou daily*  
 mērā dagrā chhāj, aur jō-kuchha mērō chhā, sō sab tērō chhā.  
*me-of with art, and whatever mine is, that all thine is.*  
 Parantu ānand kacqā aur khusī hōpā chhindō-chhayō; kī-jāi kī  
*But merriment to-make and glad to-be proper-was; what-for that*  
 yō tērō bhāi maryū-chhayō, bachī-gayē; harchyū-chhayō, phēr  
*this thy brother dead-was, saved-went; lost-was, again*  
 mili-gayē.  
*found-went.'*

## TEHRĪ GARHWALĪ OR GANGĀPARIYĀ

The State of Tehrī Garhwal lies to the west of British India, and is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehrī dialect, and also by people of Garhwal and Almora, as "Gangāpariyā" or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehrī State lies the Jaunsar-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pāhārī Jaunsārī. As might be expected, the Tehrī dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayā* instead of *chhayā*, to mean 'was.' Compare the Jaunsārī *thā*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehrī, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale, —the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Upgrēti's *Hill Dialects of the Kumaon Division*.

It is unnecessary to give a complete sketch of the grammar of Tehrī Garhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

**Nouns.**—The principal postpositions are:—

Agent, *na*.

Dative-Accusative, *kā, ka, sanī*; for, *īō*.

Instrumental, *na, sē, tē*.

Ablative, *mañē, sē, tē*; from among, *mā-na*.

Genitive, *kō (kā, kē)*.

Locative, *mā, mē*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *av* and *ā*, both of which are frequently nasalized. Thus, *bābau-kō* or *bābauñ-kō*, of fathers; *mausā-kō* or *mausāñ-kō*, of men.

**Adjectives** follow the same rules as in the Standard. For 'one' the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

**Pronouns** closely follow the Standard. The usual oblique form of *tū*, thou, is *tuā*, as in *tuā-na* (sg. sing.). Similarly, the agent singular of *mai*, I, is *mai-na* or *maiñ-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Mas.	Fem.		Mas.	Fem.
Nom.	<i>yō</i>	<i>yē</i>	Singular.	<i>wō, wā, ō</i>	<i>wē</i>
Obl.	<i>yē, yai</i>	<i>yē</i>		<i>wē, wāi</i>	<i>wē</i>
			Plural.		
Nom.	<i>yē, yō</i>			<i>wō, ā (ū)</i>	
Obl.	<i>yau (yauñ), yā (yāñ)</i>			<i>ā (ū)</i>	
Gen.	<i>inayō, yāñ-kō</i>			<i>inawō, ōñ-kō</i>	

The **Reflexive Pronoun** is *āphā*, self, genitive *apnō*. *Āphā-mā* is "amongst themselves."

The **Relative and Correlative Pronouns** are :—

Relative.		Singular.	Correlative.
Nom.			
Obi.	<i>jō</i>		<i>sō</i>
	<i>jōi</i>		<i>tai</i>
		Plural.	
Nom.			
Obi.	<i>jē</i>		<i>sē</i>
	<i>jyū (jyū)</i>		<i>tyū (tyū)</i>

The **Interrogative Pronouns** are *kō* (declined like *jō*), who? and *kyā* or *kyājō* (cf. Jansūri), obi *kē*, what?

The **Indefinite Pronouns** are *kon* (obl. *kai*), anyone, someone, and *kichhā* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

		Present. I am, etc.
Singular.		Plural.
1.	<i>chhañ, chhañ</i>	<i>chhayā</i>
2.	<i>chhañ</i>	<i>chhayāñ</i>
3.	<i>chha</i>	<i>chhona</i>

*Chha* may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayo*, was, plural *thayā*, tem. sing. and plur *thañ*. The Stand- and *chhayō*, etc., is also frequently employed.

**Finite Verb.**—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ū*, as in *kōnū*, to be, *mārnū*, to strike; but *ō* also occurs in *gānō*, to sing, *nāchnō*, to dance. The weak form ends in *a*, as in *kōna*, *chharona*, *karna*. The usual rules for *u* and *a* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *nū* (*nū*). Thus, *mārdō*, *hōndō*, *chharanū* (sentence 329).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yū*, with oblique forms in *ē*, *yā* and *yū*. Thus, *mārē*, *māryō*, *māryū*, *gayē*, *gayō*, *baithyū*, and (obl.) *chalyā*, *gayē*, he went away; *bōlyā aprāñ*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kanū rana* (for *rahna*) *khāna*, how is it to be dwelt, to be eaten, by us? i.e. how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōñ*, I may be; *mārañ*, I may strike, *jāñ*, let us eat; *mānañ*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhañ*, I am striking. The second is conjugated as follows :—

Singular.	Plural.
1. <i>mārdāñ, mārdāñ</i>	<i>mārdā</i>
2. <i>mārdī</i>	<i>mārdāñ</i>
3. <i>mārda</i>	<i>mārdāna</i>

Similarly *and I o L. mada* they eat *a la a y l*  
 For the Imperfect *ve ha e ma wado ha o I a* and *pecr-*  
*men jando thajo e na h o r*, and *anula thajo*, they were keeping. In the  
 Parable we have a weak form of the Present Participle in *dada thajo*, (no one) was  
 giving.

For the Future we have in the masculine :—

Singular.	Plural
1. <i>mārlō</i>	<i>mārlō</i>
2. <i>māratyō, mārīlō</i>	<i>māratyō, mārīlō</i>
3. <i>mārīlō</i>	<i>mārīlō, mārīlyō</i>

Similarly, *jaulō*, I will go; *dōlō*, I will say; *rahlō* (fem.), she will remain; *rahlō*,  
 you will remain; *bōlō*, you will be

The Past Tenses closely follow the Standard.

Thus :—

*uol-na mārē*, he struck; *uol-na ni chōyō*, he did not wish; *fam-na linē*, you  
 took (sentence 240); *ā-na lōyena*, they broke (the sticks).

For intransitive verbs we have :—

*rāyō*, I remained; *chalyō*, I went; *ghūmyō* (sentence 221), I walked about,  
 and also :—

Singular	Plural
1. <i>gayē</i> , I went	<i>gayō</i>
2. <i>gayē</i>	<i>gayō</i>
3. <i>gayō</i>	<i>gayena, gūyō</i>

Similarly, *hōyē*, he became (225); *lōyena*, they began; *ryōyena*, they brought;  
*jūyena*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *mīlē chha*, he has been  
 found; *āyī chha*, he has come; *baithyē chha*, he is seated (230); *marē-thayō* or *maryē*  
*thayō*, he had died; *harohē thayō*, or *harohyē thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kaē-na ni dō*  
*sakī*, no one could break. Note that *sakī* is treated as transitive.

The negative is *ni*.



[No. 10.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

CENTRĪ DIALECT.

STATE TERRI GARHWAL.

## SPECIMEN I.

एक भग्ना का दुई नौन्याल थया । जँ-मा-न काणसा न अपणा बूवा माँ बोले कि हे बूवा बिरसत को बाँठो जो मेरो छ मैं दे । तब वै न बिरसत ज सणी बाँटी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कटो करी क एक दूर देस चल्या गये और वख अपणो रोजी कुकर्म माँ उडाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कांगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जाई लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरौण भेजे । और वै या चाह थई वै बसा-से जो सुंगर खांदान अपणो पेट भरौ । जो कुछ वै-सणी नि देंद थयो । तब होस माँ आई क बोले मेरा बाबू का कतना ही मजूर क भिंडे रोटी छ और मैं भूकी मरदौ । मैं उठी क अपणा बूवा मूँ जौलो और वै माँ बोललो कि हे बूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाऊँ । मै क अपणा मजूर मधे एक का बराबर बनी । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का बूवा सणी दया आये और हीड़ी क वो गला पर भेंट । भौत भूकी भये । नौन्याल न वै क बोले कि हे बूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छऊँ कि फेर तेरो नौन्याल गल्या जाऊँ । परन्तु वै का बाबू न अपणा चाकर माँ बोले कि अच्छा ते अच्छा कपड़ा गाडी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटो पर जोरा पैरावा ओ हम् सभ जेऊँ और खुशी मानौँ के लाई कि मेरो वो नौन्याल मरे थयो अब बचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगे ॥

और व को ठूँको नौन्याल पोंगहा माँ ययो जब हरा का घोरा  
 आये गाणो और नाचणो मुणे । तब एक चाकर बोलाई क पूछे कि यो  
 क्या क । वै न वै माँ बोले कि तेरो भुला आयि क और तेरा वृथा न बड़ी  
 जिम्मण करे या न कि वै सगौ राजी खुशी पाये । वै न गुस्सा होई क  
 भिन्न जाणू नि चायो । तब वै का बाबू न भैर आई क बो मनाये । वै न  
 बाबू माँ जुवाब माँ बोले कि देख येतना बरसू ते में तेरो ठहल करदौ । कवी  
 तेरा बोल्याँ उप्रांत नि चल्यो । परंतु त्वै न कवी एक चैनखो मै नि  
 दिन्थो कि अपणा दगड़ी दगड़ी खुशी मनौ । और जब तेरो यो नौन्याल  
 आये जै न तेरी माया पाबू दगड़ी उडायि त्वै न वै का वास्ता जिस्मण  
 करे । वै न वै क बोले हे नौना तू सदाने मेरा पास क । जो किछू मेरो  
 क सो तेरो क । फिर खुशी होशू खुशी मनौणो वाजबी कर्के के लाई कि  
 तेरो यो भुला मछूँ ययो सो बचे हरछूँ ययो सो मिले क ॥

[ No. 10.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAHĀḌĪ (GARHWĀLĪ).

TEHRĪ DIALECT

STATE TEHRĪ GARHWĀL.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk-jhapā-kā      dui      naunyal      thayū.      Ū-mā-na      kānsā-nā  
*One-man-of      two      sons      were.      Them-in-from      the-younger-by*  
 apnā bābā-mā      bolē      ki,      'hō bābā,      bīrsat-kō      hāthō      jō  
*his-own-father-to      it-was-said      that,      'O father, the-property-of      share      which*  
 mērō      ehha      māi      dē'      Tab      wai-na      bīrsat      ā-saṇī  
*mine      is      (to-)me      give.'      Then      him-by      the-property      him-to*  
 bātī-dīnō.      Aur      bhīndē      dīn      nī      hōyā      kānsā-naunyal-na      sab  
*was-divided-out.      And      many      days      not      become      the-younger-son-by      all*  
 kathō      karī-ka      ēk-dūr-dēs      chalyā-gayē,      aur      wakha      apnī  
*together      made-having      (to-)a-distant-country      it-was-gone,      and      there      his-own*  
 rōjī      ku-karīn-mā      udāyē.      Aur      jab      sab      kbarch-karī-chnkē  
*livelihood      evil-deeds-in      was-squandered.      And      when      all      spent-completely-was*  
 wai-dēs-mā      baṛō      akāl      papē      aur      wō      kangāl      hōna      lagē.      Tab  
*that-country-in      great      famine      fell      and      he      indigent      to-be      began.      Then*  
 wai-dēs-kā      ēk-bapā-ādmi-kā      qērā      jāi      lagō      Wai-na  
*that-country-of      a-great-man-of      (to-)house      going      he-attached-himself.      Him-by*  
 wō      apnā-pōgrā-mā      sangar      chaxauna      bhējō;      aur      wai      yā      chāh  
*he      his-own-field-in      swine      to-feed      was-sent;      and      (to-)him      this      desire*  
 thāi,      'wai-busā-sē      jō      suṅgar      khāudān.      apcō      pēt      bharañ',  
*was,      'that-chaff-with      which      the-swine      are-eating,      my-own      belly      I-may-fill';*  
 jō      kuī      wai-saṇī      nī      dēnda-thayō.      Tab      hōs-mā      āi-ka  
*because      anyone      him-to      not      giving-was.      Then      sense-in      come-having*  
 bolē,      'mērā      bābū-kā      katnā-hī      majūrū-kū      bhīndē      rōjī      chha,  
*it-was-said,      'my      father-of      how-many-even      labourers-to      much      bread      is*  
 aur      māi      bhūkō      mardāñ.      Mui      uṭhī-ka      apnā      bābā-mā      jaulō  
*and      I      hungry      am-dying      I      arisen-having      my-own      father-to      will-go*  
 aur      wai-mā      bōllō      ki,      "hē      bābā,      mai-na      Paramēśwar-kā      aur  
*and      him-to      I-will-say      that,      "O      father,      me-by      God-of      and*  
 tērā      sēmō      kasūr      karō;      aur      ab      yō-i      jōg      bhī      nī  
*thee-of      before      sin      was-done;      and      now      this-even      worthy      even      not*

I et a d a ag t y s I l Ie (a...)  
 apn mag n adla ... namanar banan " Tab uthi-ka  
 your-own-labourer-among one-of equal make. Then arisen-having  
 apnā bābū-mā chalo. Aur wa abū dūr thayō ki wai  
 his-own father-near he-went. And he got far-off was that him  
 dekhi-ka wai-kā bābū-saṁ dayā āyē aur dūmī-ka wō galā-par  
 seen-having him-of father-to pity came, and run-having he neck-on  
 bhēṭe. Bhant bhukī pāyē. Naunyal-m wai ka bōlē  
 was-embraced. Many kisses were-placed. The-son-by him-to it-was-said  
 ki, 'hē bābā, mai-na Parameśwar-kā aur tērā sūnnō karē karē,  
 that, 'O father, me-by God of and thee-of before sin was-done,  
 aur ab yē-ī jōg bhī nī chhuṛī ki phēr tērō naunyal  
 and now this-even worthy even not I-am that again thy son  
 ganyō-jāṛī.' Parantu wai-kā bābū-na apnā chākṛū-mā bōlē  
 I-may-be-counted. But him-of father-by his-own servants-to it-was-said  
 ki, 'achchā-tē achchā kappū gādī hāwā aur wai pāiwā;  
 that. 'good-those good clothes having-taken-on bring and him put-on;  
 aur wai-kā hāth-par mūdī aur khutan-par jōra pāiwā, aur hamā  
 and him-of hand-on ring and feet-on shoes put-on, and we  
 sabh jēṛī aur khuṣī mānāṁ; kō-lā-ki mōṁ yō naunyal  
 all may-eat and rejoicing may-celebrate, what-for-that my this son  
 marē-thayō, ab hachē-chha; harchē-thayō, ab mīhē-chha.' Tab wō  
 dead-was, now sared-is; lost-was, now got-is. Then he  
 khuṣī karaa lagē.  
 rejoicing to-make began.

Aur wai-kō thūlē naunyal pōgrā-mā thayō Jab dērā-lā dhōrā  
 And him-of elder son field-in was. When house-of near  
 āyē, gāpō aur nāchnō sunē. Tab ek chōkar bolā-ka  
 he-came, singing and dancing were-heard. Then a servant called-having  
 pūchhē ki, 'yō kyā chhāt' Wai-na wai-mā bōlē ki,  
 it-was-asked that, 'this what is?' Him-by him-to it-was-said that,  
 'tērō bhulā āyē-chha, aur tērā bābā-na bari jūman karē;  
 'thy younger-brother come-is, and thy father-by great feast was-made;  
 yā-na-ki wai-saṁ rāji-khāṣī pāyē Wai-na gussā  
 this-by-that him-as-for safe-(and)-sound he-was-found. Him-by angry  
 hōi-ka bhūtra jānī nī chāyō. Tab wai-kā bābū-na bhāir  
 become-having inside to-me not was-desired. Then him-of father-by outside  
 āi-ka wō manājē. Wai-na bābū-mā jūbāb-mā bōlē  
 gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

kī, 'dēkh, yetnā-barsā tē maī tērī jahāl karlaū; kabī tērā  
*that, 'see, so-many-years-from I thy service am-doing; ever thy*  
 bādyā uprāt nī chalyō; parantu twai-na kabī āk chenkho  
*what-was-said beyond not (I-)went; but thee-by ever a bid*  
 maī nī dīnyō kī apnā-daggyau-dagri khūsī manaū.  
*(to-)me not was-given that my-own-companions-with joy I-may-celebrate.*  
 Aur jab tērō yō naunyāl āyā, jai-wa tērī māya pātrū-dagri  
*And when thy this you came, whom-by thy fortune karlots-with*  
 udāyē, twai na wai-kā-wastā jūmman karē. Wai-na wai-ka  
*was-squandered, thee-by him-of-for a-feast was-made. Him-by him-to*  
 hōlē, 'hē naanā, tū sadānā mārā pās chha. Jō-kiehhā mērō  
*it-was-said, 'O son, thou ever me-of near art. What-ever mine*  
 chha, sō tērō chha. Phērī khusī hōnū, khūsī mansanī wājabi  
*is, that thine is. But glad to-be, joy to-celebrate proper*  
 chhai; kō-lāi-kī tērō yō bhulī maryā-ūhayō, sō bachē;  
*was; what-for-that thy this brother dead-was, he was-saved;*  
 harchyū-ūhayō, sō milē-chha.  
*lost-was, he got-is.'*

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWĀL.

## SPECIMEN II.

एक गऊँ माँ एक बुद्धा भूणा का भिंडे नौन्याल थया और से सब  
 आफू माँ एक को बैरो एक थयो । सलूकत नि रखदा थया । जब ऊँ  
 को बाबू मरन लग तब वो सब भाई कठा होई क अदगा बाबू माँ गया  
 और अपणा बाबू मूँ बोलन लगन कि हे वृबा तू अब मरन कू त्वार क  
 कुछ हम क अडाई जा कि हम न तेरा मरन उपांत कनू रण खाण । ऊँ  
 को वृबा जानदो ई थयो कि ये आफू माँ बैर रखदान । तब वै न ऊँ माँ  
 बोले कि तुम सब भूणा एक एक छट्टी रिंगाली की मे मूँ ल्यावा । व सभे  
 ल्यायेन । तब वै न बोले कि तुम यो छट्टी सली कट्टी गट्टी बाँधी क  
 तोड़ा । ऊँ न तने करे । पर वा गट्टी के न नि तोड़ सकी । तब वै  
 न बोले कि अब गट्टी खोली क छट्टी अलग अलग तोड़ा । तौ न जब अलग  
 अलग करी क तोड़न त मरसर टूटेन । तब ऊँ का बुद्धा बाबू न बोले  
 कि तुम क या ई अडूण-पडूण छ । मेरा मरन पिकाड़ो तुम सब भाई यो रिंगाली  
 की गट्टी की तरौँ एक ज्यू-रुहला त तुमारी कुई कुछ नि कर सक्यो ।  
 और जो तुमारा बीच फूट रहली त तुम यो छट्टी की तरौँ अलग अलग बरो-  
 बाद होला और तुमारे कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न या  
 बात कबूल करे और सुख से सब भाई मिली-जुली क रहण लगन ॥

[ No. II. ]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAMĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWĀL.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ek-gaũ-mă	ek	budyi-jhañā-lā	lhiñdē	maunvāl	thayā.	Aur	sē
<i>One-village-in</i>	<i>an</i>	<i>old-person-of</i>	<i>many</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>they</i>
sab	āphū-mă	ek-kō	hairi	ek	thayō.	Salūkat	ni
<i>all</i>	<i>themselves-among</i>	<i>one-of</i>	<i>enemy</i>	<i>one</i>	<i>was</i>	<i>Unity</i>	<i>not</i>
rakhdā-thayā.	Jab	ũ-kō	bābū	mama	lagē,	tab	wō sabē
<i>to-keep-they-used.</i>	<i>When</i>	<i>them-of</i>	<i>father</i>	<i>to-die</i>	<i>began,</i>	<i>then</i>	<i>they all</i>
bhāi	kaṭhā	hōi-ka	apnā-bābū-mă	gayō,	aur	appā	
<i>brothers</i>	<i>together</i>	<i>become-having</i>	<i>their-own-father-to</i>	<i>went,</i>	<i>and</i>	<i>their-own</i>	
bābū-mă	bōlna	lagena	ki,	‘hē	bābā,	tū	ab mama-kā
<i>father-to</i>	<i>to-say</i>	<i>began</i>	<i>that,</i>	<i>O</i>	<i>father,</i>	<i>thou</i>	<i>now die-to</i>
chhā.	Kuchh	hanu-kū	adāt-jū,	ki	ham-na	tēs-mama	uprāt
<i>art.</i>	<i>Something</i>	<i>us-to</i>	<i>advise,</i>	<i>that</i>	<i>us-by</i>	<i>thy-death</i>	<i>after</i>
raṇa	khāna.	ũ-kō	bābā	jāndō-i-thayō	ki,		
<i>to-be-fined</i>	<i>to-be-eaten.</i>	<i>Them-of</i>	<i>the-father</i>	<i>knowing-even-was</i>	<i>that,</i>		
‘yē	āphū-mă	bair	rakhdāna.	Tab	wai-na	ũ-mā	
<i>‘these</i>	<i>themselves-among</i>	<i>enmity</i>	<i>entertain.</i>	<i>then</i>	<i>him-by</i>	<i>them-to</i>	
bōlē	ki,	‘tum-sab-jhanā	ek	ek	chhaṭṭi	ringāl-kī	
<i>it-was-said</i>	<i>that,</i>	<i>‘you-all-men</i>	<i>one</i>	<i>one</i>	<i>stick</i>	<i>ringal-bamboo-of</i>	
mai-mă	lyāwā.	Wa	sabhō	lyāyena.	Tab	wai-na	bōlē
<i>me-to</i>	<i>bring.</i>	<i>They</i>	<i>all</i>	<i>brought.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>
‘tum	yau	chhaṭṭyau-saṇi	kaṭṭhi	gaḍḍi	bādbi-ka	tōrā.	
<i>‘you</i>	<i>these</i>	<i>sticks (acc.)</i>	<i>together</i>	<i>a-bundle</i>	<i>tied-huicmy</i>	<i>break.</i>	
ũ-na	tannē	karē.	Par	wā	gaḍḍi	kai-na	ni
<i>Them-by</i>	<i>so</i>	<i>it-was-done.</i>	<i>But</i>	<i>that</i>	<i>bundle</i>	<i>any-one-by</i>	<i>not</i>
tōr-sakī.	Tab	wai-na	bōlē	ki,	‘ab	gaḍḍi	
<i>broken-could-be.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘now</i>	<i>the-bundle</i>	
khōli-ka	chhaṭṭi	alag	alag	tōrā	Tau-na	jab	
<i>untied-having</i>	<i>the-sticks</i>	<i>separately</i>	<i>separately</i>	<i>break.</i>	<i>Them-by</i>	<i>when</i>	
alag	alag	kari-ka	tōrena	ta	sarāsar	ṭutena.	
<i>separately</i>	<i>separately</i>	<i>made-having</i>	<i>were-broken</i>	<i>then</i>	<i>easily</i>	<i>they-were-broken.</i>	

Tab      ū ka      budya babu na      ya  
*Then      hem of      the old fa Ter by      t o s a d      a      o o      his-even*  
 adun      padun      ch...a.      Mera-marna      picbhārī      tum      sab      bhāī      yī  
*advice      instruction      is.      My-dying      after      you      all      brothers      this*  
 rīgālī-kī      gadḍī-kī      tarāñ      ek      jvī-syā      rahīā,      ta      tumārō  
*ringals-of      bundle-of'      like      one      mind-sense      will-remain,      then      of-you*  
 kuī      kuchh      ai      kar-sakyō :      aur      jō      tumārō      hich      phūī  
*anyone      anything      not      do-could ;      and      if      of-you      among      division*  
 rahī      ta      tum      rau-chhatṭayā-kī      tarāñ      alag      alag  
*will-remain      then      you      these-sticks-of      like      separately      separately*  
 barōbād      hōlā,      aur      tumārō      kuī      dharō      dagrō      nī      kara'  
*ruined      will-become,      and      of-you      nay-one      keep      companionship      not      will-do'*  
 'Tab      sab-naanyālī-nā      yā      hāt      labul      karē,      aur      sukh-sē  
*Then      all-sons-by      this      advice      accepted      was-made,      and      comfort-with*  
 sab-ē      bhāī      mīlī-chuḷī-ka      rahna      ag...na.  
*all      brothers      joined-united-having      to-see      they-began.*



LIST OF STANDARD WORDS AND PHRASES IN  
CENTRAL PAHĀRĪ.

# LIST OF STANDARD WORDS AND PHRASE

English.	Kampani (Standard)	Kampani (Khaspiyā)	Kampani (Sōriyā)
1. One . . . .	Bk . . . .	Bk (one or a), kōs(a)	Bk . . . .
2. Two . . . .	Dwi . . . .	Dwi . . . .	Dwi . . . .
3. Three . . . .	Tin . . . .	Tin . . . .	Tin . . . .
4. Four . . . .	Chār . . . .	Chār . . . .	Chār . . . .
5. Five . . . .	Pāch . . . .	Pāch . . . .	Pāch . . . .
6. Six . . . .	Chhā . . . .	Chhā . . . .	Chhā . . . .
7. Seven . . . .	Sāt . . . .	Sāt . . . .	Sāt . . . .
8. Eight . . . .	Āth . . . .	Āth . . . .	Āth . . . .
9. Nine . . . .	Nau . . . .	Nau . . . .	Nau . . . .
10. Ten . . . .	Das . . . .	Das . . . .	Das . . . .
11. Twenty . . . .	Bis . . . .	Bis . . . .	Bis . . . .
12. Fifty . . . .	Pachās . . . .	Pachās, pāchās . . . .	Pachās . . . .
13. Hundred . . . .	Sau . . . .	Sau . . . .	Sau . . . .
14. I . . . .	Maī . . . .	Maī, mī : (obl.) mui, mī . . . .	Maī . . . .
15. Of me . . . .	Mero, myāro . . . .	Myar, (obl.) myār . . . .	Morō; mōsu or maīs (to me).
16. Mine . . . .	Mero, myāro . . . .	Myar, (obl.) myār . . . .	Mōrō . . . .
17. We . . . .	Ham . . . .	Ham : (obl.) hamō . . . .	Ham, hām . . . .
18. Of us . . . .	Hamaro . . . .	Hamar, (obl.) hamār . . . .	Hamārō, hamasu or hamas (to us).
19. Our . . . .	Hamaro . . . .	Hamar : (obl.) hamār . . . .	Hamārō . . . .
20. Thou . . . .	Tu . . . .	Tā : (obl.) twā . . . .	Tā . . . .
21. Of thee . . . .	Tero, tyāro . . . .	Tyar : (obl.) tyār . . . .	Tērō; twaisu or twais (to thee).
22. Thine . . . .	Tero, tyāro . . . .	Tyar : (obl.) tyār . . . .	Tērō . . . .
23. You . . . .	Tum . . . .	Tam : (obl.) tumō . . . .	Tam . . . .
24. Of you . . . .	Tumaro . . . .	Tumar, (obl.) tumār . . . .	Tumārō; tumasu or tumas (to you).
25. Your . . . .	Tumaro . . . .	Tumar : (obl.) tumār . . . .	Tumārō . . . .

## AR

Garhwālī (Rūhī)	Garhwālī (Tōhri).	English.
Ek . . . .	Ēk, bargat . . . .	1 One.
Dwi . . . .	Dwi, dui . . . .	2. Two
Tin . . . .	Tin . . . .	3 Three.
Char . . . .	Chār . . . .	4. Four.
Pāch . . . .	Pāch . . . .	5 Five.
Chhai . . . .	Chhai . . . .	6. Six.
Sat . . . .	Sāt . . . .	7 Seven.
Ah . . . .	Āt . . . .	8. Eight.
Nau . . . .	Nau . . . .	9. Nine.
Das . . . .	Das . . . .	10. Ten.
Bis . . . .	Bis . . . .	11. Twenty.
Parhas, pāchās . . . .	Pachās . . . .	12. Fifty.
Sau . . . .	Sau . . . .	13 Hundred.
Mi . . . .	Maī, mi (obl. maī) . . . .	14. I.
Mero, myōrō . . . .	Mērō . . . .	15 Of me.
Mērō myōrō . . . .	Mērō . . . .	16. Mine.
Ham . . . .	Ham, hamō . . . .	17. We.
Hamarō . . . .	Hamārō . . . .	18. Of us.
Hamarō . . . .	Hamārō . . . .	19. Our
Tu . . . .	Tū (obl. twai) . . . .	20. Thou.
Tērō, tyōrō . . . .	Tērō . . . .	21. Of thee.
Tērō, tyōrō . . . .	Tērō . . . .	22. Thine.
Tum . . . .	Tum . . . .	23 You.
Tumarō . . . .	Tumārō . . . .	24. Of you.
Tumarō . . . .	Tumārō . . . .	25 Your.

English	U	Khasparjyā	U
27. Of him . . . .	Wi-ko . . . .	Wik . . . .	Wi-kō; wisu or wis (so he)
28. His . . . .	Wi-ko . . . .	Wik . . . .	Wi-kō . . . .
29. They . . . .	Ū . . . .	Ū; (obl.) unō . . . .	Un . . . .
30. Of them . . . .	Unaro . . . .	Unar; (obl.) unār . . . .	Unarō; unasn or unas (then).
31. Their . . . .	Unaro . . . .	Unar, (obl.) unār . . . .	Unarō . . . .
32. Hand . . . .	Hāt . . . .	Hāt . . . .	Hāt . . . .
33. Foot . . . .	Khaṭ . . . .	Khaṭ . . . .	Khaṭṭā . . . .
34. Nose . . . .	Nakh . . . .	Nakh . . . .	Nāk . . . .
35. Eye . . . .	Ākhā . . . .	Ākhā . . . .	Ākhā . . . .
36. Mouth . . . .	Mukh . . . .	Mukh . . . .	Makh . . . .
37. Tooth . . . .	Dāt . . . .	Dāt . . . .	Dāt . . . .
38. Ear . . . .	Kān . . . .	Kān . . . .	Kān . . . .
39. Hair . . . .	Bāl . . . .	Bāl, bāw . . . .	Bāl . . . .
40. Head . . . .	Khwaro . . . .	Khwar . . . .	Mundō . . . .
41. Tongue . . . .	Jib . . . .	Jibar, jib . . . .	Jibarō . . . .
42. Belly . . . .	Pāt . . . .	Pāt . . . .	Pāt, dhāṭ . . . .
43. Back . . . .	Putho, pith . . . .	Paṭh . . . .	Prthā . . . .
44. Iron . . . .	Luwō . . . .	Luv . . . .	Luwā . . . .
45. Gold . . . .	Sun . . . .	Sun . . . .	Sunō . . . .
46. Silver . . . .	Chād . . . .	Chād . . . .	Chād . . . .
47. Father . . . .	Bāh . . . .	Bāp . . . .	Babu . . . .
48. Mother . . . .	Ma, mahatāri . . . .	Ma, mahatāri . . . .	Iṣā . . . .
49. Brother . . . .	Bhai . . . .	Bhāi, bhāi . . . .	Bhayā . . . .
50. Sister . . . .	Baini . . . .	Baini . . . .	Baini . . . .
51. Man . . . .	Ādmi . . . .	Ādmi, mais . . . .	Miṣ . . . .
52. Woman . . . .	Syāni . . . .	Syāni . . . .	Syāni . . . .

Wō	Wō wa u ō	26 H.
Wi-kō . . . .	Wai-kō, tai-kō . . . .	27. Of him.
Wi-kō . . . .	Wai-kō, tai-kō . . . .	28. His.
Wñ, wō . . . .	Wō, ñ, ū, sē . . . .	29. They.
Unārō . . . .	Unārō, ñ-kō, tyñ-kō . . . .	30. Of them.
Unārō . . . .	Unārō, ñ-kō, tyñ-kō . . . .	31. Their.
Uat . . . .	Hāth . . . .	32. Hand.
Khuṭō . . . .	Khuṭō . . . .	33. Foot.
Nak . . . .	Nak . . . .	34. Nose.
Ākhō . . . .	Ākhō . . . .	35. Eye.
Gi chō . . . .	Gi chō . . . .	36. Month.
Dāt . . . .	Dāt . . . .	37. Tooth.
Kanūr . . . .	Kān, kanūd . . . .	38. Ear.
Latulā . . . .	Bāl, latlā . . . .	39. Hair.
Mun . . . .	Mund, kapāl . . . .	40. Head.
Jib . . . .	Jibh . . . .	41. Tongue.
Ladōṭō . . . .	Pōṭō, pōt . . . .	42. Belly.
Puthō . . . .	Pichhāṭō, pūth . . . .	43. Back.
Lōkhar . . . .	Lōkhar, lōhō . . . .	44. Iron.
Sunō . . . .	Sonō . . . .	45. Gold.
Chādi . . . .	Chādi . . . .	46. Silver.
Bābū, bubā . . . .	Bābū, būsā . . . .	47. Father.
Bōi . . . .	Bai, iā . . . .	48. Mother.
Bhai . . . .	Bhai ( <i>general</i> ), didā ( <i>elder</i> ), bhulā ( <i>younger</i> ) . . . .	49. Brother.
Bān . . . .	Bānī, bān ( <i>general</i> ), didi ( <i>elder</i> ), bhuli ( <i>younger</i> ). . . .	50. Sister.
Āmi, manakha . . . .	Māṭe, mākhī, mānas . . . .	51. Man.
Sānu . . . .	Janāi, bairān, kujān . . . .	52. Woman.

53 W	S a wu	S u	
54 C	Balak	Balak, nān	Nānānan
55. Son	Chalo, chyalō	Chyal, (pho.) chyal	Chālō
56. Daughter	Cheli	Chēli	Chēli
57 Slave	Chakar	Chakar, nankar	Kajai
58. Cultivator.	Kiān	Kiān, khān-kamān	Jindār
59 Shepherd	.....	Gwal (chachwa)	Gwal
60. God	Parmēswar	Parmeswar, Iswar	Parmēchhar, Parmēsa
61. Devil	Bāt	Blāt	.....
62. Sun	Sārāj	Sārāj, sōj	Sārj
63 Moon	Jān	Chamarmā, jōn	Jān
64. Star	Tārā	Tārā	Tārā
65 Fire	Āgo	Āgon, bhān	Āgo
66. Water	Pāni	Pānī	Pāni
67. House	Ghar, kuro	Ghar, kuf	Ghaur, ghar
68. Horse	Ghoro	Ghwar	Ghōp
69. Cow	Goru	Goru	Gōrā
70 Dog	Kukar	Kukar	Kukur
71. Cat	Birān	Borān	Buālō
72. Cock	Kukuro	Kukur	Kakuro
73. Duck	Batak	Batak, bādik	Pāhijā
74. Aas	Gadhā	Gadhā	Gadhā
75. Camel	Uṭ	Ūṭ	Uṭṭu
76. Bird	Chapo	Char	Challā
77. Go	Jā	Jā	Jā
78. Ear	Khā	Khā	Khā
79. Sit	Baith	Baith	Bes

S in in

Laupō . . . . .	Naunō . . . . .	53. Wife.
Leupō . . . . .	Larib naunō . . . . .	54. Child.
Leupī . . . . .	Bēti, nanni . . . . .	55. Son.
Kāmi, chbōrā . . . . .	Chlōrā . . . . .	56. Daughter.
Jaidār . . . . .	Kisān . . . . .	57. Slave.
Bārvā . . . . .	Bakrāvāls . . . . .	58. Cultivator.
Paramāschhar . . . . .	Isnar, dēvā . . . . .	59. Shepherd.
Bhāt . . . . .	Khabōs, bhāt . . . . .	60. God.
Sōmj . . . . .	Soraj, glām . . . . .	61. Devil
Chāl, jān . . . . .	Jān, chandramā . . . . .	62. Sun.
Gauṇā . . . . .	Gauṇā, tārā . . . . .	63. Moon.
Āg . . . . .	Ag . . . . .	64. Star
Pānī . . . . .	Pānī . . . . .	65. Fire.
Kurō . . . . .	Kārō, dēro . . . . .	66. Water.
Ghāwāp . . . . .	Ghāpō . . . . .	67. House.
Gauṇō . . . . .	Gauṇī . . . . .	68. Horse.
Kukar . . . . .	Kūkar . . . . .	69. Cow.
Birālō (masc.): birālī (fem.)	Birālō . . . . .	70. Dog.
Kakhō, mair . . . . .	Kakhō . . . . .	71. Cat.
Badāk . . . . .	badāk, jāl-kukhrō . . . . .	72. Cook.
Gaddā, gadpō . . . . .	Gaddā . . . . .	73. Duck
Ūt . . . . .	Ūph . . . . .	74. Ass.
Pāthil . . . . .	Pachōh . . . . .	75. Camel.
Jā . . . . .	Hīp . . . . .	76. Bird.
Khā . . . . .	Kha . . . . .	77. Go.
Bāph . . . . .	Baith . . . . .	78. Bat.
		79. Sit.

80 C me	A	A	A
81 B t	Mar	Mar	Mar
82. Stand	Thag ho	Thag how	Thag hoan
83. Die	Mar	Mar	Mar
84. Give	De	De	De
85. Run	Daur	Daur	Daur
86. Up	Mali	Mali	Mali
87. Near	Najik	Najik, najik	Najik
88. Down	Tali	Tali	Tali
89. Far	Taro	Dar, tar	Taro, taro
90. Before	Aghin	Aghin	Aghin
91. Behind	Pachin	Pachin	Pachin
92. Who?	Ko	Ko	Ko
93. What?	Kya, ka	Kya, ka	Kya
94. Why?	Ka-lai	Kilak	Kya-lai
95. And	Aur	Haur	Aur
96. But	Par	Par	Par
97. If	Jo	Jo	Jo
98. Yes	Hoy	Hoy, au	Hoi
99. No	Nai	Nai	Nai
100. Alas	Hai	Aha, hai	Hai
101. A father	Bab	Bab; (ag.) babai-l	Babu
102. Of a father	Baba-ko	Bab-k; (jom) babai-k bab-k; (mas. ob.) bab-k; (mas. ob.) Bab-kai	Baba-ko
103. To a father	Bab-kai	Bab-kai	Baba-khi, babus
104. From a father	Bab-hai	Bab-hai, -hai	Babu-hwai
105. Two fathers	Dwi bab	Dwi bab	Dui babu
106. Fathers	Bab	Bab; (ag.) babo-l	Babu



A

Mār	lhāch, kūt	80. Come.
Tbāḍḍ hā	ŕch	81. Beat.
Mar	Mar	82. Stand.
Dē	Dē	83. Die.
Daur	Atak	84. Give.
Ubañ	Añch, māshyē	85. Run.
Najik	Dharu, nādū	86. Up.
Tal	Tal, mō, hāpa	87. Near.
Tālā	Dū	88. Down.
Aghin	Paile, ngāṛē	89. Far.
Pachhin	Patchar, pichhāṛē	90. Before.
Kō	Kō	91. Behind.
Kyā	Kyā-ḥō	92. Who?
Ki-lē	Kā-kē, kō-lū	93. What?
Aur	Aur	94. Why?
Par	Par, pūmatn	95. And.
Jō	Jō, agar	96. But.
Hē	Hē	97. If.
Nā	Nā	98. Yes.
Arē, darē	Gajal	99. No.
Bābā	Bābā	100. Alas.
Bābā-kō	Bābā-kō	101. A father.
Bābā khunī	Bābā-kā.	102. Of a father.
Bābā gamī	Bābā-muṇḍ, bābā-rē	103. To a father.
Dwi bābā	Dwi bābā	104. From a father.
Bābā	Bābā	105. Two fathers.
		106. Fathers.

10 0	B Pa	B	B
... To fathers	Bāhan-kani	Bāhā-kani	Bāhan-kāñ, bāhan
109. From fathers	Bāhan-ho	Bāhā-thai, -hai	Bāhan-hwa
110. A daughter	Chēi	Chēh (ay) chēh-i	Chēi
111. Of a daughter	Chēi-ko	Chēh-k; (ay) chēh-i (chēi) chēh-l.	Chēi-kā
112. To a daughter	Chēi-kani	Chēh-lani	Chēh
113. From a daughter	Chēi-hai	Chēh-thai, hai	Chēh-hwa
114. Two daughters	Dwi chēi	Dwi chēh	Dwi chēh
115. Daughters	Chēi, chēh-i	Chēh, chēh-i (ay)	Chēh
116. Of daughters	Chēi-ko, chēh-i-ko	Chēh-k; (ay) chēh-i-k (chēi) chēh-l-k.	Chēi-ko
117. To daughters	Chēi-kani, chēh-i-kani	Chēh-kani	Chēh-kāñ, chēh-i
118. From daughters	Chēi-hai, chēh-i-hai	Chēh-thai, -hai	Chēh-hwa
119. A good man	Ek bhālā māni	Ek-bhāl māni (ay) bhāl man-i-l).	Ek bhālā (or māni) māni
120. Of a good man	Ek bhālā māni-ko	Ek-bhāl māni-k; (ay) bhāl man-i-k (or māni-k).	Ek bhālā (or māni) māni-kā
121. To a good man	Ek bhālā māni-kani	Ek-bhāl māni-kani	Ek bhālā māni-kāñ or māni
122. From a good man	Ek bhālā māni-hai	Ek-bhāl māni-thai, -hai	Ek bhālā māni-hwa
123. Two good men	Dwi bhālā māni	Dwi bhāl māni	Dwi bhālā māni
124. Good men	Bhālā māni	Bhāl māni; (ay) bhāl man-i-l.	Bhāl māni
125. Of good men	Bhālā māni-ko	Bhāl māni-k; (ay) bhāl man-i-k.	Bhāl māni-ko
126. To good men	Bhālā māni-kani	Bhāl māni-kani	Bhāl māni-kāñ or māni
127. From good men	Bhālā māni-hai	Bhāl māni-thai, -hai	Bhāl māni-hwa
128. A good woman	Ek bhālā syani	Ek bhālā syani	Ek bhālā syani
129. A bad boy	Ek bhālā chēi	Ek bhālā chēi	Ek bhālā chēi
130. Good women	Bhālā syani, or bhālā syani	Bhālā syani, (ay) syani	Bhālā syani
131. A bad girl	Ek bhālā chēi	Ek bhālā chēi	Ek bhālā chēi
132. Good	Bhālā	Bhālā	Bhālā, māni
133. Better	Avr bhālā	Haurā bhālā	Avr bhālā

B b k

Bū u

... On fathers.

Bābun-khūṇī . . .	Bābun-kū . . .	108 To fathers.
Bābun-gaṇī . . .	Bābun-maṇṇē, -sē . . .	109. From fathers.
Laṇṇī . . .	Naṇṇī . . .	110. A daughter.
Laurī-ḷō . . .	Naṇṇī-kō . . .	111 Of a daughter.
Laurī-khūṇī . . .	Naṇṇī-kū . . .	112 To a daughter.
Laurī-gaṇī . . .	Naṇṇī-maṇṇē, -sē . . .	113. From a daughter.
Dwī Laurī . . .	Dwī Naṇṇī . . .	114 Two daughters.
Laurī . . .	Naṇṇī . . .	115 Daughters.
Laurī-ḷō . . .	Naṇṇīau-kō . . .	116. Of daughters.
Laurī-khūṇī . . .	Naṇṇīau-kū . . .	117. To daughters.
Laurī-gaṇī . . .	Naṇṇīau-maṇṇē, -sē . . .	118. From daughters.
Ēk bhālō ādmī . . .	Bhālō mānas . . .	119 A good man.
Ēk bhālō ādmī-kō . . .	Bhālō mānas-kō . . .	120. Of a good man.
Ēk bhālō ādmī-khūṇī . . .	Bhālō mānas-kū . . .	121 To a good man.
Ēk bhālō ādmī-gaṇī . . .	Bhālō mānas-maṇṇē, -sē . . .	122. From a good man.
Dwī bhālō ādmī . . .	Dwī bhālō mānas . . .	123. Two good men.
Bhālō ādmī . . .	Bhālō mānas . . .	124. Good men.
Bhālō ādmī-kō . . .	Bhālō mānas-kō . . .	125. Of good men.
Bhālō ādmī-khūṇī . . .	Bhālō mānas-kū . . .	126. To good men.
Bhālō ādmī-gaṇī . . .	Bhālō mānas-maṇṇē, -sē . . .	127. From good men.
Ēk bhālō sūnī . . .	Bhālō kajān . . .	128. A good woman.
Ēk nakhrō laurī . . .	Ēk nakhrō naujī . . .	129. A bad boy.
Bhālī sūnī . . .	Bhālī kajān . . .	130. Good women.
Ēk nakhrī laurī . . .	Ēk nakhrī nūnī . . .	131. A bad girl.
Bhālō . . .	Bhālō . . .	132. Good.
Ānṛ bhālō . . .	Bhālō . . .	133. Better.

Ln	K			m
B	ba h b	b h b	hw bha b	
130. High	U.b	U		
136. Higher	Aur ucho	Hamē tch	Am algō	
137. Highest	Sukan-hai ucho	Sub <sup>h</sup> -hai tch	Sab-hwan algō	
138. A horse	Ghoo	Ghwan	Ghoo	
139. A mare	Ghōpi	Ghōpi	Ghōpi	
140. Horses	Ghwarā	Ghwarā, ghwar	Ghōpā	
141. Mares	Ghōpi, ghōpiyā	Ghōwān	Ghōwān	
142. A bull	Balad	Balal	Bald	
143. A cow	Goru	Goru	Gōru	
144. Bulls	Balad	Balad	Bald	
145. Cows	Goru	Goru	Gōruā	
146. A dog	Kukur	Kukur	Kukur, dhāp	
147. A bitch	Kutiya	Kutiya, kutiy	Kukur, chhaurā	
148. Dogs	Kuku	Keknāl, kukur	Kukur	
149. Bitches	Kutiya	Kutiya, kutiy	Chhaurān	
150. A he-goat	Bāharo	Bakar	Bakarō	
151. A female goat	Bākari	Bakari	Bakari	
152. Goats	Bākārā	Bākārā, bakār	Bākārā	
153. A male deer	Hiran	Hiran	Harin	
154. A female deer	Hirani	Hirani	Hirani	
155. Deer	Hiran	Hiran	Harin	
156. I am	Maī chhū	Mi chhū	Maī chhū	
157. Thou art	Tu chhai, (Jesu.) chhe	Tu chhai	Tai chhai	
158. He is	U chh	U chh	U chh	
159. We are	Ham chhū	Ham chhū	Hām chhū	
160. You are	Tam chhan	Tam chhan	Tam chhva	

ह ह bh ष	B h bh ष	१५ B
Uchō . . . .	Ūchō . . . .	135. High.
Aur uchō . . . .	Ūchō . . . .	136. Higher
Bahut hi uchō . . . .	Barā-hi ūchō . . . .	137. Highest.
Ghwarā . . . .	Ghārā . . . .	138. A horse
Ghōr . . . .	Ghōrī . . . .	139. A mare.
Ghwarā . . . .	Ghōrā . . . .	140. Horses.
Chōr . . . .	Chōriyā . . . .	141. Mares.
Sād bald . . . .	Sād, bald . . . .	142. A bull.
Gaurō . . . .	Gaurī . . . .	143. A cow.
Sād bald . . . .	Sād . . . .	144. Bulls.
Gōrā . . . .	Gaurā . . . .	145. Cows.
Kuaur . . . .	Kākar . . . .	146. A dog
Kukur . . . .	Kākarī, kūtī . . . .	147. A bitch.
Kukur . . . .	Kākar . . . .	148. Dogs
Kukar . . . .	Kukarī . . . .	149. Bitches.
Boktyā . . . .	Bākhre . . . .	150. A he-goat
Bokhrī . . . .	Bākhri . . . .	151. A female goat
Bōchrā . . . .	Bākhri . . . .	152. Goats.
Murg . . . .	Jadon . . . .	153. A male deer
Murg . . . .	Jēdōn . . . .	154. A female deer.
Murg . . . .	Jadan . . . .	155. Deer.
Mī chhāī, chhāī . . . .	Māī chhāī . . . .	156. I am
Tu chhai . . . .	Tū chhai . . . .	157. Thou art.
Wō cha (sā), chha . . . .	Wō chha . . . .	158. He is.
Ham chhawā . . . .	Ham chhayā . . . .	159. We are.
Hum chhawā . . . .	Hum chhayā . . . .	160. You are.

	U	h	U
2	h	h	h
163. Thou wast . . .	Tu ehhyē, ( <i>fem.</i> ) ehhi	Tū ehhyē . . .	Tai thyē . . .
164. He was . . .	U ehhyo, ( <i>fem.</i> ) ehhi	Ū ehhy . . .	Ū thyo . . .
165. We were . . .	Ham ehhyā, ehhyā	Hau ehhy . . .	Hām thyā
166. You were . . .	Tum ehhyā . . .	Tum ehhy . . .	Tum thyā . . .
167. They were . . .	Ū ehhyā, ( <i>fem.</i> ) ehhi	Ū ehhyā, ehhy . . .	Ū thyā . . .
168. Be . . .	Ho . . .	Haw . . .	Hoo . . .
169. To be . . .	Hupo . . .	Huu . . .	Huuu . . .
170. Being . . .	Huno . . .	Huno, hau . . .	Huno . . .
171. Having been . . .	Hui-bēr . . .	Hui-bēr . . .	Huiw-bēr . . .
172. I may be . . .	Maĩ hū . . .	Mi hoĩ . . .	. . .
173. I shall be . . .	Maĩ hūlo . . .	Mi hul . . .	Maĩ hūlo . . .
174. I should be . . .	. . .	. . .	. . .
175. Beat . . .	Mār . . .	Mār; ( <i>p/</i> ) māru . . .	Mār . . .
176. To beat . . .	Māro . . .	Māru . . .	Māruu . . .
177. Beating . . .	Māru . . .	Māru . . .	Māru . . .
178. Having beaten . . .	Mār-bēr . . .	Mār-bēr . . .	Mār-bēr . . .
179. I beat . . .	Maĩ mār-ehhu . . .	Mi mār-ehh, mār-ehh . . .	Maĩ mār-ehh . . .
180. Thou beatest . . .	Tu mār-ehhi, ( <i>fem.</i> ) -ehhi	Tū mār-ehhi, mār-ehhi . . .	Tai mār-ehhi . . .
181. He beats . . .	U mār-ehhi, ( <i>fem.</i> ) -ehhyo	Ū mār-ehhi, mār-ehhi . . .	Ū mār-ehhi . . .
182. We beat . . .	Ham māru . . .	Hau māru . . .	Hām māru . . .
183. You beat . . .	Tum māru . . .	Tum māru-ehhi, mār-ehhi . . .	Tum mār-ehhi . . .
184. They beat . . .	Ū māru, ( <i>fem.</i> ) maronin	Ū māru . . .	Ū māru . . .
185. I beat ( <i>Past Tense</i> ) . . .	Maĩ-le māro . . .	Mi-l mār . . .	Maĩ-lē māryō . . .
186. Thou beatest ( <i>Past Tense</i> ) . . .	Twī-le māro . . .	Twē-l mār . . .	Tai-lē māryō . . .
187. He beat ( <i>Past Tense</i> ) . . .	Wi-le māro . . .	Wi-l mār . . .	Wi-lē māryō . . .

G	R		B
W	h	W	h
M chhayō, chhayō .	Maī chhayō, chhā, thayō .	162. I was.	
Ti chhayō, chhayō .	Tū chhayō, chhō, thayō .	163. Thou wast.	
Wō chhayō, chhayō .	Wō chhayō, chhō, thayō .	164. He was.	
Ham chhayō, chhayō .	Ham chhayō, chhā, thayō .	165. We were	
Tum chhayō, chhayō .	Tum chhayō, chhā, thayō .	166. You were.	
Wr chhayō, chhayō .	Wō chhayō, chhā, thayō .	167. They were.	
Hō . . . . .	Hō . . . . .	168. Be.	
Hōnō . . . . .	Hōnū . . . . .	169. To be	
Hōnnū . . . . .	Hōndō . . . . .	170. Being.	
Hwē ka . . . . .	Hōi-ka . . . . .	171. Having been.	
Mi hū . . . . .	Maī hōū . . . . .	172. I may be.	
Mi hunū . . . . .	Maī hōlō . . . . .	173. I shall be.	
.....	...	174. I should be.	
Mār . . . . .	Mār . . . . .	175. Beat.	
Manō . . . . .	Mārū . . . . .	176. To beat.	
Manu . . . . .	Mārō . . . . .	177. Beating	
Mārī ka . . . . .	Mārī-ka . . . . .	178. Having beaten.	
Mi mānū . . . . .	Mārānū . . . . .	179. I beat.	
Tu mānū . . . . .	Mārū . . . . .	180. Thou beatest.	
Wō mānū . . . . .	Mārā . . . . .	181. He beats.	
Ham mānū . . . . .	Mārā . . . . .	182. We beat.	
Tum mānū . . . . .	Mārū . . . . .	183. You beat.	
Wō mānū . . . . .	Mārāna . . . . .	184. They beat.	
Mi la (or mōi-la) māra	Maī-na mārō . . . . .	185. I beat ( <i>Past Tense</i> ).	
Ti la (or tōi-la) māra	Ti-na mārō . . . . .	186. Thou beatest ( <i>Past Tense</i> ).	
Wō la (or wai-la) māra	Wai-na mārō . . . . .	187. He beat ( <i>Past Tense</i> ).	

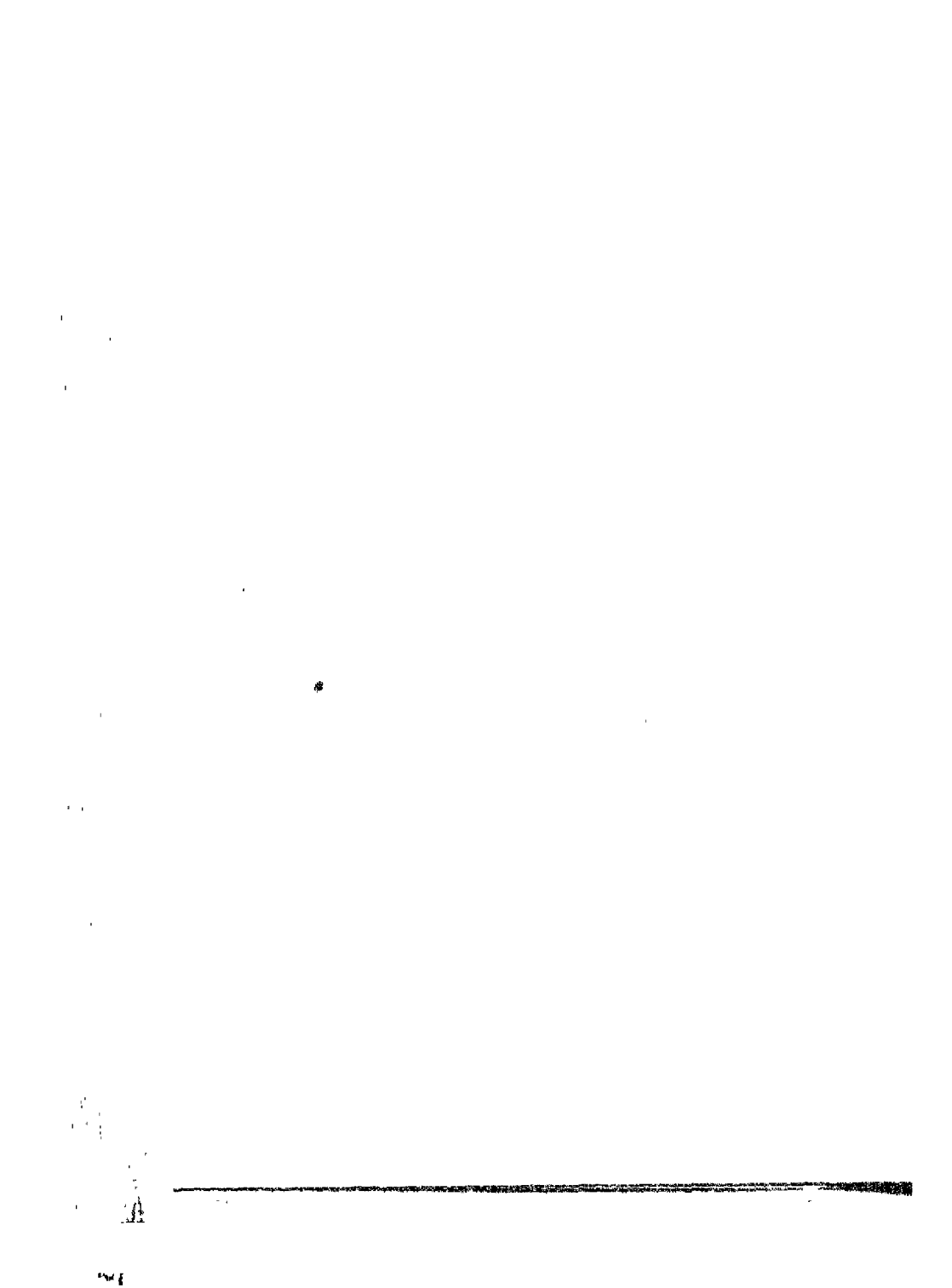
Eng. Verb	1st Person	2nd Person	3rd Person	4th Person
188. We beat ( <i>Past Tense</i> )	Uma-māro	U-māro		uma
189. You beat ( <i>Past Tense</i> )	Tuma-māro	Tu-māro		tuma
190. They beat ( <i>Past Tense</i> )	Uma-māro	Uma-māro		Uma-māro
191. I am beating	Maĩ māraṇ-ehhū	Mi māraṇ-ehhū		Maĩ māraṇ-pai-raṇ-ehhū
192. I was beating	Maĩ māraṇ-ehhū, māro	Mi māraṇ-ehhū		Maĩ māraṇ-pai-raṇ-ehhū
193. I had beaten	Maĩ māra-ehhū	Mi māra-ehhū		Maĩ māra-ehhū
194. I may beat	Maĩ māro	Mi māro		
195. I shall beat	Maĩ māro	Mi māro		Maĩ māro
196. Thou wilt beat	Tu māraṇ, ( <i>fem.</i> ) -lē	Tu māraṇ		Tu māraṇ
197. He will beat	U māro, ( <i>fem.</i> ) -lē	U māro		U māro
198. We shall beat	Ham māro	Ham māro		Ham māro
199. You will beat	Tum māro	Tum māro		Tum māro
200. They will beat	U māro, ( <i>fem.</i> ) -lē	U māro		U māro
201. I should beat	...			
202. I am beaten	Maĩ māro-ehhū	Mi māro-ehhū		Maĩ māro-jā-ehhū
203. I was beaten	Maĩ māro-ehhū	Mi māro-ehhū		Maĩ māro-gā-ehhū
204. I shall be beaten	Maĩ māro	Mi māro		Maĩ māro-jāro
205. I go	Maĩ jā-ehhū	Mi jā-ehhū		Maĩ jā-ehhū
206. Thou goest	Tu jā-ehhū, ( <i>fem.</i> ) -ehhū	Tu jā-ehhū, jā-ehhū		Tu jā-ehhū
207. He goes	U jā-ehhū, ( <i>fem.</i> ) -ehhū	U jā-ehhū, jā-ehhū		U jā-ehhū
208. We go	Ham jāro	Ham jāro		Ham jāro
209. You go	Tum jā-ehhū	Tum jā-ehhū, jā-ehhū		Tum jā-ehhū
210. They go	U jāro, ( <i>fem.</i> ) jāro	U jāro		U jāro, jāro
211. I went	Maĩ gāro	Mi gāro		Maĩ gāro
212. Thou wentest	Tu gāro, ( <i>fem.</i> ) gāro	Tu gāro		Tu gāro
213. He went	U gāro, ( <i>fem.</i> ) gāro	U gāro		U gāro
214. We went	Ham gāro	Ham gāro		Ham gāro



Guthwal (Rajp.)	Guthwal (Tibet.)	English
Ham-ga māra . . .	Ham-na mārā . . .	188. We beat ( <i>Past Tense</i> ).
Tum-ga māra . . .	Tum-na mārā . . .	189. You beat ( <i>Past Tense</i> ).
Wun-ga māra . . .	U-na mārā . . .	190. They beat ( <i>Past Tense</i> ).
Mi mānā chhañ . . .	Mañ mārā chhañ . . .	191. I am beating.
Mi mānā chhāyō . . .	Mañ mārā chhāyō . . .	192. I was beating.
Mi mānā . . .	Mañ-na mārā . . .	193. I had beaten.
Mi māñ . . .	Mañ mānāñ . . .	194. I may beat.
Mi māñā . . .	Mañ māñā . . .	195. I shall beat.
Tu māñ . . .	Tu māñāyā, māñā . . .	196. Thou wilt beat.
Wo māñ . . .	Wo māñā . . .	197. He will beat.
Ham māñ . . .	Ham māñā . . .	198. We shall beat.
Tum māñ . . .	Tum māñāyā, māñā . . .	199. You will beat.
Wo māñ . . .	Wo māñāyā, māñā . . .	200. They will beat.
.. ..	.. ..	201. I should beat.
Mi māra chhañ . . .	Mañ māñāyō gayō . . .	202. I am beaten.
Mi māra chhāyō . . .	Mañ māñāyō gayō thāyō . . .	203. I was beaten.
Mi māñā . . .	Mañ māñāyō jāñā . . .	204. I shall be beaten.
Mi jāñ . . .	Mañ jāñāñ . . .	205. I go.
Tu jāñ . . .	Tu jāñā . . .	206. Thou goest.
Wo jāñ . . .	Wo jāñā . . .	207. He goes.
Ham jāñ . . .	Ham jāñā . . .	208. We go.
Tum jāñ . . .	Tum jāñāñ . . .	209. You go.
Wo jāñāñ, jāñ . . .	Wo jāñāñ . . .	210. They go.
Mi gāñ . . .	Mañ gayāñ . . .	211. I went.
Tu gāñ . . .	Tu gayā . . .	212. Thou wentest.
Wo gāñ . . .	Wo gayā . . .	213. He went.
Ham gāñ . . .	Ham gayā . . .	214. We went.

English.	Kashmiri (standard).	Kashmiri (dialect).	Kashmiri (dialect).
3. You were	Tam gaye	Tam gaye	Tam gaye
216. They went	U gaye, (jaye) gayin or gayin.	U gaye or gaye.	Gaye.
217. Go	Jā . . . . .	Jā . . . . .	Jā . . . . .
218. Gony	Jāno . . . . .	Jān . . . . .	Jāno . . . . .
219. Gone	Gaye . . . . .	Gāy, gō . . . . .	Gāy . . . . .
220. What is your name?	Tumaro ke nañ chh ?	Tumar kō nau chh ?	Tumaro ky : nau chh ?
221. How old is this horse?	Ye ghoro katuk bure chh ?	Yā ghwar katuk bur chh ?	Yō ghoro-ki bañ kyā chh ?
222. How far is it from here to Kashmir?	Yā-baṭi Kashmir katuk dūr chh ?	Yā-baṭi Kashmir katuk dūr chh ?	Yā-hwañ Kashmir-ka des katuk thū chh ?
223. How many son are there in your father's house?	Tumari bābā-ka ghar-mē katuk chyalā chhan ?	Tumar bābā-ka ghar-mē katuk chyalā chhan ?	Tumara bābā-ka ghar me katuk chyalā chhan ?
224. I have walked a long way to-day.	Māñ aj bhant dūr jānk gayā.	Mi aj bhant dūr jānk gayā.	Māñ aj bhant dūr-jān hūyā.
225. The son of my uncle is married to his sister.	Myāñ kākā-ka chyalā-ko bāñ wi-ki bāni dagari bhant-chh.	Myāñ kākā-ka chyalā-ka wi-ki bāni dagari bhant-chh.	Māñ kākā-ka chyalā-ko bāñ wi-ki bāni-sat bhant-chh.
226. In the house is the saddle of the white horse.	Ghar-mē syāt ghwar-ka jū chh.	Ghar-mē syāt ghwar-ka jū chh.	Wi ghar-mē sēla ghwar ki jū chh.
227. Put the saddle upon his back.	Jāñ wi-lā pūth-mē dhanāñ.	Jāñ wi-ki pūth-mē dhanāñ.	Jāñ wi-ki pūth-mē rāki.
228. I have beaten his son with many stripes.	Māñ-ko wi-ki chyalā-kañ bhant bāñ mārā-chh.	Māñ wi-ki chyalā-kañ bhant bāñ mārā-chh.	Māñ-ko wi-lā chyalā bhant chyak mārā-chh.
229. He is grazing cattle on the top of the hill.	U wi dhanā-mē chhapan mārāñ lāgi rān-chh.	U wi dhanā-mē chhapan chhapan lāgi rān-chh.	U wi dhanā-mē bēki mē chhapan chhapan pāñ rā chh.
230. He is sitting on a horse under that tree.	U wi bāñ-mūñ ēk ghwar-mē baithi rān-chh.	U wi bāñ-mūñ ēk ghwar-mē baithi rān-chh.	U wi rākā-lā tali-baṭi ēk ghwar-mē chad rān-chh.
231. His brother is taller than his sister.	Wi-ko bhāñ āpani bāni-bāñ kano chh.	Wi-ko bhāñ āpani bāni-bāñ bēki karā chh.	Wi-ko bhāñ bhāñ āpani bāni-bāñ āgō chh.
232. The price of that is two rupees and a half.	Wi-ko māl dhai rupai chh.	Wi-ko māl dhai rupai chh.	Wi-ko māl dhai rupayā chh.
233. My father lives in that small house.	Mōñ bāñ wi nāñ ghar-mē rā-chh.	Myāñ bāñ wi nāñ ghar-mē rā-chh.	Mōñ bāñ wi nāñ ghar me rān-chh.
234. Give this rupee to him.	Ye rupai wi-kañ di-diyañ.	Yō rupai wi-kañ di-diyañ.	Yā rupaiyāñ wāñ di-diyañ.
235. Take those rupees from him.	Un rupai-kañ wi-hañ li-lyāñ.	Un rupai-kañ wi-thañ li-lyāñ.	Un rupaiyāñ wi-thañ hwañ li-lyāñ.
236. Beat him well and bind him with ropes.	Wi-kañ khēb māñ, aur jyañāñ bāñ.	Wi-kañ khēb māñ, aur jyañāñ bāñ.	Wi-kañ khēb māñ, aur jyañāñ bāñ.
237. Draw water from the well.	Kuñā-hañ pāñ gāñ.	Kuñā-hañ pāñ gāñ.	Kuñā-hañ pāñ gāñ.
238. Walk before me.	Myāñ āghāñ hū.	Myāñ āghāñ hū.	Mōñ āghāñ hū.
239. Whose boy comes behind you?	Tumārā pachhāñ-baṭi koi-ko chhālāñ chh ?	Tumār pachhāñ-baṭi koi-ko chhālāñ chh ?	Tumārā pachhāñ koi-ko chhālāñ aur pāñ rān-chh ?
240. From whom did you say that?	Tumāñ-ko koi-baṭi māl li-lyāñ ?	Tumāñ-ko koi-baṭi māl li-lyāñ ?	Tumāñ-ko koi-baṭi māl li-lyāñ ?
241. From a shopkeeper of the village.	Gāñ-ka ēk dūkanār-baṭi.	Gāñ-ka ēk dūkanār-baṭi.	Wi gāñ-ka ēk dūkanār-baṭi.

Tum gaw	Tum g	2 5 Y w
Wō gum . . . . .	Wō gaima, gayena . . . . .	216 They went.
Jā . . . . .	Jā . . . . .	217. Go.
Jan , jānō . . . . .	Jānō . . . . .	218. Going.
Gayō . . . . .	Gayō . . . . .	219 Gone.
Tyox nau kyā cha ? . . . . .	Tērō nau kyā chha ? . . . . .	220 What is your name ?
Yō - hwarū katug budyā cha ?	Yō glōrō kanō budyā chha ?	221 How old is this horse ?
Yakha-batī Kāśmir katug cha ?	Yakha-lagna Kāśmir katnā dūr chha ?	222 How far is it from here to Kashmir ?
Tumārā hābō-ghar katug la pā ohhā ?	Tumārā hūbā-kā kurā-par kati bēṛā chhana ?	223. How many sons are there in your father's house ?
Mi aī bhindi bitū . . . . .	Āj māī badi dūr-ai ghōmāyō	224 I have walked a long way to-day.
Wō ki bain merā kakā-hā laurā-kī byāī chha.	Mērā chhōhā-kā nauvā-kō wai-ki bain degṛō byau bōyē.	225. The son of my uncle is married to his sister.
Syata ghōwāpā-ki kōṭhī dyāl- ganū chha.	Wa auphēd ghōrā-ki jin wai kurā par chha.	226 In the house is the sad- dle of the white horse.
We kā pathā-mā kōṭhī dhar	Jin wai-ki piṭh-par dharā .	227. Put the saddle upon his back.
M la wē-kō laupō khinṇi sotgā-lō māra.	Māī-na wai-kā nauna-sauṇ bahut bētā-na piṭē	228 I have beaten his son with many stripes
Wō l hāl-gani gōr charaunda cha	Wa wai dādā-ki dhau-mā dhan chhan charaunū chha.	229. He is grazing cattle on the top of the hill.
Wō wī dāl-tal ghwarā-mā bathiyū chha.	Wa wai dālā-kā bōra ghōrā- mā bathiyū chha.	230 He is sitting on a horse under that tree.
Wō kō bhāī wē-ki lain-tō lan bō chha	Wai-kō didi apōi bain-sē jhiṭh lambō chha	231. His brother is taller than his sister.
Wē-kō mōl dhāī rupyā chha .	Wai-kō mōl dāī rupyā aur ēk aṭhamū chha	232. The price of that is two rupees and a half
Merō bhāū wē nānā kurā- gani ran.	Merō bōbā wai ohhōtā kurā rahāḍō.	233. My father lives in that small house.
Yō rupyā wē-thā dē-dyā .	Yō rupyā wai-kō dē-dyā .	234 Give this rupee to him.
We makōi wō rupyā lē-lē .	Yau rupyau wai-sē li-lyā	235. Take those rupees from him
Wō bhindī māryā aur jyunā- lā bādhayā.	Wai-sauī khūb phatkāṛā aur jyun-sē bōḍhī-dēwā.	236. Beat him well and bind him with ropes
Kuwa-updō pānī gūṛā	Kāwa-sē pānī nikalā .	237 Draw water from the well
Myma aghin hit . . . . .	Mēra aghrē chālā . . . . .	238. Walk before me.
Tum pāchhin kai-kō laupō apū chha ?	Tumārā picbhāṛē kai-kō nauyāī auna lagyū chha ?	239. Whose boy comes be- hind you ?
lwā la wō kai-gupī mōl liyō ?	Tum na wō kai-mujē mōl- linē ?	240. From whom did you buy that ?
Gaṛ kā ēk banyā-gaṛī .	Gaṛ-kō ēk dukāndār-sē .	241. From a shopkeeper of the village.



## WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsir-Bāwar tract of the District of Dehra Dun to Bhadrawāh in the Northern Panjab. To its

Where spoken.

East lies Garhwal, in which the language is the Garhwālī form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindōstānī of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Dōgrī dialects of that language, and in the extreme north-west Kāshmirī. The tract thus bounded includes Jaunsār-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

As in the case of Garhwālī and Kumāunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of whom we have any record were the Khaśas and (at a later

The Speakers.

stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rāja of Sirmur was a Sūryavamśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parkash of Jaisalmer in 1095 A.D. from whom is descended the present Rāja. The Rānās of Jubbal, Balsan and the Thākurs of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Biṛa came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

In Kulu the dynasty of Kulu Rājas claims descent from a Sūryavamśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandravamśī Rājputs who came from Bengal in the 13th century. The Rājas of Chamba are Sūryavamśī Rājputs, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthani much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khāsā and hence can be only the reason why the Pabāri should rightly be credited to them. But by some it is said that the Khāsā-Gujar language in Grammar at least, was solely akin to Pāsthūm and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pabāri languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khāsā language.

In dealing with Eastern Pabāri or Khās-Kurā and with Central Pabāri we have seen that the traces of the old Khāsā language became stronger as we went westwards. In Western Pabāri they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pabāri as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmiri is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pabāri consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight:—

Name of Language or Group.	Number of Speakers.
Jaunsari . . . . .	47,437
Sirmauri . . . . .	124,563
Baghati . . . . .	22,199
Kiūthali . . . . .	151,476
Satlej Group . . . . .	38,593
Kulai . . . . .	84,331
Mandhiti . . . . .	212,184
Chameli . . . . .	103,236
Bhadrawāh Group . . . . .	25,517
Total number of speakers . . . . .	<u>816,181</u>

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsari is the language spoken in the Jaunsar-Bāwac division of Dehra Dun.

Sirmauri is mainly spoken in the States of Sirmaur and Jubbāl. It is closely connected with Jaunsari, but north-east of the River Giri and in Jubbāl it begins to approximate to Kiūthali.

Baghati and Kiūthali are also closely connected. Baghati is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūthali, in several varying dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kulūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhah and Kulūi.

Mandēāli is the language of the States of Mandi and Suket, and represents Southern  
Mandēāli Kulūi merging into the Pañjābī of Kangra.

Chamēāli (with four dialects) is mainly spoken in the Chamba State, and represents Kulūi merging into the Dōgrī of Jammu and into  
Chamēāli Bhadrawāhī.

The Bhadrawāh Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamēāli merging, through Bhadrawāh into Kāshmirī.

From the above it will be gathered that we may take Kiūṭhah-Baghāṭī and Kulūi as the typical Western Pahāri dialects, and the following brief account of the main features of Western Pahāri will be based on these two. Sirmauri and Jaunsāri are affected by the Hindostānī and Pañjābī of the plains, and Jaunsāri also by the neighbouring Garhwāli to its East, while Mandēāli and Chamēāli are corrupted by the dialects of Pañjābī lying to their West.

**Written character.**—All over the Western Pahāri area the written character is some form or other of the Ṭākri alphabet, but the Nāgarī and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Ṭākri alphabet is most probably derived from Takka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Ṭākri or Ṭākkari alphabet is closely connected with the Śāradā alphabet of Kashmir, and with the Landā, or 'clipped,' alphabet current in the Panjab and Sind. It is built on the same lines as Nāgarī, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgarī, we were to write *तस* for *तः*. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called 'Dōgrī.' Another reformed variety of Ṭākri, with a complete series of vowels, is in use in the State of Chamba, and is there known as 'Chamēāli.' Types have been cast in Chamēāli, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamēāli will also be found in the following pages.

A full account of the Dōgrī character, and of its connexion with Ṭākri, will be found in the section dealing with the Dōgrī dialect of Pañjābī, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Ṭākri alphabet on p. 802 of the same Journal for 1913, both by the present writer.

**Pronunciation** In Western Pahārī the letter *a* is generally sounded like the *o* in *lot*. There is a short *ē* sounded like *ti* in *not* which is most often represented in writing by the letter *u*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ē* and *i*, *e* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirājī form of Kiūṭhālī) a final *ī* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmirī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ai* (being then transliterated *ū*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baihn* 'sister'. In Kiūṭhālī its nominative is *būhn* (for *baihnī*) while its agent case is *bauhn*. Strikingly parallel is the use of the same diphthong in Kāshmirī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short *i*, it becomes *ī*. Thus the base *kait*, how many, has its nominative plural *kūṭ*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmirī. By 'epenthesis' is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words 'man' and 'men'. The latter word is derived from the old Anglo-saxon *manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get 'mate,' the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī languages. In the case of the Kumaonī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhālī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *būhn*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmirī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamṣālī.<sup>1</sup>

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Puñjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōḍō* or *ghoṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhālī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsarī, Sumaurī and Chamṣālī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsarī, the commonest

<sup>1</sup> See, e.g., p. 835 post.



form would be *ghōrā*, in Kiūṭhali it would be *ghōrū*, while forms corresponding to *ghōrū*, though by no means excluding the other two, appear most frequently in Kulūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahārī towards disaspiration. Thus the Hindī *hōnā*, to be, is generally represented by *onā* or some such form. There is a similar tendency to drop an initial *h* in Kāshmirī, where we have, for instance, *atha*, a hand, corresponding to the Hindōstānī *hāth*. In this particular word the initial *h* is preserved in Western Pahārī, but it may be noticed that in Kāshmirī the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahārī dialects, as, for instance, in the Kulūi *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *th*, and *ph* as a rule preserve their aspiration in Western Pahārī, it is to be noted that the sonant aspirates *gh*, *jh*, *ḡh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Pisācha languages, which invariably disaspirate these sonant aspirates. In Western Pahārī they are sometimes disaspirated altogether, as in Pisācha, as in *bī*, for *bhī*, also; *bāi* for *bhāi*, a brother; *bādnā* for *bādhnā*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōrā*, a horse, is pronounced *gōhrā*, and *ghōr*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōnā*, but also by *ōhānā*.

In the Pisācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, i.e. of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmirī we have *kākaz* for *kāgāz*, paper; *bādarupēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthānī and Central Pahārī, we have stray instances of the same changes, as in Mālvi *jwāp* for *jwāp*, a reply; Kumaunī *jhanṭi* for *jhandi*, a flag. Instances of this kind of hardening are not uncommon in Western Pahārī. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kirnī)<sup>1</sup>; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatī*, for *ankhad(h)*, medicine (Jaunsāri); *parchī*, for *barchī*, a spear (Kiūṭhali); *jenta*, for *zinda*, alive (Pangwālī).

Another consonantal change typical of Western Pahārī is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsḥ* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajārō* is pronounced *tsō:arō* or *tsō:zarō*; and *japnū*, to speak, is pronounced *dzōpnū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tin* in Hindōstānī, representing the Sanskrit *trīṇi*, but in Kiūṭhali, it is *chāun*, and in Kulūi *chīn*<sup>2</sup>. This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kṣhētra*, a field, is in Hindī *kṣēt*, but in Western Pahārī it is *kṣēch* or *khetṣ*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsāri *kḥēj* for *kḥēd*, grief; Sirmaurī (Giripārī) *dātiḥ*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmirī *dapnū*, to say, with *dzōpnū* given above.

<sup>1</sup> The original Sanskrit word is *sūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *r* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sūkārā*, *sūgrā* or *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

<sup>2</sup> An interesting case is that of the Kiūṭhali *lāwēz*, copper, as compared with the Kāshmirī *trām*, and Sanskrit *tāmra*.

Finally as an example of an a-rated *th* we now quote the word  
 अ ह र ह ल न Ko h K (lal) becom *ā*

At the changes of *y* a *dā* ext ml v co nn n b ng of t e  
 Nor h We A t q b... a *q* becomes *y*, a *t* becomes *ts* and a *d* becomes  
*z*, and, before *i* or *y*, these changes are the regular rule in Kāshmiri. Moreover a *tr* tends  
 to become *f*, so that we have here a view of the way in which *tr* becomes *ts*. It first  
 becomes *t* and then *ch*, and finally *ts*.

In Central Pahāri we met several instances of *l* being dropped when it was final, or  
 between two vowels. Similarly, we have in Jainsari *gōāpō*, the equivalent of the  
 Hindustani *galānā*, to melt, and *bāō*, for *bāl*, hair. Again, in Sirmauri (Giripāri) we  
 have *pīṭā* or *pīṭā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Pisācha  
 languages, the changes which the letter *r* undergoes are very peculiar. One of these  
 peculiarities is that it is frequently elided. Thus in Peshai, 'Uṇa' is *karam* or *kam*.  
 The same elision of *r* is a prominent feature of Western Pahāri. In Chaurāṇi  
 (Paṅwālī) it is quite common. Thus, *katā*, not *kurtā*, 'doing'; *mānā*, not *mārnā*, to  
 strike. So in Sirmauri (Giripāri) *nāchō gōā*, he was lost, becomes *nāch gōā*; and in the  
 Outer Surāji dialect of the Satluj Group, 'of a horse' is *ghōṛ-ṛ-ṛ*, for *ghōṛ-ṛ-ran*. The  
 letter *r* is also occasionally elided in the same way, as in the Sirmauri (Giripāri) *dōnā*  
 for *dārnā*, to run, and Chaurāṇi (Paṅwālī) *kayē* or *kāy*, a daughter.

In most Indian languages the letter *r* is always derived from the letter *ṛ*. In other  
 words when *ṛ* falls between two vowels, and only then, it becomes *r*. It hence follows  
 that *r* can never be the first letter of a word. In Kūṭhūh, however, there are two instances  
 noted of words commencing with *r*; viz. *rāmā*, a weeding instrument, and *rōkūṛ*, to stop.  
 The letter *r* does not occur as an initial in the Pisācha languages, but in the Gipsy lan-  
 guage of Europe, which most scholars look upon as an offshoot of the Pisācha languages,  
 we have *rōṛ*, a spoon, corresponding to the Hindi *ṛōṛ*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in  
*ād*, for *yād*, memory, and *ōstē*, for *wōstē*, for the sake (of).

In Hindi there is only one sibilant, the dental letter *s*. This represents, not only a  
 Sanskrit *s*, but also a Sanskrit palatal *ś*, and, generally, a Sanskrit cerebral *ṣ*. In  
 Western Pahāri, as in Rājasthāni, the Sanskrit *s* is preserved, so that we have words  
 like *dās*, as against the Hindi *dāsa*. The Sanskrit *ś* is also represented by *s* or even by  
*ch*, as in *māṣak* or *manuchh*, the equivalent of the Sanskrit *manusha*, a man.

In the Pisācha languages a sibilant, especially *ś*, often becomes *h*. As an example  
 we may take the Sanskrit *dāsa*, ten; Kāshmiri *dah*. So in Kūṭhū we have a final *s* be-  
 coming *h* in the word *bās* or *brgh*, rhododendron.

In the Eastern dialect of the Pisācha Peshai every *ś* becomes *kh*, sounded like the  
*ch* in 'loch'. The same is the case in the Gaddi dialect of Chaurāṇi, in which every *ś*  
 is sounded as *kh*, e.g. in *dukh*, ten.

**Declension.**—The declension of Western Pahāri follows the general lines of most  
 Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and  
 so also in the plural.

<sup>1</sup> P. Sanskrit *petra*, a son, derived from *pat* or *pāt*.

Tadbhava<sup>1</sup> masculine nouns (excluding the few ending in *i* and *o*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *ī* or *ū*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse; while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chamṛāṭī, Sirmāuri and Jaunsāri, the oblique form of all Western Pahārī nouns is the same in the singular and the plural. In Hindi the singular oblique form of *ghārā* is *ghārē*, while the plural oblique form is *ghārō*, but in Western Pahārī *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pakṣī nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindi practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahārī exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindi *ghar*, a house: nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharō*. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahārī follows Marāṭhī in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus:—

	Nom. sing.	Obl. sing.
Jaunsāri.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Sirmāuri.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghāṭī.	<i>gōr</i> .	<i>gōrō</i> .
Kiṭṭhālī.	<i>gōhr</i> .	<i>gōhrō</i> .
Kuṭūi.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .

Similarly weak feminine Tadbhava nouns have oblique forms made by the addition of a vowel. A few examples will suffice:—

	Sing. nom.	Obl.
Baghāṭī.	<i>bāihṇ</i> , a sister.	<i>bāihṇē</i> .
Kiṭṭhālī.	<i>būhṇ</i> .	<i>bāuhṇē</i> .
Kuṭūi.	<i>bēhṇ</i> .	<i>bēhṇē</i> .
Chamṛāṭī.	<i>bāhṇ</i> .	<i>bāhṇē</i> .

In the case of these feminines, the border languages Sirmāuri and Jaunsāri appear to follow the Hindi rule, and there is no change.

Besides the oblique form, all Western Pahārī have an organic locative and agent (singular and plural) formed by adding *ō*, as in *bābō*, by the father; *gōhrō*, in the house. These cases occur in other Pahārī languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

<sup>1</sup> A Tadbhava word is one which has descended to Western Pahārī from Sanskrit through Prakrit. It is to be distinguished from a *deshina* word, which, like *bālak*, a child, has been borrowed directly from Sanskrit.

	O he a e r n	med w l the a f	p t	In v f m
	a d a f of th	n ta tu y b	l	
	T	L. 101	On	22
Jannāri	kh	ṭ, ʔ, ānṭ	ko	kh, ʔ, ānṭ (m or on) kh
Sirānāri	kh, ʔ, kh	kh	ko	kh, m, ʔ, kh (m or on)
Baghāri	kh	kh	ko	kh, ʔ, kh, m
Kūṭhālī	kh, ʔ, kh, ʔ, kh, ʔ	kh, kh, ʔ, kh	ko	kh, (m) kh
Kulāi	kh	kh	ko	kh, kh
Manḍālī	kh, kh	kh, kh	ko	kh, kh
Chamālī (Standard)	kh	kh, kh	ko	kh, kh
Chamālī (Gaddi)	kh, kh, ʔ	kh	ko	kh, kh

Particulars regarding these and other *postpositions*, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khā* and *kh*) are confined to the southern and south-eastern dialects. In Kūṭhālī we have *khāṭ*, which is quite typical of the dialect. The Kulāi *be* is also typical, and we meet it again in the form of *kh* in the neighbouring Gaddi, and in the Pīśācha Wāṭālā *abnā* postposition *kh*. The dative postposition *jū* is peculiar to the North-Western dialects (Chamālī and Manḍālī) and, as is elsewhere pointed out, is related to the Śuklī genitive postposition *jū*.

The genitive postposition is throughout the Rājasthānī *rā* or *rā*, except in Jannāri which has the neighbouring Central Pāhāri *kō*. Both *kō* and *rā* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *phāṭā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

**Adjectives** call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Pīśācha languages (see the remarks on adjectives under the head of Baghāri on p. 498). The central dialects of Western Pāhāri do the same. Thus, the word for 'good' is *phāṭā-rā*. In the North-Western dialects (Manḍālī and Chamālī) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mārō-rā*, in a state of being beaten, equivalent to the Hindi *mārā-huā*. It is not quite certain whether here the *rā* is the genitive postposition or is a contraction of the word *rahā*, remained.

**Pronouns.**—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā*, *au*, and *haṭ*, with minor variations. The oblique form singular of this pronoun is *mā*, *mā*, or *mā* with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghāṭī *man-dē*, from me; Chāmēālī *minjō*, to me. The genitive singulars are *mērō* and *terō* or similar forms. Quite irregular is the use of cerebral letters in Churāhī (Chāmēālī) *miṇḍā*, my; *ṭiṇḍō*, thy; and the Pangwāṭī (Chāmēālī) *mān*, my; *tān*, thy. In the plural, the southern dialects have forms based on *ham*, *tam*; but the northern dialects follow the Pisācha dialects and Paṇjābī in having forms like the Kuṭūī *āssē*, *ṭassē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiṭṭhālī set, *ēh*, this; *ē*, that; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders; a masculine animate (e.g. *tēs*); a feminine animate (e.g. *fessau*); and an inanimate (common gender) as in *tēṭh*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Pisācha languages. For instance, the neuter *tēṭh* is almost letter for letter the same as the Kāshmirī *tatḥ*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsāri and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthānī the relative is often used in the sense of a demonstrative.

**Conjugation.**—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsāri *ō*, *hō*; Kiṭṭhālī, *ō*; Kuṭūī, *hē*; Maṇḍēālī, *hā*; Chāmēālī, *hai*; all meaning 'he is'. Some of these, such as the Maṇḍēālī *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hā*, she is; *hē*, they are.

Another group is confined to the Southern dialects and Kuṭūī. Its basis is the root *as*. In some dialects (e.g. Kiṭṭhālī), it is regularly conjugated for number and person. In others (e.g. Kuṭūī), it only changes for gender. In others again (e.g. Jaunsāri), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for 'he is':—

Jaunsāri	.	.	.	<i>āśō</i> , <i>ōśō</i> .
Sirmauri	.	.	.	<i>ōsū</i> , <i>sō</i> , <i>ōs</i> .
Baghāṭī and Kiṭṭhālī	.	.	.	<i>ōsō</i> .
Kuṭūī	.	.	.	<i>sē</i> (dialectic <i>āssē</i> ).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuṭūī. It is immutable, and is only used with the negative. In the Churāhī dialect of Chāmēālī, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumaonī *nhatī*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Pisācha languages, e.g. in Veron *so*, *eso*, he is. With *āthī*, we may compare the Pisācha Gārwi and Maiyā *ṭhā*, he is.

For the past tense of the verb substantive the usual form is *thipō*, *thpō* or *thō*, treated like the Hindi *thā*. A variant form is the Kuṭṭī *tī*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahāṛī dialects.

Except in the case of one or two border dialects the future is formed by adding *la*, as in Kiṭṭhālī *mārolā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this account is for the existence in some dialects of forms corresponding to the Kiṭṭhālī *mārolā* for *mārolāl*, I shall strike. The usual of the first person is sometimes strengthened to *ma*, as in Sūdhochī (Sudlaj Group) *mārmā* (for *mārolā*), I shall strike, but *māra* (for *mār* (ʔ)ā), thou wilt strike, with no *m* because there is no *ma* in *mārolā*. It will thus be seen that the presence of the *sa* in the future is purely accidental and is not typical of any particular dialect.

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *gānā*, to go, which has almost superseded the Hindi *jānā*. With it we may compare the Pīācha Gawarebārī root *dī*, go; and the Khōwār *dī*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nāshā* (past participle *nāshā*), with which we may perhaps compare the Kāshmirī *aashan* (past part *nāsh*), to disappear. Such verbs are especially common in Kūṭṭī, where we have *gāhānā*, to fall; *enā*, to come (cf. Kāshmirī *gān*, to come, and the Shugā root *ē*, come); *nēnā*, to take (Kāshmirī *nān*), and many others.

In Sanskrit a certain number of verbs insert *chekh* in the present tense. Thus, from the root *gam*, go, we have *gachchhami*, I go. We have many tenses of the same in the Pīācha dialects, as an example of which we may quote the Kāshmirī *gachhān*, to go. So also in the Gaddī dialect of Chamālī we have from *bhōgā*, to become, *bhuchhā*, I may become; from *gāhā*, to go, *gachhā*, I may go; and from *enā*, to come, *ichhā*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in Pūnchhī, where we have, for instance, *achhānā*, to come, and *gachhānā*, to go.

The authorities for particular dialects are given in their appropriate places. Here

Authorities.

it is only necessary to mention the admirable series of monographs by the Rev. T. Graham Bailey describing nearly all the Western Pahāṛī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Graham Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tika Rām Joshi's *Dictionary of the Pahāṛī Dialects as spoken in the Panjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

<sup>1</sup> See, on the other hand, Mr. Graham Bailey's remarks on page ii of the Introduction to his account of the Chāmā Dialects.

## JAUNSĀRĪ.

Jaunsār is the name of the form of Western Pahārī spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 45,097.

According to Mr. Atkinson<sup>1</sup> Jaunsār is a representative Khasiṛā tract, and forms a very important link between the almost completely Hinduized Khasiṛās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiṛā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow' within the hills.<sup>2</sup> The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.<sup>3</sup>

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a lousish irregular parallelogram wedged in between Garhwāl and the Panjāb State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmauri but is much affected by the Hindī spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindī that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahārī.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmauri,' or script employed in Sirmaur. It is allied to the Pākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

<sup>1</sup> Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 353.

<sup>2</sup> Op. cit., p. 354.

## JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

ॐ	a	ॐ	kan	ॐ	tha
ॐ, ॐ	ā	ॐ	kā	ॐ	ḍa
ॐ	i	ॐ	ka	ॐ	dha
ॐ	ī	ॐ	kha	ॐ	na
ॐ	u	ॐ	ga	ॐ	pa
ॐ	ū	ॐ	gha	ॐ	pha
ॐ, ॐ	ē, ē	—	mu	ॐ	ba
ॐ	ai	ॐ	cha	ॐ	bha
ॐ	ō, o	ॐ	chha	ॐ	ma
ॐ	au	ॐ	ja	ॐ	ya
ॐ	~	ॐ	jha	ॐ	ra
ॐ	ka	—	ṛa	ॐ	la
ॐ	kā	✓	ra	ॐ	wa
ॐ	ki	✓ ॐ	rha	ॐ	śa
ॐ	kī	ॐ ॐ	ḍa	ॐ	ṣa
ॐ	ku	ॐ	ra	ॐ	sa
ॐ	kū	ॐ	dha	ॐ	ha
ॐ	kē, kē	ॐ	gha		
ॐ	kai	ॐ	na		
ॐ	kā, kā	ॐ	ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (◌ṃ). As ṛ and ṛ occur only in this position, they have no special character



The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsar-Bāwar. The entries have since been again checked by Jaunsāri on the spot. The reverse Jaunsāri-English vocabulary has been prepared under my supervision from the original English-Jaunsāri one.

**Pronunciation.**—As in Hindi, a final *a* is usually silent, as in *dhan*, not *dhamo*, wealth; but in Jaunsāri, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *dhapkhāva*, the afternoon; *dujā*, another; *khāya*, a cold in the head; *pitāsā*, a bath; *sīthā*, was.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written ओ as अ. When written ओ in the specimens, etc. it will be unsyllabicated as *ō*, to distinguish it from *o*. In the Jaunsāri St. Matthew, *a* is throughout written *ō*. It must be borne in mind that *a* and *ō* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does not indicate difference of pronunciation. *Nākhō* and *nōkhō* both represent the same sound, and mean the same thing, viz. "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindi, end in *ā*, but in Garhwālī and Kumaonī in *ō*. Jaunsāri here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thā* in *jā-kichh thō*, *sō tikhākh bāti-dinō*, but *thā* in *jājā khāchhā bēpō thā*, he who was the younger son.

As in Central Pabāpi a short *ē*, sounded like the *e* in 'met,' often occurs as a substitute for *ī*, as in *tes-kō*, of him, equivalent to the Hindi *us-ka*.

The consonant *chh* is interchangeable with *s*, as in *chhāsō* or *sāsō*, a hare; *chhalyānās* for *salyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhi*, also; *bādāñ*, not *bādhāñ* or *bādhāñ*, to bind; *ghōr* or *gōr*, a house; *sāb* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthī* appears as *āti*, and *thā* as *tu*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correct. **of mistakes** There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus :—

*bādāl* or *bādō*, a cloud.

*āu* (for *jāl*), a net.

*bāl* or *bāw*, hair.

*kālō* or *kāwō*, black.

*bāṇ* (for *bālā*), sand

*mōnāi*, a "monal" pheasant.

*bhūṭchāl* or *bhūṭchū*, an earthquake.

*pālō* or *pāwā*, frost.

*gōānṭ* (Hindi *galṭānā*), to melt.

*salū* or *sāwā*, a locust.

*hal* or *haw*, a plough.

*śyāl* or *śyāw*, a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *g* and *w* are sometimes dropped, when initial, as in *ād* for *yād*, memory *astē* or *wāstē*, for the sake (of).

**Number.**—There are two numbers, singular and plural.

**Paḍbhava**<sup>1</sup> nouns which in Hindi end in *ā*, and in Garhwālī and Kumaunī end in *o*, in Jaunsāri end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindi *ghōrā*, Garhwālī *ghōrō*, Jaunsāri *ghōrā* or *ghōrō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōrē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghūṭō*, the knee, plur. *ghūṭē*; *bauro*, the shoulder, plur. *baurē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmi*, a man, plur. *ādmi*.

Feminine nouns ending in *i* form the nominative plural by changing *i* to *ā* or *iyā*, the nasal being frequently dropped, so that we also have *ī* or *iyī*. Examples are *beti*, a daughter, plur. *betiā* or *bētiyā*; *khūrī*, a razor, plur. *khūrīā* or *khūriyā*.

Feminine nouns ending in *ā* change the *ā* to *āi*. Thus, *āsā*, a tear, plur. *āsaī*, *sarāi*, a bug, plur. *sarāiā*. Similarly, *bhaṭ*, an eyebrow, makes its plural *bhaṭāi*.

Most feminine nouns ending in consonants seem to form their plurals by adding *i*. Thus, *bāl*, a creeper, plur. *bālī*; *gāw*, a cow, plur. *gāwī*; *ghē*, the belly, plur. *ghēṛī*; *pēd*, the belly, plur. *pēdī*. I have, however, also noted both *bālāi* and *bālī*, as the plural of *bāl*, an arm; *kilā*, as the plural of *kil*, a pimple. *Thō*, the buttock, makes its plural *thōāi*.

**Case.**—As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put into an oblique form before these are added.

Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus from *ghōrā*, a horse, obl. sing. *ghōrē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāi*, a share, obl. sing. *bāiō*; *lāh*, vicinity, obl. sing. *lāhō*; *ek*, one, obl. sing. *ekō*; *ghos*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāi*, a share, has both *bāiē* and *bāiō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 161).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ō*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ē*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābū*, *tātū*, the neck, obl. sing. *tātū*; *nāchhō*, to dance

<sup>1</sup> See §. 873, note 1.

obl. sing. *nāchhṇḍ*, *bōhṇi*, a sister, obl. sing. *bōhṇi*. Feminine nouns in *i* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēti*, a daughter, has *bēti*, *bētiā*, or *bētiyā*.

The oblique form plural ends in *ī* or *ī̃*. The termination *ī̃* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *qōkhrō*, a field, nom. plur. *qōkhrē*, obl. plur. *qōkhrī̃*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍī̃*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī̃*.

In other cases *ī̃* is preferred, as in *bōrē*, a year, obl. plur. *bōrēī̃*; *naukar*, a servant, obl. plur. *naukarī̃*; *rāḍī*, a harlot (fem.) obl. plur. *rāḍī̃*.

As in Hindi and Garhwāli, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō āḍiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē*

Accusative, ———, or else *kh*.

Instrumental, *ē*, *lēi*.

Dative, *kh*.

Ablative, *ī̃* (from), *tē* or *tī̃* (from), *āvī* (from), *mājhī̃* (from among), *bhērī̃* (from near).

Genitive, *kō* or *kā*.

Locative, *mājh* (in), *pāḍā* (in), *dē* (on), *chh* (on, upon), *bhēr* (near), *qhāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *herī̃* is spelt *vērī̃*, and *pāḍā* is written *phunḍā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindi. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	SING.	PLUR.
Nom.	<i>ghōrā</i> , <i>ghōrō</i>	<i>ghōrē</i>
gent.	<i>ghōrē-ē</i> , <i>ghōrē</i>	<i>ghōrī̃-ē</i>
acc.	<i>ghōrō</i> , <i>ghōrā</i> , <i>ghōrē-kh</i>	<i>ghōrē</i> , <i>ghōrī̃-kh</i>
instr.	<i>ghōrē-ē</i> , <i>ghōrē</i> , <i>ghōrē-lēi</i>	<i>ghōrī̃-ē</i> , <i>ghōrī̃-lēi</i>
dative	<i>ghōrē-kh</i>	<i>ghōrī̃-kh</i>
abl.	<i>ghōrē-ī̃</i> , <i>ghōrē-tē</i> , etc.	<i>ghōrī̃-ī̃</i> , <i>ghōrī̃-tē</i> , etc.
gen.	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>	<i>ghōrī̃-kā</i> , <i>ghōrī̃-kō</i>
loc.	<i>ghōrē-mājh</i> , etc.	<i>ghōrī̃-mājh</i> , etc.
voc.	<i>ghōrā !</i>	<i>ghōrē !</i>

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē*.

For other nouns we may quote:—

	SINGULAR.		PLURAL.
Nom.	Obl.	Nom.	Obl.
<i>bā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābōī̃</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmī̃</i>
<i>ghōr</i> , a horse	<i>ghōrō</i>	<i>ghōr</i>	<i>ghōrī̃</i>
<i>bēti</i> , a daughter	<i>bēti</i> , <i>bētiyā</i>	<i>bētiyā</i>	<i>bētiyī̃</i>
<i>gāw</i> , a cow	<i>gāw</i>	<i>gāw</i>	<i>gāwī̃</i>

As exam pi of he Agent he ue oeth pa n t n erbs  
 as a.H d w nay q oet f w z  
 ba u e d h t a. hum.

ba-e-e bōlō, the son said ('father, I have sinned').

mērē kākā-kē betē biā kīgō, my uncle's son married.

Note that the verb *bōlō*, to say, as in Gaphwāli, and unlike the Hindi *bōlō*, is transitive.

For the **Accusative** we have :—

kōchhē-ī pēt bhōrō, how many fill the belly.

ōjā rupayō tēs-kē dē, give this rupee to him.

tātū-dī bāhā phēḍāi, throwing (his) arms on (his) neck.

tēs-bhērē sōjē rupayē sambhāl, take those rupees from him.

sō bhōkatū-kē khānē sūchō-thū, he was wishing to eat the husks.

For the **Instrumental** we have :—

mē bētē-kē chābutō-lē pīlā, I struck the son with a whip.

In *pāgōi-ē-lēi bādā*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have :—

tinē āpnē bōbā-kē bōlō, he said to his father.

pardēsō-kē aōihā, he went to a far country.

sōgarē chārānō-lē, for grazing swine.

āpnē bābū bhērō-kē nothū, he went to near his father.

bābū-ē āpnē nōkarā-kē bōlō, the father said to his servants.

āpnē nōkarā-mējhi ēhō-kē bandi-kōri, having called to one of his servants.

jivē sabh māl-matāh rōḍā-kē uḍāō, who squandered all the property for (i.e. upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindi.

For the **Ablative** we have :—

tēs-pōchh bhōrī jātur hōḍā-thē, Galil-ī or Dekapōlis-ī or Yērūsālēm-ī or Fēhādīyā-ī or Yōrdan-nōi pūnōi-ē, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. ix, 25).

ēchhō bōrkā-āyri tēri tōhal kōrā, I am serving you for so many years.

āpnē nōkarā-mējhi ēhō-kē āpū-ḍhāiā bandi-kōri, having summoned one from among his servants.

baḍ āpnē bējē-ē-bhērē, baḍ ōr-ī-bhērē, is it from their own children or from strangers (Matt. xvii, 25)? Here *bējē* is used instead of *bēi*, the oblique plural of *bēlō*.

lunē sō kōs-bhērē mōlē gāḍō? ēkō gāḍō-lē bā aiye-bh-ī, from whom did you buy that? from a shopkeeper of the village.

The following are examples of the Ablative of comparison :—

tēs-kū bhāi āpnī bōhū-tē bōgē lūḍā ō, his brother is taller than his sister.

jō sab-ī āchhō kōparā ō, sō gāḍō, bring that which is the best robe of all

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindi *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *kī*. Thus:—

*sabh āpnē bāto-kō māl-mōlāh*, all the property of his share  
*tinē bājūḍ- aur vāchāḍ-kā śad śunā*, he heard the sound of music and dancing.  
*surugō-kē sāmanē*, before heaven.  
*bōhāi-kē sūth biā*, a marriage with the sister.  
*śukte ghōrē-kī zin*, the saddle of the white horse.

As examples of the **Locative** we have:—

*thōrē dusṭē-māñh*, in a few days (the younger son collected his property).  
*jāru-māñh*, in debauchery.  
*jēthā bēpā dōkhre-pūḍā thā*, the elder son was in the field.  
*jūḍē lēṣē-kh dōkhre-pūḍā bhājā*, who sent him into the fields  
*tēthā āḍḍrē kūrē-pūḍā rōhō*, he dwells in that small house.  
*sō āpnī gūrā dāḍē-kē māḍiyārē-kh lō ohārō*, he is grazing his cows on the top of the hill.  
*sō ghōrē-kh rōhā bēphī*, he is seated on a horse.  
*kūḍ āpnē bāhā-bhēr jānā*, I will go to my father.  
*jūḍ āpnē kūrē thāiyā pahūchā*, when he arrived near his house.

Note that *dā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *dā* is *dī*. Thus:—

*tāḍē-dī bōhā* (fem. plur.) *phāḍjī*, having thrown (his) arms on (his) neck.  
*kāthō-dī chhāp* (fem.), *ōr gōḍē-dā jūḍā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.  
*dōkhre-pūḍē sōsan-phūl-bhēr sūchayā*, consider ye concerning (note this use of *bhēr*; the lily-flower in the field (Matt. vi. 28)).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

### ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō* all adjectives are immutable. *Tadbhava* adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus:—

*bhōlō ādmī*, a good man.  
*bhōlē ādmē*, good men  
*bhōlē ādmē-kō*, of a good man  
*bhōlī bēti-nānākh*, a good woman.  
*bhōlī bēti-mānākhō*, good women.

**Comparison** is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ek*, one, has an oblique singular *ekō*.

## PRONOUNS

## (a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

SINGULAR.		
Nominative	<i>hāñ, añ, mē, I</i>	<i>tā, thou</i>
Agent	<i>mē, mēhē</i>	<i>tē</i>
Genitive	<i>mērō (mērū)</i>	<i>tērō (tērū)</i>
Oblique form	<i>muhē, mū, na</i>	<i>tūñ, tañ, tã</i>
PLURAL.		
Nominative	<i>ām, āmē, ham</i>	<i>tum, tūñ</i>
Agent	<i>āmē</i>	<i>tumē, tūñ</i>
Genitive	<i>amārō (-ā), amārō (-ā)</i>	<i>tumārō (-ā), tūñārō (-ā)</i>
Oblique form	<i>āmū</i>	<i>tūñārō (-ā) tumē, tūñ</i>

'Even me' is *mūñ*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

*hāñ bhākhā mōrē. Hāñ āpāē bābā-bhēr jāmā, I hungry am dying. I will go to my father.*

*hūñ ēlā dārō lāy nō(hā-thā, I walked a long way to-day.*

*āñ tō tūñ-kh pāñ-mūñh pōstōñ-kē atō nōcāi-dēñ, I indeed baptize you with water unto repentance (Matt. iii, 11).*

*āñ Ikwār-kē mūñ-khāñ-kh qār-sōkē, I can destroy the temple of God (Matt. xxv, 61).*

*mē pōp biyā-ō, I have done sin.*

*mē lōr-kē hēñ-kh pīñ, I struck his son.*

*jō-khōkh mērō hō, whatever is mine,*

*sō mē-kh dē, give that to me.*

*mē-kh rāñh, keep me (as one of thy servants).*

*ōñ tō usā pōñ-kōñ mē-kh qhāl kōrā, if thou wilt fall down and worship me (Matt. iv, 9).*

*tō tō sadā-mē mēñ-dhāñyā, thou (art) even with me-even*

*ham khāmē, we shall eat, let us eat.*

*āmēñ tūñrē-bhēr būsūñ hōññ, we played the flute near you (Matt. xi, 17).*

*hō mārē Bābā, jō gāññ-bhēr dēñ, our Father which art in heaven (Matt. vi, 9).*

*tō ēñ āyā āmē-kh pīñ dēñ-kē nīñ, art thou come hither to torment us (Matt. xiii, 29)?*

*tū āmē-kh hōñ, say thou to us (Matt. xvi, 62).*

*jōñ tū bōñ, sō sēñ, what thou sayest, that I hear.*

*tē mē-kh ēñ chhēñ-khāñ-kh nūñ dīñ, thou didst not give to me a single kid.*

*jō-khōkh mērō hō, sō tērōñ hō, whatever is mine is verily thine.*

*kōr-kā lēñkōññ āñ tūñ-pāñh, whose boy comes behind thee?*

*tērā Bābā tañ-ḥ inām dē-dēmlā*, thy Father will reward thee (Matt. vi, 6).  
*ēū tā-ohh kōdī nā undō*, this shall not be upon thee (Matt. xvi, 22).  
*tumē sō tēs-bhērē mōlē gūlō*, from whom did you buy that?  
*tūhāre bābā-ḥ kōtī bejē ō*, how many sons are there in your father's (house)?  
*jēkī tūārō dhan ōsō, tēkī tūārō mōm bi lagi-jāndō*, where your treasure is, there  
 will your heart be also (Matt. vi, 21).  
*aū tūñ lēlā*, I say unto you (Matt. iii, 9).  
*aū tō tūñ-ḥ pānī-mōjḥ pōstīḥ-ḥ nīte naurai-dēḥ*, I indeed baptize you with  
 water (Matt. iii, 11).

(d) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows:—

This, he, she, it.

That, he, she, it.

SINGULAR			
Masc.	Fem.	Masc.	Fem.
Nom. <i>ēū, ējō (-ā)</i>	<i>ēū, ēji</i>	<i>sō, sōjō (-ā)</i>	<i>sō, sōji</i>
Ag. <i>inā, inē</i>	<i>iyā-ḥ, iyā-ḥ</i>	<i>tinē, tinē</i>	<i>tyā-ḥ, tyā-ḥ</i>
Dat. <i>ēñ-ḥ</i>	<i>iyā-ḥ</i>	<i>tēs-ḥ</i>	<i>tyā-ḥ</i>
Obl. <i>ēs, (neut.) ēthū</i>	<i>iyā</i>	<i>tēs, (neut.) tēthū</i>	<i>tyā</i>
PLURAL			
Nom. <i>ēñ, ējā</i>		<i>sō, sōjā</i>	
Ag. <i>inē</i>		<i>tinē</i>	
Obl. <i>ēs, inā, (neut.) ēthū</i>		<i>tēs, tēs, (neut.) tēthū</i>	

In the translation of St. Matthew's Gospel *ēthū* and *tēthū* are spelt *ētti* and *tētti*, and *inē* and *tinē* are spelt *inoi* and *tiōi*, respectively. In the same translation we often meet *tēs-ḥ* instead of *tēs-ḥ*. We often find *ējō* instead of *ējō*.

Examples of these pronouns are:—

*ēū jō mē-pāchhā āḥ*, he who cometh after me (Matt. iii, 11).  
*ālā ēñ bāqō-ḥ dēā alhi-nā*, is not this the carpenter's son (Matt. xiii, 55)?  
*ējō kā hō*, what is this?  
*ējā mērā bēlā*, this my son.  
*ōjē ēji bāta syāñ-ḥ kāpū-pūḍi dēindā-bōlā*, if this affair (fem.) comes to the  
 governor's ears (Matt. xxviii, 14).  
*ēs-ḥ pōharai-dēḥ*, clothe this person.  
*ēs ghō, ē-ḥ kā umar ō*, what is the age of this horse?  
*ēs-ḥ hāthō-dē chhāp*, a ring on his finger.  
*ēthū-āstē*, on this account (he has given a feast).  
*tuē ēthū-ḥ jānō*, know ye this (Matt. xxiv, 43).  
*ālā tō kōnyē, ēū kā bōlē*, hearest thou what these say (Matt. xxi, 16)?  
*ējō dūshyā-ḥ (dēd-mūjḥ) nōḥi-jāndō*, these shall go away into everlasting  
 punishment (Matt. xxi, 46).  
*sōbhā ādmō ēji bāta mānō nā*, bākan ējē jēñ-ḥ dēi-dinō, all men cannot  
 receive this saying save they to whom it is given (Matt. xix, 11).





I have not come across any instances of the use of *āpā* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

*jōjō tū bōlē, sō sunā, what thou sayest, that I hear.*

*tihū-mūjhī jōjā kāgohhā thā, the one among them who was the younger.*

*jīnā tēsē-kh dōkhī-ī-pūqā bhējā, who sent him into the fields.*

*jēthū-lēi āū bōrō rājī ō, regarding whom I am well pleased (Matt. iii, 17).*

*sō-ī ōsō jēthū-kī khātīr likhī-gālē, this is he of whom it is written (Matt. xi, 10).*

*jō tavikō-kē thē, (the people) who were of there (to one of them he went).*

*jikhū-kh sūgur khūō-thē, (the husks) which the swine were eating*

*ējē jēthū-kh dēi-dinō, these to whom it is given (Matt. xix, 11).*

(e) The **Interrogative Pronouns** are *kūna*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūē* instead of *kūna*. Its agent case is *kōyē*. The oblique singular of *kūna* is *kōs*.

Examples are :—

*tūū kōyē bāthau, who hath warned you (Matt. iii, 7) ?*

*kōs-kā larkōttā, whose boy ?*

*tunē sō kōs-bhērē mōlē-gādō, from whom did you buy that ?*

The oblique form of *kā* is *kāi*, *kāhi*, or *kōtkū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōtkū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōtkū* (spelt *kōttū*) *dēkhūō-kī khātīr*, for seeing what? So (Matt v, 13) *kōtkū-lēi*, wherewith (shall it be salted)

*Kūē* or *kōē* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēsō*, like this, *tasō*, like that; *jasō*, like which; *ēohhō*, this many, *kōchhō dūrē*, how far? *kōchhō-ī* is 'how many (men) indeed?' *kōtī bēfē ō*, how many sous are there?

## CONJUGATION.

### A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. <i>ā, ō</i>	<i>ō, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ā, ō</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hā*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Simala Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

pr a ly he p lt os o n otl r W t rn P a d e ut h n t v ha ct  
nev dicat hen a l d

The th d f u s a th a n th construction of St. Matthew is spelt *āfē*. The form occurs in most Western Pabari dialects, and is only used with a negative, not changing for number or person. Thus *āfē-āfē*, I am not, thou art not, and so on. Sometimes the two are combined as in *āfēhē*. Compare the Kumanāi *ahēle*, he is not.

The past tense is *thō* (*thū*), fem. *thī*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindi *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōtgarh, have forms corresponding to *tō*.

Corresponding to the Hindi *hā* is *ōō* (*oō*) fem. *ōī*, plur. masc. *ōē*, fem. *ōī*. It is also used to mean 'was.'

Examples of the use of these various forms are the following:—

*āh bi ēk ōdāt ōhēpūr-ōōi ō*, I also am a man under authority (Matt. viii. 9).

*ōī jō Mānus-kō Pūr ō*, I who am the Son of Man (Matt. xvi. 12).

*āfē jōjō āundārā ō, sō tō ē*, art thou He that should come (Matt. xi. 3) ?

*Tū sō-i Māsāh ē*, Thou art that very Christ (Matt. xvi. 16).

*jō sabē-hē āchhō kōpārā ō*, that which is the best garment.

*jō-kichh mērō hō, sō kērō-ī hō*, whatever is mine is thine.

*hēr, ēhē Māsāh ō, kītō, tēkī ō*, lo, here is Christ, or He is there (Matt. xxiv. 23).

*tahārē bābā-kē kōh bēfē ō*, how many sons are in your father's (house) ?

*teki nū ēfē-kh mājūnāh ōsā*, there am I in the midst of them (Matt. xviii. 20).

*tū bi tū-mājūh ēko ōsā*, thou also art one of them (Matt. xxvi. 71).

*ētī nū āmū-kh āchhō ōsā*, it is good for us to be (Hindi *kōnā=agā*) here (Matt. xvii. 4).

*thē mānū-hī nūn ōsā*, ye are the salt of the earth (Matt. v. 13).

*ōsē undē* (Hindi *bōlē*) *jēs Jāwar-kī jōryā grāh-bhēr ōsā*, they become such as are the angels of God in heaven (Matt. xxii. 30).

*tērē bēfē māphāh āhē-nā*, I am not like (i.e. worthy to be called) thy son.

*pēhūdā-kē syāpō-mājūh nāndrī-nūndrī mūl nāhē*, thou art not least among the princes of Judah (Matt. ii. 6).

*sō ēhē āhē nā*, He is not here (Matt. xxvii. 6).

*kū tū ēfē-kh-ī bōpē āhē nā*, are ye not greater than they (Matt. vi. 26) ?

*ēr chēlōgrōyē ēnī nā, ēthū-lē ēv ēthē nā*, and she would not be comforted, because they are not (Matt. ii. 15).

*nā bāhā thā*, I was an-hungered (Matt. xxv. 33).

*tū bi sātō thā*, thou also wast with (Eīm) (Matt. xxvi. 69).

*jōjō kīuchhā bēfā thā*, (he) who was the younger son.

*ēk bēf-mānus thī ōī*, a woman was come (Matt. xxvi. 7).

*ōkō-kē dūi bōtē thē*, of a certain man (here were two sons).

*ēh Jāwar-kā Pūr ōsā*, this was the Son of God (Matt. xxvii. 54).

*tōllū bōpō dukh undō. iēs kī sō nā dhānī-kē āgō-lē ēb-dārī*, then shall be great tribulation such as was not from the beginning of the world to this time (Matt. xxiv. 21).

## B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *uō* to the root. Thus, *khō-uō*, to eat, the act of eating. If the root of the verb ends in *ḡ, ḡh, u, r, ṛ, or l*, then *uō* is added instead of *nō*, but the distinction is very carelessly observed in writing. Examples are *chhād-nō* (not *chhād-nō*), to abandon; *badh-nō*, to fill; *gan-nō*, to count; *jāp-nō*, to add; *karn-nō*, to do, to make; and *mil-nō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jṛē tīs-ḡh āpṛē sṛgarē chār-nō-ḡh hējā*, who sent him to feed (lit. for feeding) his swine. *ṭṛē bāj-nō aur nāchād-kā kīd ēunā*, he heard the sound of music and dancing. *kōthū dēkh-nō-kā khātir tēē bandē gṛē*, what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōlontū-ḡh khōṇē sūchō-thū*, he wished to eat the husks. But the uninflected dative is also used, as in *tā-ḡe bōlnt-ḡh hēṛ-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jēs-ḡe āṇuḡ ṭṛnē māphōk ā āthi-nā*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō (dā)* to the root. Thus, *kardō (kardā)*, doing; *mārdō (mārdā)*, striking. When the root ends in a vowel, the termination is *nō (nā)*. Thus, *rōnō (rōnā)*, remaining; *dēndō (dēndā)*, giving; *āndō (āndā)*, coming. From the root *ā* (Hindi *hō*), become, we have *nādō (nādā)*. Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in:—

*lilū-mājḡh ēṛ-ḡe ēthā rōndā lāḡā*, he began to dwell with one of them.

*mōnāndā lāḡā*, he began to remonstrate.

*kōthā kṛnōndā lāḡā*, he began to preach (Matt. ix, 17).

Note that, as in the last example, the present participles of causal verbs end in *ndō*.

A kind of adverbial present participle appears in *āndā*, on coming, a-coming, while coming. Thus, *jabī, ḡhōrō āndā, āpṛē kṛṛē ḡhāyā pahūchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ā (or ā)* to the root. Thus, *mārā (or māṛā)*, struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus.—

*karnā*, to do, has *kīyā (kīyā)*.

*dēṇā*, to give, has *dīnā (dīnā)*.

*ṭṛṇā*, to take, has *ṭṛnā (ṭṛnā)*.

*jānā*, to go, has *gōḡ (gōḡ)* or *gṛṇā (gṛṇā)*.

In the translation of the Gospel of St. Matthew, the final *ā* of the past participle is often nasalized. Thus, *kīyā, dīnā, ṭṛnā*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāt tērē bēṛ hāpnō māphak rōhā nā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. Examples will be found under the head of compound verbs. The word

kar or ko usually added the used purely in the sense of conjunctive particle.  
Thus

*t s kh d kh kon qh a lag . . . , dūre-kōri w-s-kē tāfū-dē bāhā*  
*phēdāi phēdāi tāhē tēst-kh chāfā, having seen him he felt compassion, and*  
*. . . having run, throwing his arms round his neck, then he kissed*  
*him.*

Note that in *phēdāi phēdāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

*bētā mōri-kōri, jānā, the son having died, lived.*

*ēkh-kh āpū āhāyā bandi-kōri, having called one (of his servants) to him.*

Another form of the Conjunctive Participle is formed by adding *ē* to the root, as in *mōriē*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *r* (as in the case of passives), then only *ē* is added, as in *hārchē*, having been lost, from *hārchhō*, to be lost, the passive of *hārchhō*, to lose.

The **Present** is thus conjugated:—

I strike, I am striking, etc

Singular	Plural
1. <i>mārē</i> or <i>mārō</i>	<i>mārē</i> or <i>mārō</i>
2. <i>mārē</i> , <i>mārō</i> , <i>māri</i>	<i>mārō</i> or <i>mārō</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *mārē-nō*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārē*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows:—

*hāi bhākhā mōrē, I die hungry, I die of hunger.*

*tēri tōhāl kōrē, or jōjō tū bōlē sō āpū, I do thy service, and what thou sayest, that I hear.*

*āi tūē-bhēr bōlē, I say unto you (Matt. v, 22).*

*ōi āi khālē tēs-kē āpū chhāē āi bēchāi, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).*

*jōjō tū bōlē, what thou sayest (see above).*

*tū sāch ē, or Iharar-kē bat sūchō-tē sūkhāē. or kōthāē-kh dūri-nā; ēhē-kh khātīr kē tū āmē-k: mūh hēri-nā. Tōllū āmē-bhēr bōlyā, tū kē āchē, Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the face of men. Tell us, therefore what shinnest Thou (Mat. xxii, 16, 17)?*

*or tū, jōllē tū upānā rōē, and thou, when thou remainest fasting (Matt. vi, 17).*

*mōvā bābā tēthū nāndrē kūrō pūā rōāē, my father lives in that small house.*

*ēñ dāgnrē-lēñ Abrahām-kē nītē lār-kōttē tēpī sōkōñ*, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

*sōjō kūpē-chōñ āñ nāñ*, let him not enter into the house (Matt. xxiv, 17).

*nāñ tārā-māñjh uñ* (Hindi *hōwē*), let it not be on the feast-day (Matt. xxvi, 5).

*sō rūñē mōrā*, or *bhūtrē nāñ jōñ*, he was angered, and would not go inside.

*kāñ āmōñ ōñ Pharisēñ bhārī upās kōrō*, why do we and the Pharisees fast often (Matt. ix, 14)?

*jō-thāñ tūñ kōrō sō kērdē*, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

*oyē tūñ tōñ-kh pyārē chitōñ*, *jō tūñ-kh pyārē chitōñ*, if ye love them that love you (Matt. v, 46).

*kōchhēñ pēt bhōrōñ*, how many (of my father's servants) fill the belly?

*kī umārī āñhē ugayī jāñ*, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rakh*, keep. *amdhāl*, take thou. The second person plural adds *ō*. Thus, *dēō*, give ye; *nōthō*, go ye. If the form is repeated it is emphatic, as in *jō sabñ-tē āchhō kōpāñ ō*, *sō gādō gādō*, bring ye out at once the best garment. Respectful forms are such as *bōlyā*, please tell (Matt. xxii, 17), *nāñyēñ* (for *nāñ nīyēñ*, be ye not! Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thō* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmiri) precede the main verb. Thus, *sōjō mārō thō* (or *thā*), or *sōjō thō* (or *thā*) *mārō*, he was striking; *sōjī mārō thā* or *sōjī thā mārō*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thō* is written *tō*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

*sō tōññ bōkñlā-kh khāñē sūchōñ thā*, he was wishing to eat those husks

*kōñ-nāñ thā dēñ*, no one was giving.

*Yāhōnnā tēs-kēñ* (for *tēsē-kh*) *thāññ tā*, John forbade him (Matt. iii, 14).

*jihññ-āl sūgar kñññ thāñ*, (the husks) which the swine were eating.

*dātīr-māñjh ēñ jāñ tē gērōñ*, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR		PLURAL	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmā</i> (-mā)	<i>mārdī</i>	<i>mārmēñ</i> , <i>mārdē</i>	<i>mārdīñ</i>
2. <i>mārdā</i> (-dā)	<i>mārdī</i>	<i>mārdēñ</i>	<i>mārdīñ</i>
3. <i>mārdā</i> (-dā)	<i>mārdī</i>	<i>mārdēñ</i>	<i>mārdīñ</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dendāñ*, he will give. Examples of this tense are:—

*kāñ āpēñ yāññ-bhār jāññ ōñ tēññ-kh bōlmāñ*, I will go to my father, and will say to him.

ôji a<sup>3</sup> kha<sup>3</sup> tes ke ôgu chh<sup>3</sup>wa<sup>3</sup> aa bô<sup>3</sup>ka<sup>3</sup> true he h n of H s riment

I (am) ha be made w b e (Matt. ix. 3)

ôji tû usnô-pôri-kôri mû-kh phâl kôrdô, il, having fallen down, thou wilt worship me (Matt. iv. 9).

terû Bôbâ tuû-kh poryô<sup>3</sup>tâ-i inâm dē-dēndâ, thy Father will reward thee openly (Matt. vi. 6).

êthû-lê<sup>3</sup> tollâ bôpô dukh undô, jô<sup>3</sup>ki . . . ô-jândô nû, for then shall be great tribulation, such as . . . will not be (Matt. xxiv. 21).

ôji ôji bûta syâpâ-kê kânô-pê<sup>3</sup>ti dēbû<sup>3</sup> bô<sup>3</sup>i, if this shall be said in the Governor's ears (Matt. xxviii. 11)

ham khâmê ô<sup>3</sup>r chhâkmê, we shall eat, we shall feast.

kâ khâmê, kâ pîmê, what shall we eat, what shall we drink (Matt. vi. 25) :

tis-kê amê rûji dēndē-bôri, ô<sup>3</sup>r tû<sup>3</sup>-kh bô-phakar kôrdê, we will persuade him, and secure you (Matt. xxviii. 11).

amê itti tin chhân bândê, we shall even here make three tabernacles (Matt. xvii. 4).

ôjê tû<sup>3</sup> ôdmîyê-kh chô<sup>3</sup>li dēndê tē<sup>3</sup>-kî ônyârê, if ye forgive men their trespasses (Matt. vi. 14).

tûê tû<sup>3</sup>-kê phûlpâ<sup>3</sup>-tê<sup>3</sup> tû<sup>3</sup>-kh panchandê, ye shall know them by their fruits (Matt. vii. 16)

têthû-i dū<sup>3</sup>ô bhôritâ lûg bô<sup>3</sup>dê, in that day many people will say (Matt. vii. 22).

dû<sup>3</sup> bē<sup>3</sup>-mânu<sup>3</sup> jândrô-pâ<sup>3</sup>dô piddi, two women shall be grinding at a mill (Matt. xxiv. 41).

We occasionally come across instances of the Garhwali future, made by adding an immutable *lâ* to the root for all persons and both numbers. Thus :—

tû<sup>3</sup> gauri-kî syâchârî-mû<sup>3</sup>kh munê nû jâlî, ye shall in no case enter into the kingdom of heaven (Matt. v. 20). Similarly *phû<sup>3</sup>ti gâ<sup>3</sup>ô<sup>3</sup> pholê<sup>3</sup>tâ*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindi. We have it in *jô hâ<sup>3</sup> bi êk dâs apnê sô<sup>3</sup>lhi-sangâlhi-kê sâ<sup>3</sup>hê majâ kôrdâ*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindi, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindi and follows Bâjasthâni and Gujarâti, and also Garhwâli and Kumaoni in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ô* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote :—

A.—Transitive Verbs :—

*tigê âpâ<sup>3</sup> bûbâ-kh hólô*, he said to his father.

*bābāē tēs-kh chāfā*, the father kissed him.

*tē tēs-kē āstī dhām dīnī*, thou gavest to him a feast

With the object in the dative we have :—

*Essā-ē dūr chālī-kh poṭhāi dīnā*, Jesus sent two disciples (Matt. xxi, 1).

*or-ē-ī bāfī-lē sāṁ-kh kāfī dīnē*, *or bāla-pūṭē pōgarī dīnē*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

*tūē sūchyā nū*, *ki mē sāstar ki bōjandār-ō-ki bōi khōṇ-ki khālir āyā*, I think ye not that I came to destroy the law or the prophets (Matt. v, 17).

*kā tū ēti āyā āmū-kh pīrā dēṇ-ō-kē nīcē*, didst thou come hither to torment us (Matt. viii, 29) ?

*pardēō-kh nōṭhā*, he went to a far country.

*tabi tēs-kh sōch or*, then souse (Iena.) came to him

*kōllā āmū-ī lā-kh dukhiyā*, *kittō jēl-lhāmī*, *thē hēr-ō*, *or taṭ-bhēr gōē*, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 30) ?

*kōttā dēkhā-ki khāter tūē bāṇlē gwē*, what went ye out for to see (Matt. xi, 8) ?

*tabi sō maji-mājh rōhē*, then they remained in joy.

*jōji tyār thi oṭē*, *sō tēs-kē sāti jujar-kē dēr-ē gōē*, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10)

A **past participle** is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

*tinē sabh āpnē bāṭō-kō māi-mōtah kōḥō kōrō kōrō*, he collected all his property.

The **Perfect** tense is formed as in Hindi, by suffixing the present tense of the verb substantive to the past participle. Thus :—

*mē surug-ō-kē aur tērē sāmnē pāp kiyā-ō*, I have done sin before heaven and thee

*tērē bābā-ē dhām dīnī-ō*, thy father hath given a feast.

The **Pluperfect** is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

*hāū ēlā dūrē lāg nōṭhā-thā*, I have walked a long way to-day.

*sō nēyā bī pahūchā-nū-thā*, he had not even arrived near.

*āmū-ī sōbbāi lhāy chhōḍī dīnō-thē*, *or taṭ-pāchh hāṭh-ō-thē*, we have left all and followed Thee (Matt. xix, 27).

*tūē-ī sūṇ-ō-thō* (Matt. v, 27), or *tūē-ī thō-sūṇ-ō* (Matt. v, 43), ye have heard.

*tūē thē-nāchē nā*, ye did not dance (Matt. xi, 17)

**Passive Voice.**—As in Kumaoni and Rājasthāni, a passive is formed by adding *i* to the root of the verb. Thus, *hārchhāṇē*, to lose, *hārchhāṇē*, to be lost ; *bōli dēnē*, to say, *bōli dēṇē*, to be said. Thus :—

*ōjē ēji bāta syānā-kē kām-ō-pṇḍī dēimlī bōli*, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

eu bōl de nā tya k ad ken t t s w b d for a in ane f her  
Ma t x 13

**Causal Verbs** are formed as in Hindi, adding *a* to the root, as in *pakānā*, to cook. Sometimes, as usual, *o* is substituted for *a*, as in (pres. part.) *śvaśnānā* *lāga*, he began to cause to hear (Matt. ix, 17).

There are numerous irregular causal verbs. Most of these also follow Hindi, e.g. *mārānā*, to die; *mārnā*, to kill.

**Compound Verbs** — There are the usual compound verbs.

**Intensive Compounds** are made, as in Hindi, with the conjunctive participle of the main verb, but, unlike Hindi, this is very often put *after* the supplementary verb. As examples of each order we may quote:—

*bāli dīnā*, he divided.

*dīnī udāi* (not *udāi dīnī*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote:—

*lākhōlē līpi sōkō*, he is able to raise up children (Matt. ix, 9).

As a **Desiderative** we have:—

*bōkūñ-kh kḥānā sūchō-fhā*, he was wishing to eat the husks. (See Infinitive.)

**Inceptives** are formed with the present participle, as in—

*īēsū lōtḥāñ sūxōndā lāgā*, Jesus began to preach (Matt. iv 17).

As a **Permissive** we have:—

*lā marda lōgī-kh āpāñ-ī mardī-kh dāhōnāñ jā*, let the devil bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nā* or *nā* as in *kōñ nā thā dēñ*, no one was giving; *kāñ tēñ bōlē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *lāñ kōñ-kh lāmō-kh bōlē sōtīyā nā*, do not ye offer their works (Matt. xxiii, 3).

With *ayāñ*, be ye, the 2nd plural polite imperative of *āñ* (*kōñ*) to be, we have a compound, *nāyāñ*, be ye not (Matt. vi, 6).

Two specimens of Jaunsāri are here given, and these are followed by the Jaunsāri Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmāuri character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmāuri character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *fakā* is written *fākā*, and *māñ* is written *māñ*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.



NORTHERN GROUP.

STANDARD DIALECT.

DISTRICT DEPTA DGN.

[illegible]

[illegible]

[ No. 1.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## WESTERN PAHĀRĪ (JAUNŚĀRĪ).

STANDARD DIALECT

DISTRICT DERA DUN.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēkō-kē dui bātē thē Tihū-mūjhī jōjā kānchhā thā  
*A-certain-one-of two sons were. Them-from-among who the-younger was*  
 tinē āpnē-bābā-kh bōlō jē, 'bābā, jō-kichh dhan-tākā ō,  
*by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,*  
 tēthū-mūjhī jō-kichh mērē-bātē-kō, sō mu-kh dē.' Tabī tinē  
*that-from-in whatever my-share-of(is), that me-to give.' Then by-him*  
 jō-kichh thō, sō tihū-kh bāṭi-dinō. Thōrē-dusī-mūjh jōjā kānchhā  
*whatever was, that them-to was-divided-out. Few-days-in who the-younger*  
 bēṭā thā, tinē sabh-āpnē-bātē-kō māl-mōṭāh kōṭhō-kōrō kōrō  
*son was, by-him all-his-own-share-of property together-made was-made*  
 (aur) pardēsō-kh nōṭhā, aur taikē jāriū-mūjh āpnī māl-matāh  
*(and) another-country-to he-went, and there debauchery-in his-own property*  
 sab dinī-udāi. Jab (for jabī) tēs-bhēr kichh-nā rōhō aur  
*all was-squandered-away. When him-near anything-not remained and*  
 taikē kāṛ pōrā, sō mūnikā garib gō. Tabī sō jō talikō-kē  
*there o-famine fell, he entirely poor went Then he who there-of*  
 thē, tihū-mūjhī ēkō-kē ēthū rōndā lāgā, jinē  
*were, them-from-among a-certain-one-of there to-remain began, by-whom*  
 tēsē-kh āpnē-sūgarū chārṇō-lh dōkhrī-pāṭā bhējā, aur sō tihū-  
*him-us-for his-own-swine feeding-for fields-in he-was-sent, and he those-*  
 hōkūṭī-kh khāpē sūchō-thā jihū-kh sūgur khāṭ-thē; tēsē-kh sōjē  
*husks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those*  
 bī kōē nū thā dēī. Tabī tēsē-kh sūch ā jē, 'mērē-bābā-kē  
*also anyone not was giving. Then him-to seases came that, 'my-father-of*  
 ēthū tō kōchhē-ī pēt bhōrē, or hāū bhūklā mōṛī. Hāū āpnē-  
*near verily how-many belly fill, and I hungry die. I my-own-*  
 bābā-bhēr jāṃā, or tēsē-kh bōlmā jē, "bābā, mē surugō-kē  
*father-near will-go, and him-to I-will-say that. "father, by-me heaven-of*  
 aur tērē sūmpē pāp kiya-ō. Hāū tērē-bēṭē-māphak āṭhī-nā. Mu-kh bī  
*and of-thee before sin done-is. I thy-son-like am-not Me-to also*

jais (fo jais) tur hu par ōsa rah Tab so j uqa  
 is i q ot ar servants a e se n keep Then he a ore  
 njuhūā, ōr āpnē-bābā-bhērō-kn notha. So nera bh. pahūcha-nū-...  
 arose, and his-on-father-near-to went. He near even arrived-not-was  
 tōirīē tēs-kē-bābāē dēkhā. Tēs-kh dēkhī-kōri ghinā  
 immediately by-his-father he-was-seen. Him (acc.) seen-having compassion  
 lāgi, ōr tēs-kē bābāē dāpi-kōri tēs-kē tātū-dī bāhā  
 was-attached, and him-of by-the-father run-having him-of neck-on arms  
 phēdāi-phēdāi nhe tōtī-klī chātī. Bētē  
 having-thrown-having-thrown then him-own-to it-was-kissed. By-the-son  
 bōlō jē, 'bābā, mē tērē sāmnē ōr anngū-kē sāmnē pāp  
 it-was-spoken that, 'father, by-me of-thee before and heaven-of before sin  
 kārō, aur hāi tērē-bētē bājō māphak rōhā-nā jō tērā bētā  
 was-done, and I thy-son to-be-called like remained-not that thy son  
 bājī.' Pōr tēs-kē-bābāē āpnē-naukarī-kn bōlō, 'jō  
 I-may-be-called.' But by-his-father his-own-servants-to it-was-spoken, 'what  
 sabī-tī āchhō kōpārā ō, sō gādō gādā ōr ē-kh  
 all-than good garment is, that take-ye-out take-ye-out and this-one-to  
 pōharī-dē (for-dē); ōr ē-kē hāthō-dī chhū, ōr gōdī-dī jūlā dē-pōharī;  
 clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;  
 ōr jō, ham khāmē ōr chhākmē. Hījā mērā bētā mōri-kōri,  
 and so, we shall-eat and we-shall-feast. This my son died-having,  
 jīwanā; hārchīē, phābā.' Ōr tabi sō majī-mūjh rōhē.  
 lived; having-been-lost, found(-is). And then they joy-in remained.

Tēs-kē jēthā bētā dēkhre-pūddā thā. Jāhī ghōrō āndīā  
 Him-of the-elder son the-field-in was. When to-the-house on-coming  
 āpnē-kūrē-dhāiyā pahūchā, tabi tīnē bājō-aur nāchnō-kā sād  
 his-own-house-near he-arrived, then by-him music- and dancing-of noise  
 sunā. Ōr tīnē āpnē-naukarī-mūjhī ēkō-kh  
 was-heard. And by-him his-own-servants-from-among a-certain-one-to  
 āpnē-dhāiyā bauid-kōri pūtlhā jē, 'ējō kā hō?' Tīnē  
 himself-near collod-having it-was-asked that, 'this what is?' By-him  
 bōlō jē, 'tērā bhāiyā āyā, (aur tērē-bābāē dhām  
 it-was-spoken that, 'thy younger-brother came, (and by-thy-father a-feast  
 dīnī-ō, ēthū-astē jē sō khim-kusar āyā). Sō rūsi-mōtā, ōr  
 given-is, this-for that he in-good-health came). He became-angry, and  
 bhitrē nū jāī. Tabi tēs-kā bābē bāqā āyā, ōr  
 within not would-go. Then him-of the-father outside came, and  
 mōuāndā lāgā. Tīnē āpnē-bābā-kh bōlō jē, 'hāi  
 to-remonstrate began. By-him his-own-father-to it-was-spoken that, 'I

to ɛchhē-lāṛ-ñ-āuri tēr tōnal kārñ, őr jōjō tū bōlē sō  
*verily so-many-years-from thy service lo, and what thou speakest that*  
 kunñ. Tabī lī tē kōñi mu-kh ək chēl-kūrō-bī nū  
*I hear Then also by-thee ever me-to one goat-young-one-even not*  
 dūē, jō hāñ lī ək dās ɛmpē-sāñhī-sangāñhī-kē-sāthō  
*was-given, that I also one day my-own-friends-companions-of-in-company*  
 māi kōrdā őr jñhī tērō bēñā ɛjā, jñc sabh māl-matāñ  
*joy might-have-made. And when thy son this, by-whom all property*  
 rāññ-kh uñō, āyā, tabī tē tēs-kō-āsīc dham dīñi.  
*parlots-to was-squandered, came, then by-thee him-of-for a-feast was-given.'*  
 Thē hōlō jē, 'bōñā, tū tō sadā-ññ mññ-ñ-dhāñyā,  
*By him it-was-spoken that, 'son, thou verily always me-ever-near(art),*  
 ɔ jō-kichh mērō hō, sō tērō-ñ hē; őr ɛsō bhī (for hī)  
*and whatever mine is, that thine-son is; and thus also*  
 chahñyē-ñbō, kāñhī-kh jē tērū bhāñyā mññē, jīwāñā; őr  
*proper-it-was, because that thy younger-brother having-died, lived; and*  
 hārchē, pñāñā.  
*having-been-lost, found(-is).'*

[ No 2 ]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHARI (JAUNSAIRI).

STANDARD DIALECT.

DISTRICT DEHA DUN.

## SPECIMEN II.

१. ॐ नमो भगवते वासुदेवाय ॥  
 २. ॐ नमो भगवते वासुदेवाय ॥  
 ३. ॐ नमो भगवते वासुदेवाय ॥  
 ४. ॐ नमो भगवते वासुदेवाय ॥  
 ५. ॐ नमो भगवते वासुदेवाय ॥  
 ६. ॐ नमो भगवते वासुदेवाय ॥  
 ७. ॐ नमो भगवते वासुदेवाय ॥  
 ८. ॐ नमो भगवते वासुदेवाय ॥  
 ९. ॐ नमो भगवते वासुदेवाय ॥  
 १०. ॐ नमो भगवते वासुदेवाय ॥  
 ११. ॐ नमो भगवते वासुदेवाय ॥  
 १२. ॐ नमो भगवते वासुदेवाय ॥  
 १३. ॐ नमो भगवते वासुदेवाय ॥  
 १४. ॐ नमो भगवते वासुदेवाय ॥  
 १५. ॐ नमो भगवते वासुदेवाय ॥  
 १६. ॐ नमो भगवते वासुदेवाय ॥  
 १७. ॐ नमो भगवते वासुदेवाय ॥  
 १८. ॐ नमो भगवते वासुदेवाय ॥  
 १९. ॐ नमो भगवते वासुदेवाय ॥  
 २०. ॐ नमो भगवते वासुदेवाय ॥

[illegible]

## WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

## SPECIMEN II.

## THE SONG OF SERIĀ.

## TRANSLITERATION AND TRANSLATION.

- Ijyē-li, māiyē, lāyē kārni-chōi.  
*'Mother-O, mother, prepare lye-drippings.'*
- Mōlē mērē kōpīrē rē, dōnē chōiyē dhōi.  
*'Dirty my clothes O, give with(-lye)-dripping washing.'*
- Chōiyē binu dhōdī rē, jālē kōpīrē khōi.  
*'With-lye without by-washing O, will-go clothes spoil.'*
- Sājō lādī rē sābinō iō, jālē phulētā hōi  
*'Fresh by-preparing O soap O, will-go flower-like haring-become'*
- Ōkhērū sāwatīyē sōi-jūwalā bādā. (5)  
*'Walnut-tree branch clothed-will-go mistletoe.'*
- Kōpīrē dhōi, Śeriyā bāthā, kōi gāwē jādā:  
*'Clothes having-washed, Seriyā beautiful, which village going?'*
- Bāji-jālē bājīpē, bāji-jāolē bāmō.  
*'Played-will-be musical-instruments, played-will-be the-gong.'*
- Gāwē binu yē bōliyā rē, mērō jātērū jāpō.  
*'Of-a-village without O speaking O, my to-fair going.'*
- Thēkō gōtō, rē Śeriyā bāthā, tērī lūdhōrī māi.  
*'I-prohibit I-stop, O Seriyā beautiful, thy old mother'*
- Jātērū jō pōrāyē rē, nā hī mērā tā jāiyē (10)  
*'Fair which of-strangers O, not also my thou go'*
- Thēkō gōtō, hūlā, Śeriyā bāthā, tērī pōsōrī nāriyē.  
*'I-prohibit I-stop, says, Seriyā beautiful, thy bed-fellow wife.'*
- Jātērū jō pōrāyē rē, hōni-jāolē mārō yē.  
*'Fair that of-strangers O, will-happen fight O.'*
- lādē bāsō kāmōrī rē, dūnī bāsōdā mōrō yē.  
*'On-the-hill sings cuckoo O, on-the-plain sings peacock O.'*
- Khōsani Bahmāwati rē, tērī hīmū khājerī chōrōyē.  
*'The-Khas-woman of-Bahmā O, thy castanets tambourine stolen.'*



Rōgānū-kē bōlā bhitarē jō pāni pīṇō rī (15)  
*'Rangānū-(in-the-house-)of said within that water drinking of'*

kuṇḍi yē.  
 pot O.

Bimū khājēri rōhnō dē-dī, dē-dī bāsufi unḍi yē.  
*Castanet tambourne to-remain allow, give flute here O.'*

Kāṭe nā rē kuchāriyē, hāni-lōlē kāpō.  
*'Cut please O Kuchāriyā, make pieces'*

Thēkō gōḷō bōlā, Śeriyā hāthā, tārō budharō hāpō.  
*'I-prohibit, I stop, says, Śeriyā beautiful, thy old father.'*

Gurū-sāthē bijurētiyē, dōi-sāthē gōṇōyē.  
*Thunder-with lightning, bees-with honey-bee.*

Jātērū nī jāyō, Śeriyā, ghōrē gādī-lāo mōṇōyē. (20)  
*The-fair nol go, Śeriyā, at-home prepared-is a-fish-poisoning-fair.'*

Khōsaniyē Bahmāwaṭiyē bāpō mīthōrō khānō yē.  
*'O-Khas-woman of-Bahmā prepare sweet food O.'*

Bōhmā-kē-sāthō-kē rā, mārē jāniyō jānō yē.  
*Daughter-in-law-of with, my wilt-be-yone going O.'*

Phūli-jāḷē phuletū rē, phūli-jāḷī ārū.  
*'Will-bloom flowers O, will-bloom peaches.'*

Thōri chākiyā, Śeriyā, hāthā, Rōgānū-kī dārū.  
*Little taste, Śeriyā, beautiful, Rangānū-of wine.'*

Phūli-jāḷē phuletū rē, phūli-jāḷī dhāi. (25)  
*'Will-bloom flowers O, will-bloom Woodfordia-floribunda.'*

Tāū tō lāgō, Anūpā rādē, jātērū-kō hāl.  
*To-thee also is-fell, Anūpā woman, fair-of desire.'*

Bhawānū rō lōhārā, dē-dī chāgarē-dī pāṇō.  
*'Bhawānū O blacksmith, give chopper-on keen-edge.'*

Jātērū jāō, Anūpā rādē, gōi nā rādō-kī bāṇō  
*'Fair going, Anūpā woman, goes not woman-of custom.'*

Athū lāgā hōlē hōldā, jō Bhawānū lōhārō.  
*Thus began to-speak speaking, that Bhawānū the-blacksmith.*

Dēkhi kōriyā, Anūpā dhiyāpi, mulikō-kā bōhārō. (30)  
*'Seeing do, Anūpā daughter-of-a-Rājapūt, country-of custom.'*

Bhōānū jō lōhārātēā, jōrō diguā tērā.  
*'Bhawānū that blacksmith, garment cap thine.'*

Dādiyā-kā khāwād, Śeriyā sōrā bhaujā mārā.  
*Elder-sister-of husband, Śeriyā real brother-in-law my.'*

Phūli-jāḷē phuletū, phūli-jāḷī dhāi.  
*'Will-bloom the-flowers, will-bloom Woodfordia-floribunda.'*

Bōdēkōtē hōlē thātō-puṇḍi lagi jātira jō.  
*In-Barkōt called open-space-in held the-fair is-being.*  
 Dādīyē Nagautīyē, tū hhi dādī yē dādī. (35)  
*O-elder-sister of-Nāgau, thou also sister O sister.*  
 Jarā-kāgūri (read jhulēkāli) kalēgi dādīyē (hādhīyē).  
*Shining head-ornament tie,*  
 dēi-nā kalēgi bādhī (for bādhī).  
*put-please head-ornament having-tie!*  
 Jōi-jālā, Anūpā, tērā kaudiyārā jūrā.  
*I-will-be-burnt, Anūpā, (by-)thy embroidered dress.*  
 Pōrō-kō jō bhangjirō vakhō, āsū-kā mūrā.  
*Last-year-of this cumine kept, this-year-of parched-grains*  
 Aśō kōri bōlōlā rē, Kōlhā-kā bādī.  
*Thus doing speaks O, Kōlhā-of the-carpenter.*  
 Ūmi pōsētō āpū khāyē. tōlē  
*Parched-grain poppy-seed you eat, poppy-heads*  
 lāyē-chhādī  
*art-throwing-away (-at-me)* (40)

Bahmū jājē-puṇḍā batē bōhlā hūrū.  
*Bahmū hill-on air blows softly.*  
 Jindā nāchō bōlē, Śeriyā bākhā, judā pōgō-rū phūrū.  
*Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.*  
 Aisē kōri bōlōlā rē Dumturā Jindā.  
*So doing says O Iām Jindā*  
 Bāwē pōsē bōlē dāgi-āi, dahnā pōsō gōū līndā.  
*Left side he-says chopper-stroke, right side went wet.*  
 [Aulōpē samlōriyā-kā, bāni-lēta dhimā (45)  
*[Amlōrā-etcetera-of, make-do at(-poultice)-lump.*  
 Jūtērū-kā thāt-puṇḍā hātō, Anūpā, bhangjirō-kā khāsā.]  
*Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]*

### FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Bājipūt girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansū of Banyārā Khās Dugār. The lovers agreed to meet at Barkōt fair. There they were surprised by Hansū, who cut off Śeriyā's head with a dagger (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks—O Mother, Mother, prepare lye! My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

<sup>1</sup> *Lat* 'Ash droppings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee prohibiteth thee my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (*i.e.* danceth) in the plain. The Khasanī of Bahmū hath stolen thy castanets and tambourine.<sup>1</sup>

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my flute.<sup>2</sup> Cut thou *kachāryā* into pieces for me.<sup>3</sup>

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.<sup>4</sup>

Śeriyā.—Khasanī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.<sup>5</sup>

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānūs's family.

Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue.—The flowers will bloom, and the *dhārī*<sup>6</sup> will bloom.

Thou art eager to go to the fair, Anūpā.<sup>7</sup>

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

<sup>1</sup> The wife is a Khas Rājput woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *bīṇā* by 'castanets' is very doubtful.

<sup>2</sup> Śeriyā's son was married into the family named Raṅgānū, who lived at Baikōt, where the fair would be held. The *kachā* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rā*, *rā*) as the postposition of the genitive. It is the regular form in most Western Pahari dialects.

<sup>3</sup> *Kachāryā* is the name of an edible root. He is telling her to prepare food for his expedition. Preparations are being made for a joint expedition for fish-poisoning. In these hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayas: Districts II*, 82.

<sup>4</sup> As already said, his son was married into a Rājput family of Baikōt, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their father's house on such occasions.

<sup>5</sup> The *Woodfordia-floribunda*, which has brilliant red flowers.

<sup>6</sup> In Jammu, the word *rāṇī* means simply 'woman,' not 'widow.'

Seriya (hurrying to the fair).—The flowers will bloom, the *dhāt* will bloom. Lo, there is the fair on the Barkōt plain. (He meets his sister, who is married in Nāgau).—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed<sup>1</sup> by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter<sup>2</sup> of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

(*Hansō surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahūnū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

*The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.*

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.<sup>3</sup>

<sup>1</sup> Note the elision of *r* in *śer* for *śer*.

<sup>2</sup> Note the form *baḡī* for *baḡī*'s carpenter. Such dissipation of sonant aspirates is typical of dialects further west.

<sup>3</sup> *Amīṭṭī* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clep a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

## JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsārī.	Raghib	Jaunsārī.	English.
<b>A</b>			
<i>Ālora,</i>	( <i>adv.</i> ), late.	<i>Ālā,</i>	unripe, raw.
<i>Ālī r</i>	( <i>noun</i> ), boil, abscess	<i>Ām,</i>	we.
<i>Āchlā, āchhā,</i>	nice, good, better.	<i>Amārā,</i>	our.
<i>Āci ayihā,</i>	unsafe.	<i>Āmlā,</i>	sour.
<i>Āchhā,</i>	blackberry.	<i>Āmū-kh,</i>	( <i>acc.</i> ), us.
<i>Ād</i>	memory.	<i>Amūyār,</i>	virgin.
<i>Ādāyā,</i>	bat.	<i>Apāyā,</i>	hornet.
<i>Āderu,</i>	bat.	<i>Āgār,</i>	charcoal.
<i>Ādhā,</i>	blind.	<i>Āāḍ, ārāḍ,</i>	to come.
<i>Ādā</i> (plur. <i>ādhā</i> ),	bowel, entrail.	<i>Āpā,</i>	own.
<i>Ālā bādī,</i>	barren.	<i>Āp māḥā,</i>	flatery.
<i>Ād</i>	green ginger.	<i>Āp,</i>	self
<i>Ād rākhā, ād rākhāḍ,</i>	to remember, to bear in mind.	<i>Ār,</i>	paramour.
<i>Āqun,</i>	matchlock.	<i>Ārā, ārā,</i>	forge, anvil.
<i>Āgā, āgā,</i>	sky, heaven.	<i>Ārā,</i>	looking-glass
<i>Āgā,</i>	( <i>prep.</i> ), in front, before.	<i>Ā,</i>	hope.
<i>Āgā,</i>	advance.	<i>Ā,</i>	fallow
<i>Āgā dāpā,</i>	to give an advance.	<i>Āāḍ, āpā,</i>	to come.
<i>Āgā nāpā,</i>	to go ahead.	<i>Ā,</i>	are, is.
<i>Āgā,</i>	( <i>adv.</i> ), two years hence.	<i>Ā,</i>	light, brightness.
<i>Āgā,</i>	issue, family; ( <i>adv.</i> ), next year	<i>Ā rākhā,</i>	to expect.
<i>Āgār,</i>	firefly.	<i>Ā,</i>	cause, (for) the sake (of).
<i>Ājā ājā</i> (fem. <i>ājī</i> ),	this.	<i>Āā</i> (plur. <i>āā</i> ),	tear.
<i>Ām</i>	udder.	<i>Āākhā,</i>	ill
<i>Ārā, ārā,</i>	forge, anvil.	<i>Āhār,</i>	sleet.
<i>Ātār,</i>	Sunday	<i>Āhā mā,</i>	absent.
<i>Āh,</i>	eye.	<i>Āhā rāpā,</i>	to fast.
<i>Ālēh,</i>	many.	<i>Āhā,</i>	unsafe.
		<i>Āwā,</i>	air.

Bāṭā,	papa, father.
Bobā,	father (used in the hills)
Bachā, bachhā,	the small hornet.
Bāchhā,	king
Bāchhūt,	(fem.), calf
Bāchhūt,	(masc.), calf
Bāchhūt,	to fill.
Bāchhūt, bāchhūt,	to bind, tie, wrap.
Bāchhūt, bāchhūt,	carpenter.
Bāch,	cloud.
Bāch,	outside
Bāch,	cloudy
Bāch,	leopard.
Bāch,	leopard-cub
Bāch,	an
Bāch (plur. bāch),	arm
Bāch,	brace
Bāch,	(prep., adv.), besides
Bāch,	to come out.
Bāch,	many
Bāch,	camp
Bāch,	house (a woman).
Bāch,	market.
Bāch,	the retaining wall of a hill-land.
Bāch,	fallow, barren (in agricultural use)
Bāch,	(prep.), except.
Bāch,	beautiful (general).
Bāch,	bark of tree, etc.
Bāch,	time.
Bāch,	prophet.
Bāch (fem. bāch),	goat
Bāch,	hair of goats

## B

Bāch,	herdsman for goats
Bāch,	herdsman for goats.
Bā (plur. bā),	creepers.
Bā,	hair of human body.
Bā,	earring (for women) worn on inside of ear
Bā,	bridegroom.
Bā,	forest
Bā,	oak.
Bā,	dam.
Bā,	wild cat.
Bā,	acorn.
Bā,	wild cat
Bā,	to mend
Bā,	to plough
Bā,	wild hog.
Bā,	acorn.
Bā,	hair of human body.
Bā,	dog.
Bā,	bug.
Bā,	axe (in Sateegh Village, Deoghar district).
Bā,	outside
Bā,	to fast
Bā,	to come out.
Bā,	ledge.
Bā,	year.
Bā,	to send to Court (used only on account of the enmity of a dead person)
Bā,	fern.
Bā,	jeanling.
Bā,	sand.
Bā,	(masc.), bamboo.
Bā,	vessels of earthen-ware or basket-ware







Jaunsaari.	English.	Jaunsaari.	English.
<i>Chāī</i> ,	use.	<i>Chhāinā</i> (see <i>chhāñ</i> ),	trink.
<i>Chāy</i> ,	gulet.	<i>Chhānkā</i> ,	bank of trees, etc.
<i>Chālāārī</i> ,	bird.	<i>Chhāp-ī</i> ,	creams.
<i>Chāmbā</i> ,	marvel.	<i>Chhār</i> ,	ashes.
<i>Chāmbā karnā</i> ,	to be surprised.	<i>Chhā</i> ,	buttermilk.
<i>Chāpā</i> ,	broken kernel.	<i>Chhā</i> ,	here.
<i>Chāpā</i> ,	(accid., suddenly, accident- ally).	<i>Chhāyāñ karnā</i> ,	to destroy root and branch.
<i>Chāpī</i> ,	kernel of a peach or apric- ot.	<i>Chhāyāñ bāñā</i> ,	to destroy root and branch.
<i>Chāpāñā</i> ,	dough (of gram).	<i>Chhāñ</i> ,	batch.
<i>Chāpār</i> ,	pool.	<i>Chhāñ</i> , <i>chhāñ</i> (pl. <i>chhāñ</i> ; fem. <i>chhāñ</i> , pl. <i>chhāñ</i> ).	baby, child, boy, lad.
<i>Chāpā</i> ,	hyena. The animal is not found in Jaunsaar-Bawar.	<i>Chhāñ</i> ,	chain.
<i>Chāpā chāpā</i> ,	corpulent, fat.	<i>Chhāñ</i> ,	shade, shadow.
<i>Chāpā</i> ,	to browse.	<i>Chhāñ</i> , <i>chhāñ</i> , <i>chhāñ</i> , <i>chhāñ</i> , etc.	side, edge (of a field, river, etc.).
<i>Chāpā</i> ,	thigh.	<i>Chhāñ</i> ,	black vulture.
<i>Chāñ</i> ,	spot.	<i>Chhāñ</i> ,	wife.
<i>Chāñ</i> ,	to lick, to lose.	<i>Chhāñ</i> (see <i>chhāñ</i> ),	border.
<i>Chāñ</i> ,	vite.	<i>Chhāñ</i> ,	permission.
<i>Chāñ</i> ,	(prep., adv.), (from), up.	<i>Chhāñ karnā</i> ,	to produce, to give.
<i>Chāñāñ</i> ,	dough (of <i>chāñ</i> or <i>chāñ</i> ).	<i>Chhāñ dēñ</i> ,	to desert.
<i>Chhāñāñāñ</i> ,	to twitter.	<i>Chhāñāñ</i> ,	to forsake, to abandon.
<i>Chhāñāñ</i> ,	hawm.	<i>Chhāñ</i> ,	goat-hide.
<i>Chhāñāñāñ</i> ,	monsoon.	<i>Chhāñ</i> ,	cowhide, buffalo-hide.
<i>Chhāñ</i> ,	woman's large hat.	<i>Chhāñ</i> ,	ash-heap.
<i>Chhāñ</i> ,	broad.	<i>Chhāñ</i> ,	(muss.), baby.
<i>Chhāñāñ</i> ,	to strain.	<i>Chhāñ</i> ,	green walnut shell.
<i>Chhāñ</i> ,	disciple.	<i>Chhāñāñāñ</i> ,	to shriek.
<i>Chhāñāñ</i> ,	kid.	<i>Chhāñ</i> ,	pipe, hookah.
<i>Chhāñāñāñ karnā</i> ,	chapati (of <i>chhāñ</i> ).	<i>Chhāñāñāñ</i> ,	to glisten.
<i>Chhāñāñāñ</i> ,	dough (of <i>chhāñ</i> ).	<i>Chhāñāñ</i> ,	to build.
<i>Chhāñ</i> ,	(prep.), upon.	<i>Chhāñāñ</i> ,	sat.
<i>Chhāñāñ</i> ,	apricot chatney.	<i>Chhāñāñāñ</i> ,	to smoothe.
<i>Chhāñāñāñ</i> ,	to sting, to cut stones.	<i>Chhāñāñ</i> ,	smooth.
<i>Chhāñāñāñ</i> ,	to vomit.		

C			
<i>Chaitā,</i>	to fry, to burn.	<i>Chāṭṭā,</i>	to pinch.
<i>Chāṭṭā,</i>	white.	<i>Chāṭṭā lāṭ,</i>	to backbite.
<i>Chāṭṭā,</i>	( <i>prāṭ</i> , adv.), around.	<i>Chāṭṭā,</i>	to pick, to glean, to lift, to carry.
<i>Chāṭṭā,</i>	builder.	<i>Chāṭṭā,</i>	bill (of a bird)
<i>Chāṭṭā,</i>	clay.	<i>Chāṭṭā,</i>	lemon.
<i>Chāṭṭā,</i>	flat (of)	<i>Chāṭṭā,</i>	hearth.
<i>Chāṭṭā,</i>	to conceal, to hide.	<i>Chāṭṭā,</i>	apricot
<i>Chāṭṭā,</i>	to abandon	<i>Chāṭṭā,</i>	hump.
<i>Chāṭṭā,</i>	basket.	<i>Chāṭṭā,</i>	marriage, wedding.
<i>Chāṭṭā,</i>	to prick.	<i>Chāṭṭā-myāṭṭā,</i>	mushroom

D			
<i>Dāṭṭā,</i>	to press, to bury.	<i>Dāṭṭā,</i>	pomegranate.
<i>Dāṭṭā,</i>	tooth, teeth.	<i>Dāṭṭā,</i>	pomegranate.
<i>Dāṭṭā,</i>	fine (punishment).	<i>Dāṭṭā,</i>	gunpowder.
<i>Dāṭṭā,</i>	elder brother.	<i>Dāṭṭā,</i>	jaw
<i>Dāṭṭā-lā āchhā,</i>	blackberry.	<i>Dāṭṭā,</i>	( <i>more</i> ), sharp.
<i>Dāṭṭā,</i>	elder sister.	<i>Dāṭṭā,</i>	( <i>few</i> ), sharp
<i>Dāṭṭā,</i>	narrow.	<i>Dāṭṭā,</i>	ladle, spoon.
<i>Dāṭṭā kūr hāṭ,</i>	to gnash.	<i>Dāṭṭā,</i>	to burn.
<i>Dāṭṭā,</i>	mountain.	<i>Dāṭṭā,</i>	( <i>adv.</i> ), to-morrow.
<i>Dāṭṭā,</i>	sharp.	<i>Dāṭṭā,</i>	tether.
<i>Dāṭṭā-lāṭ,</i>	brethren.	<i>Dāṭṭā,</i>	to strangle.
<i>Dāṭṭā,</i>	shale	<i>Dāṭṭā,</i>	large walking-stick, club.
<i>Dāṭṭā,</i>	vomit.	<i>Dāṭṭā,</i>	walking-stick.
<i>Dāṭṭā,</i>	bundle of lighted sticks of camwood	<i>Dāṭṭā,</i>	horough.
<i>Dāṭṭā-lāṭ hāṭṭā,</i>	to smile (in Western Pa- rares).	<i>Dāṭṭā,</i>	stone of fruit: apricot, peach or walnut-shell
<i>Dāṭṭā,</i>	charity.	<i>Dāṭṭā,</i>	apricot, peach or wal- nut-shell
<i>Dāṭṭā,</i>	door.	<i>Dāṭṭā,</i>	to give
<i>Dāṭṭā-lāṭ,</i>	to shut (in door).	<i>Dāṭṭā,</i>	god, deity
<i>Dāṭṭā,</i>	pomegranate.	<i>Dāṭṭā,</i>	to consult a brāhmin if a god be angry.
<i>Dāṭṭā-lāṭ hāṭṭā,</i>	to request.	<i>Dāṭṭā,</i>	whole kernel.
<i>Dāṭṭā-lāṭ,</i>	to shut (in door).		





Jaunseeri	English	Jaunseeri	English
Gyā,	gum (of the mouth).	Gāh,	excrement (human).
Gā,	chameleon.	Gūlō, gūlō,	sweet.
Gāpō,	to melt.	Gūnān,	conceit.
Gbhav,	ding (of cattle), manure.	Gūpī,	ape.
Gōlāz,	daghill.	Gūvī,	fan'ty, sinful.
Gōgē-kō chāgā,	foot-print.	Gūvā,	chamois (Himalayan).
Gōgē-kō gūhā,	tos.	Gūvā,	snake
Gōnā,	small pickaxe.	Gūvāvā,	sweet.
Gōpā,	to weed	Gūvī,	hip-bone.
Gōpō,	foot.	Gūpānō, gūpānō,	to thunder.
Gōr,	mud.	Gūthā,	thumb.
Gōrā,	flint.	Gūthī,	finger.
Gōtā,	to surround.	Gūthānō,	to plait.
Gōdā,	rags.	Gūvā dāpā,	to bear witness.
Gōgū,	incense.		

## H

Hāchhō, hāchhō,	raspberry.	Hānā-kō gūhā,	finger.
Hāchhō,	to move, to walk.	Hānāvā,	to halloo.
Hāchhō,	bone.	Hānā, hānā, hānā,	palm of the hand.
Hāgā,	armful.	Hānā, hānā,	plough.
Hāgā, hāgā,	to embrace.	Hānā,	(adv.), yes.
Hānā, hānā,	ghost.	Hānā, hānā,	to plough.
Hānā, hānā,	outcry.	Hānā, hānā,	sweat.
Hānā,	present.	Hānā,	wind.
Hānā, hānā,	plough.	Hānā,	to weed.
Hānā, hānā,	wave.	Hānā,	winter.
Hānā,	to shake, to quake.	Hānā,	to search.
Hānā,	deer.	Hānā, hānā,	mud.
Hānā,	verdant.	Hānā, hānā,	raspberry.
Hānā,	balled (sung at the Diwali festival).	Hānā,	hydrophobia.
Hānā,	to laugh.	Hānā,	mad dog.
Hānā,	shop.	Hānā,	hocksh.
Hānā,	to cry, to call.	Hānā,	to be
		Hānā, hānā,	(adv.), three years ago.

na	E g sh	H g
<i>H h</i>	<i>p</i>	<i>H</i>
<i>Hā.</i>	owl.	<i>Hyānā,</i>
<i>Hār,</i>	a ram with a flock.	<i>Hyā,</i>
		avalanche (of snow),
		snow, ice,
<i>Īi,</i>	mother.	<i>Indārō, inyārō.</i>
<i>Indārō-dhārā,</i>	rainbow.	darkness, dusk.
		<b>J</b>
<i>Jābhi,</i>	(adv.), when.	<i>Jā, jārō, jārjārō,</i>
<i>Jābhi, jārjār,</i>	enhancement.	<i>Jārō,</i>
<i>Jāliyārā,</i>	wizard.	<i>Jārjār,</i>
<i>Jāliyārā,</i>	wisen.	<i>Jār,</i>
<i>Jābhi-aur,</i>	(conj., adv., prep.), since.	<i>Jār,</i>
<i>Jārā, jārā,</i>	hand-mill.	<i>Jau-lā jārā,</i>
<i>Jārā, jārā,</i>	enhancement.	<i>Jau-lā,</i>
<i>Jārā,</i>	place.	<i>Jārjār,</i>
<i>Jārjār jārjār,</i>	to wade.	<i>Jār,</i>
<i>Jārā,</i>	deaf.	<i>Jār,</i>
<i>Jār,</i>	rot.	<i>Jārā,</i>
<i>Jārā,</i>	cold in the head.	<i>Jārā gārjār,</i>
<i>Jārā-lā jār,</i>	purgative.	<i>Jārā,</i>
<i>Jārā-gār,</i>	surety, bail.	<i>Jārā,</i>
<i>Jārā,</i>	to yawn.	<i>Jārā, jārā jārā,</i>
<i>Jārāyārā,</i>	jaws.	<i>Jārāyārā,</i>
<i>Jārā,</i>	bail.	<i>Jārāyārā,</i>
<i>Jārā,</i>	to grow.	<i>Jārāyārā,</i>
<i>Jār,</i>	avalanche (of stones, etc.).	<i>Jārā,</i>
<i>Jārā,</i>	to go.	<i>Jārā,</i>
<i>Jār,</i>	fever.	<i>Jārāyārā,</i>
<i>Jārā (sic),</i>	birth.	<i>Jārā,</i>
<i>Jār,</i>	fringe.	<i>Jārā,</i>
<i>Jār,</i>	adultery.	<i>Jārā, jārā,</i>
<i>Jār,</i>	drug, medicine.	<i>Jārā, jārā,</i>
		tough meat.
		cold.
		necessary.
		(conj., adv.), as.
		barley.
		chapati (of barley).
		younger sister's husband.
		fisherman.
		(adv.), where.
		husband's elder brother.
		fighting.
		big toe.
		wife's elder brother.
		flag.
		chapati (of jārāyārā).
		dough (of jārāyārā).
		to dispute.
		to beat.
		bush.
		insane, mad.
		to twinkle.
		(adv.), soon.
		a posthumous child.
		(adv.), under, beneath.
		(adv.), early, morning.

S		S ai	
<i>Jhōḥ</i> ,	wrinkle	<i>Jōgrā</i> (sem jōgrā),	mendicant, beggar.
<i>Jhōḥ</i> ,	filth, dirt (of the body).	<i>Jōgī</i> ,	bundle of lighted sticks
<i>Jhōḥa</i>	( <i>musc.</i> ), buffalo.	<i>Jōgīyā</i> ,	beggar's daughter.
<i>Jhōḥra</i> ,	weaned calf.	<i>Jōjā</i> ,	which.
<i>Jhū ikā</i> ,	ear-ring (for women) worn on the lobe of the ear.	<i>Jōḥōdā</i> , <i>Jōjḥōrā</i> ,	marriage, wedding.
<i>Jhūn</i>	moon.	<i>Jōjḥōlī</i> ,	bride.
<i>Jhū a-kō āḥ</i> ,	moonlight	<i>Jōḥ</i> ,	leech.
<i>Jhullā</i> ,	fair.	<i>Jōḥkḥōḥ</i> ,	to weigh.
<i>Jhullḥā</i> ,	untrue.	<i>Jḥl</i> ,	harrow
<i>Jibā</i>	new-bridge.	<i>Jḥr</i> ,	strength.
<i>Jiḥā phulāḥ</i> ,	violet.	<i>Jōḥrōḥ</i> ,	to add.
<i>Jiono</i> ,	to wax (the moon).	<i>Jōḥā</i> ,	wife.
<i>Jirḥrō</i> , <i>jurjaro</i> ,	tough meat.	<i>Jōḥ karmō</i> ,	to separate.
<i>Jir</i> ,	heart.	<i>Jḥḥ</i> ,	mustache.
<i>Jōgrā</i> ,	red;	<i>Jḥḥī</i> ,	girl's hat.
		<i>Jōḥā karmō</i> ,	to exorcise.

## K

<i>Ka</i>	what?	<i>Kāḥmōḥ</i> .	comb
<i>K hāḥ</i> ,	family.	<i>Kāḥ</i> ,	( <i>adv.</i> ), why? wherefore? ( <i>conj.</i> ), because.
<i>Karḥāḥ</i> ,	deformity.	<i>Kamḥr</i> , <i>kālī</i> , <i>kaḥnāl</i> ,	<i>kḥlā</i> , the green pigeon.
<i>Kachḥārī</i> , <i>kochḥāyāl</i> ,	umpt.	<i>Kāḥā</i> , <i>kāḥl</i> ,	a tattoo mark.
<i>Kaḥlā</i> , <i>kachḥ</i> (fem <i>bad</i> <i>kachḥī</i> ),		<i>Kāḥī</i> ,	soup.
<i>Kacḥḥāḥmōḥ</i> ,	to take offence	<i>Kāḥā</i> ,	uncle, father's brother.
<i>Kachḥō swiḥḥ</i> ,	nighmare.	<i>Kāḥān</i> ,	female bamboo.
<i>Kād</i> ,	arrow.	<i>Kāḥī</i> ,	aunt, father's brother's wife.
<i>Kāḥā</i> ,	hook	<i>Kāḥḥāḥ chalam</i> ,	portable bamboo pipe
<i>Kāḥā</i> ,	( <i>adv.</i> ), when?	<i>Kāḥḥ</i> ,	dumb.
<i>Kāḥī kadḥī</i> ,	( <i>adv.</i> ), now and then	<i>Kāḥā</i> , <i>kāḥāḥ karmāl</i> ,	<i>kāḥā</i> , the green pigeon
<i>Kādī</i> ,	natural dike.	<i>Kāḥān karmō</i> ,	to annoy.
<i>Kāḥāḥā</i> ,	thorny.	<i>Kāḥān</i> ,	blanket.
<i>Kāḥā</i> ,	paper.	<i>Kāḥān</i> ,	to earn.
<i>Kāḥḥ</i> ,	comb (for a man).		
<i>Kāḥḥḥ</i> ,	wrist.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Kāmā, kāmā, kāmā,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Katihā karnā,</i>	to collect; to gather.
<i>Kavā,</i>	base.	<i>Kānāl, kānāl, kāl,</i>	chick, the green pigeon.
<i>Kāmā, kāmā, kāmā,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Kāwā,</i>	crow.
<i>Kāwā,</i>	a one-eyed person.	<i>Kāwā,</i>	blackberry.
<i>Kāmā bāwā,</i>	whisper.	<i>Kāwā māwā,</i>	loam, mould, clay.
<i>Kāwā bāwā,</i>	another.	<i>Kāwā,</i>	black.
<i>Kāwā bāwā,</i>	to smile.	<i>Kāwā bāwā,</i>	banana.
<i>Kāwā,</i>	dough (of wheat)	<i>-kē,</i>	(prep.) to.
<i>Kāwā bāwā,</i>	soup.	<i>Kāwā,</i>	mouth.
<i>Kāwā bāwā,</i>	centipede.	<i>Kāwā bāwā,</i>	to cure.
<i>Kāwā bāwā,</i>	ear-ring (for women) worn on the edge of the ear.	<i>Kāwā,</i>	a grave.
<i>Kāwā,</i>	under.	<i>Kāwā bāwā,</i>	to bury.
<i>Kāwā bāwā,</i>	should.	<i>Kāwā bāwā,</i>	rain.
<i>Kāwā,</i>	fatigue.	<i>Kāwā bāwā,</i>	division of a "Khuti".
<i>Kāwā bāwā,</i>	misfortune.	<i>Kāwā,</i>	artificial dike.
<i>Kāwā bāwā,</i>	promise.	<i>Kāwā bāwā,</i>	to drag to tent.
<i>Kāwā bāwā,</i>	hard.	<i>Kāwā,</i>	rich, grain (for food).
<i>Kāwā,</i>	rent, hire (of land, house, etc.).	<i>Kāwā,</i>	skin, the largest size goat-skin of the four kinds.
<i>Kāwā bāwā,</i>	manure, dung (mixed with litter).	<i>Kāwā bāwā,</i>	goat-skin bag, the third size goat-skin of the four kinds.
<i>Kāwā bāwā,</i>	to borrow.	<i>Kāwā bāwā,</i>	the smallest size goat-skin of the four kinds.
<i>Kāwā bāwā,</i>	bitter.	<i>Kāwā bāwā,</i>	quarry.
<i>Kāwā bāwā,</i>	pickaxe.	<i>Kāwā bāwā,</i>	haze-ly.
<i>Kāwā bāwā,</i>	(adv.) how?	<i>Kāwā bāwā,</i>	roof of a house or village.
<i>Kāwā bāwā,</i>	gristle.	<i>Kāwā bāwā,</i>	to dig.
<i>Kāwā bāwā bāwā bāwā,</i>	jail (i.e. being tied to a stake or log,—an old punishment).	<i>Kāwā bāwā,</i>	to eat.
<i>Kāwā bāwā,</i>	several.	<i>Kāwā bāwā bāwā,</i>	eatable.
<i>Kāwā bāwā,</i>	to cut, to bite, to kill.	<i>Kāwā bāwā,</i>	steamlet.
<i>Kāwā bāwā,</i>	(masc.), buffalo-calf.	<i>Kāwā bāwā,</i>	grasshopper.
<i>Kāwā bāwā,</i>	(fem.), unweaned calf, buffalo-calf.	<i>Kāwā bāwā,</i>	crump.
<i>Kāwā bāwā,</i>	(adv.), together.	<i>Kāwā bāwā,</i>	oak.
		<i>Kāwā bāwā,</i>	itch.
		<i>Kāwā bāwā,</i>	pit; a grave.
		<i>Kāwā bāwā,</i>	cmb; bed.



English	Jaunseeri	English	Jaunseeri
Khātun,	lid, cover	Kūdā,	bribe.
Kiāiac,	(for) the sake (of).	Kūdanā,	chayūti (of māḡuā).
Khathar,	lytice door for a hyie.	Kūh,	nest
Kiāitē,	tugs	Kūhā,	story, fable.
Kiāuāi,	chimney-hole	Kūhā,	(adv.), where?
Kiē,	dust, ashes	Kūhā,	pheasant.
Kiēdā,	to drive.	Kūhā,	nest.
Kiē,	care, grief, melancholy.	Kūhā,	leper
Kiēdā,	various.	Kūhā,	to bore holes.
Kiē, hāni,	to mourn.	Kūhā,	honey-comb.
Khājūnā,	to move.	Kūhā,	granary (of wood).
Khānā,	tenant	Kūhā,	tag
Kūhā,	to slip.	Kūhā, wātā,	(adv.), why?
Kūhā,	pocket.	Kūhā,	husk of chāu, phāḡrā or hānā
Kūhā,	to spoil, to waste.	Kūhā,	spider.
Kūhā, gāḡā,	to extort	Kūhā,	filthy.
Kūhā, wātā,	to feed.	Kūhā,	hearth-broom, made of bāḡrā.
Kūhā,	cold in the head.	Kūhā,	pickaxe.
Kūhā,	siry.	Kūhā, (fem. kūhā),	cock
Kūhā, khānā,	committee, panchayat	Kūhā (fem. kūhā),	pheasant.
Kūhā (plur. khānā),	razor.	Kūhā, khānā,	chicken.
Kūhā, khānā,	panchayat.	Kūhā,	hen; Eve's apple (in the throat).
Kūhā,	chaff, etc., removed from the threshing-floor.	Kūhā,	hitch.
Kūhā,	husband.	Kūhā,	maize
Kūhā, khānā,	nothing.	Kūhā,	puppy.
Kūhā,	wedge, peg, pimple.	Kūhā, (fem. kūhā),	dog
Kūhā,	purples.	Kūhā,	puppy.
Kūhā, khānā,	matchlock.	Kūhā,	conduct, canal.
Kūhā,	year.	Kūhā,	dam.
Kūhā, khānā (plur. khānā),	flying ant.	Kūhā,	who?
Kūhā,	curly.	Kūhā,	family.
Kūhā,	worm.	Kūhā,	irrigated field.
Kūhā,	(adv.), or.	Kūhā,	strawberry.
Kūhā,	lough (of māḡuā khānā).		

Sukoso			
Ku, iet (plur. ku, iet <sup>o</sup> ),	nest.	Ku, iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	pine martin
Ku, iet.	egg, nest	Ku, iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to nest.
Ku, iet <sup>o</sup> , iet <sup>o</sup>	to nest.	Ku, iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	pine martin
Ku, iet <sup>o</sup> , iet <sup>o</sup>	house	Ku, iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	invest (on loans).
Ku, iet <sup>o</sup> , iet <sup>o</sup>	unfortunate.	Ku, iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	somebody
		Ku, iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	any
L		L	
Lut <sup>o</sup> , iet <sup>o</sup>	leaf.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	large gourd, calabash.
Lut <sup>o</sup> , iet <sup>o</sup>	stutterer.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	tail.
Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to stutter.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	account
Lut <sup>o</sup> , iet <sup>o</sup>	shadow.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	account
Lut <sup>o</sup> , iet <sup>o</sup>	would find and discover	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	cyprus
Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to proclaim, to cry, to shriek like a jechal	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to bring
Lut <sup>o</sup> , iet <sup>o</sup>	ape	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	corpse.
Lut <sup>o</sup> , iet <sup>o</sup>	to apply.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to keep (some with cow-chung and earth).
Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to slap	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to abuse
Lut <sup>o</sup> , iet <sup>o</sup>	battle.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	blue
Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	children.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	holder of wood
Lut <sup>o</sup> , iet <sup>o</sup>	foot.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	rooper
Lut <sup>o</sup> , iet <sup>o</sup>	drum.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	iron
Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to beat	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	diarrhoea.
Lut <sup>o</sup> , iet <sup>o</sup>	large walking-stick.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	blood, creper
Lut <sup>o</sup> , iet <sup>o</sup>	walking-stick.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to scorch
Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	walking-stick.	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	black guard
Lut <sup>o</sup> , iet <sup>o</sup>	to kick	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	wind (in Biway).
Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	flame	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	chew.
Lut <sup>o</sup> , iet <sup>o</sup>	gourd, calabash	Lut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	wrinkle.
M		M	
Mut <sup>o</sup> , iet <sup>o</sup>	venom.	Mut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	mosquito, gent.
Mut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	fish.	Mut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	fisherman.
Mut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	fish hook.	Mut <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup> , iet <sup>o</sup>	to help.

E	English
<i>Māhā, ā</i>	to rub
<i>Māhāshā</i>	(prep.), buffalo
<i>Mahāshālā</i> (fem. <i>śālā</i> )	herdsman for cows and buffaloes
<i>Māpā</i>	wax, beeswax.
<i>Māpāt</i>	iron, strong.
<i>Māhā, ā</i>	bad
<i>Māhāhādā</i>	(prep.), wind.
<i>Māhāhādā</i>	fly (the insect)
<i>Māhāhādā</i>	owner.
<i>Māhāhādā</i>	nunc, mother's brother
<i>Māhāhādā</i>	nunc, mother's brother's wife
<i>Māhāhādā</i> (fem. <i>śālā</i> )	(noun), bad.
<i>Māhāhādā</i>	gull
<i>Māhāhādā</i>	to accept
<i>Māhāhādā, māhāhādā</i>	nunc.
<i>Māhāhādā</i>	young, thin, feeble
<i>Māhāhādā, māhāhādā</i>	chokun.
<i>Māhāhādā</i>	dean
<i>Māhāhādā</i>	to beat, to hit.
<i>Māhāhādā</i>	weak.
<i>Māhāhādā</i>	friend.
<i>Māhāhādā</i>	forehead.
<i>Māhāhādā</i>	clay earth.
<i>Māhāhādā</i>	door of mud.
<i>Māhāhādā</i>	proud.
<i>Māhāhādā</i>	honey.
<i>Māhāhādā</i>	to and (the moon)
<i>Māhāhādā</i>	husband of mother's sister
<i>Māhāhādā</i>	nunc, mother's sister.
<i>Māhāhādā, māhāhādā</i>	meat, flesh
<i>Māhāhādā</i>	frog, toad
<i>Māhāhādā</i>	hump (of goats).
<i>Māhāhādā</i>	peace, advice.
<i>Māhāhādā</i>	to advise.
<i>Māhāhādā</i>	floor of stone.
<i>Māhāhādā</i>	my, mine.
<i>Māhāhādā</i>	hush, silence.
<i>Māhāhādā</i>	much.
<i>Māhāhādā</i>	to find.
<i>Māhāhādā</i>	labour.
<i>Māhāhādā</i>	brother-in-law.
<i>Māhāhādā</i>	sweet.
<i>Māhāhādā</i>	temple.
<i>Māhāhādā</i>	the hole of exit and entrance of a fire in a dwelling house
<i>Māhāhādā</i>	able-bodied. Cf. <i>māhāhādā</i> .
<i>Māhāhādā</i>	honey-bee.
<i>Māhāhādā, māhāhādā</i>	queen-bee.
<i>Māhāhādā, māhāhādā</i>	beehive (in the house)
<i>Māhāhādā, māhāhādā</i>	honeycomb
<i>Māhāhādā</i>	cost.
<i>Māhāhādā, māhāhādā</i>	to buy.
<i>Māhāhādā</i>	pheasant.
<i>Māhāhādā</i>	bold, hero. Cf. <i>māhāhādā</i> .
<i>Māhāhādā</i>	oak.
<i>Māhāhādā, māhāhādā</i>	cousin (mother's side).
<i>Māhāhādā</i>	to explain.
<i>Māhāhādā</i>	big, fat.
<i>Māhāhādā, māhāhādā</i>	to father
<i>Māhāhādā</i>	head.
<i>Māhāhādā</i>	(prep.), to the head.
<i>Māhāhādā</i>	(prep.), upon the head.
<i>Māhāhādā</i>	hair of the human head.
<i>Māhāhādā</i>	top.
<i>Māhāhādā</i>	to shave
<i>Māhāhādā</i>	(prep.), near the head.
<i>Māhāhādā</i>	(prep.), under the head.
<i>Māhāhādā</i>	wax, beeswax
<i>Māhāhādā</i>	warrior



संस्कृत	English	संस्कृत	English
O			
Ōbhāṣāṭi,	drought.	Ōkhar,	difficult.
Ōkhhōṣṭi, ōkhhāṭi,	(adv., prep.), over, above.	Ōkhar, ōkhhōṣṭi,	walnut.
Ōāṣṭi,	oave.	Ōkharṭi,	medicine.
Ōhā,	alas	Ōkhar,	difficult.
Ōḥ,	dew.	Ōkhar,	to knead.
Ōjari,	bowel.	Ōḥ,	dew.
Ōhā,	other, another.	Ōtki,	basket.
Ōhāṣṭi kaitāpṭi,	to call back.	Ōhā,	dough (of barley).
P			
Pachkūr,	cataract, waterfall.	Pāḥ,	cherry-tree.
Pachhāṣṭi,	real.	Pāḥṭi,	boughs for toddler, etc.
Pachhṭi, pāchhṭi,	(adv.), backward, behind.	Pāḥ,	mature.
Pachhṭi pāḥṭi,	to return.	Pāḥṭi,	to cook.
Pachhṭi dāḥṭi,	to give back.	Pāḥṭi,	to catch.
Pāchhṭi nāḥṭi,	to go back	Pāḥṭi,	to bale.
Pachhṭi,	last.	Pāḥṭi,	wink, fin, feather.
Pachhṭi hīḥṭi nāḥṭi,	to go behind.	Pāḥṭi,	persevering.
Pachṭi,	to digest.	Pāḥṭi,	guest.
Pachṭi,	sharp.	Pāḥṭi,	to trust
Pāḥṭi,	mint (the plant).	Pāḥṭi,	cruel leper.
Pāḥṭi,	(adv., prep.), over.	Pāḥṭi,	(adv.), year before last.
Pāḥṭi,	right, straight.	Pāḥṭi,	to examine, to prove.
Pāḥṭi,	cord, rope.	Pāḥṭi,	(adv., prep.), beyond.
Pāḥṭi,	to wear, to put on clothes, etc	Pāḥṭi,	great-grandfather.
Pāḥṭi,	to approach.	Pāḥṭi,	to nourish.
Pāḥṭi,	huth.	Pāḥṭi,	(adv., prep.), beneath.
Pāḥṭi,	fatigue.	Pāḥṭi,	rib.
Pāḥṭi, pāḥṭi (fem. pāḥṭi), sharp.		Pāḥṭi,	snare.
Pāḥṭi, pāḥṭi,	to sharpen.	Pāḥṭi,	to snare
Pāḥṭi,	to sharpen	Pāḥṭi,	animal, beast, brute.
Pāḥṭi,	ladder of stone steps.	Pāḥṭi,	spark

English	English	English	English
<i>Pātur</i> ,	herlot.	<i>Phaynā</i> ,	heel of the foot
<i>Patār</i> ,	slate.	<i>Phāḍānā</i> ,	to cast stones.
<i>Patēr</i> ,	squint eyed.	<i>Phāḍā</i> ,	fig-tree.
<i>Patērī hēnā</i> ,	to squint	<i>Phāḍā-ā-āḍānā</i> ,	fig.
<i>Pātā</i> ,	(female) kid.	<i>Phā</i> ,	(adv.), again.
<i>Pātā</i> ,	The part of a share in which the iron plough-share is fixed.	<i>Phānā</i> ,	opium.
<i>Patāḍā</i> ,	to believe	<i>Phānā</i> ,	to turn.
<i>Patāḍā</i> ,	certain.	<i>Phānā</i> , <i>Phānā</i> ,	tail.
<i>Pātā</i> ,	lean.	<i>Phānānānā</i> <i>Phānā</i> ,	comet.
<i>Pātā</i> ,	lease.	<i>Phānānā</i> , <i>Phānānā</i> ,	tail.
<i>Pātā</i> ,	stone	<i>Phānānā</i> ,	to ignite
<i>Pātā</i> ,	floor of planks.	<i>Phānānā</i> ,	blow.
<i>Pātā</i> <i>Phāḍā</i> ,	(adv.), afoot.	<i>Phānā</i> ,	flower, blossom.
<i>Pātā</i>	ladder of stone steps.	<i>Phānā</i> <i>Phānā</i> ,	clear moonlight without a cloud.
<i>Pātā</i> ,	frost, hoarfrost.	<i>Phānā</i> , <i>Phānā</i> ,	fox.
<i>Pātā</i> ,	bride's dower.	<i>Phānā</i> ,	floweret.
<i>Pātānā</i> , <i>phānānā</i> ,	to sharpen.	<i>Phānā</i> , <i>phānānā</i> ,	blossom, floweret.
<i>Phānānā</i> ,	to crush	<i>Phānānā</i> ,	husband of father's sister.
<i>Phānā</i> (plur. <i>phānānā</i> ),	belly.	<i>Phānānā</i> ,	aunt, father's sister.
<i>Phānā</i> ,	yellow.	<i>Phānānānā</i> <i>Phānā</i> ,	cousin (father's side).
<i>Phānānā</i> ,	pregnant.	<i>Phānā</i> ,	filthy.
<i>Phānā</i> ,	stomach	<i>Phānā</i> ,	dough (of wheat).
<i>Phānānā</i> ,	bundle.	<i>Phānānānā</i> ,	to yammer.
<i>Phānānā</i> ,	the projecting stone steps in the wall of a terraced field	<i>Phānā</i> ,	cage
<i>Phānānānā</i> ,	to disperse.	<i>Phānā</i> ,	body
<i>Phānānānā</i> ,	husk of grain or wheat.	<i>Phānā</i> ,	egg.
<i>Phānānā</i> ,	deceit.	<i>Phānā</i> ,	pain.
<i>Phānānā</i> ,	halo	<i>Phānā</i> ,	back.
<i>Phānānā</i> ,	board.	<i>Phānānā</i> <i>Phānā</i> ,	(adv.), behind one's back.
<i>Phānānā</i> ,	crop.	<i>Phānānā</i> ,	badly.
<i>Phānānā</i> ,	iron ploughshare	<i>Phānānā</i> ,	hollow.
<i>Phānānā</i> <i>Phānā</i> ,	to spring, to jump.	<i>Phānā</i> ,	plant.
<i>Phānānā</i> ,	profit.	<i>Phānānā</i> (plur. <i>-nā</i> ),	cherry.

English	Chinese	English	Chinese
Polk	foamant.	Yngant,	dal
Pksh at,	fat, corpulent.	Yngal hē,	first.
Pkr	(adv.), last year.	Yngdō,	(prep) in.
Port	skin.	Yngjād,	to worship, to adore.
Poro	(adv.), day before yesterday, day after to-morrow.	Ynmō,	to winnow.
Po l t	back	Py,	bridge.
Pst	stomach.	T l t,	full.
Pstn hē (plur. -thē)	butterfly.	Tnāt,	priest.

## R

Rād i.	widower.	Rit	weather.
Raga ygdōdō, ragir,	backbone	Rit, (fom. rit),	empty, vacant.
Rm khōst,	welfare.	Rhād,	to abide
Rsh	touch.	Rsh-dō	(adv.), daily.
Rll ad,	to have, to keep	Rshl,	cash.
R chad,	to slip.	Rsd,	tinder.
Rst , rshityā,	morning, dawn.	Rshpād,	wet.
Rt at,	(adv.), early.	Rshd,	to work.
Rt a	piece.	Rshd,	to weep.
Rshl r-kh nln l, rsh-shlnl,	hibernation (lit., "bear's sleep").	Rsh,	sun-warmth.
Rkl ash,	bear-skin.	Rsh, yā-hi ash,	rich harvest.
Rva,	debt.	Rshd,	to fall.
Rsh h rāg	jealousy.		

## S

Sabīā,	all.	Sāyār,	narrow lane.
Sat	beggar.	Sāyār hē,	narrow track
Sat	sound; echo	Sāyār,	narrow.
Sat,	(adv.), continually.	Sāy,	woman's large hat.
Sadū,	(adv.), always.	Sāyāt,	omen.
Sāj,	doubt.	Sāyār,	snake.
Sāya,	windpipe.	Sāh,	bough.
Sagm,	dirt (in a house, etc.).	Sāhtuq,	small bough.

ॐ	ह	अ	ॐ
ॐ	ह	अ	ॐ
<i>Sajai,</i>	peace	<i>Sasyānā,</i>	to gossip.
<i>Sāthi,</i>	partner.	<i>Sās mārnō,</i>	to sigh.
<i>Sāp,</i>	fresh.	<i>Sāpō,</i>	to pain.
<i>Sākh,</i>	honey-comb.	<i>Sastā,</i>	cheap
<i>Sākh,</i>	harvest.	<i>Sastānō,</i>	to rest.
<i>Sākh,</i>	evidence.	<i>Sāsi,</i>	mother-in-law.
<i>Sākh pūrai,</i>	to give evidence, to bear witness.	<i>Sāthi,</i>	friend.
<i>Sālinā,</i>	small stone, flint.	<i>Sāti,</i>	paddy
<i>Sāla, sāwā,</i>	locust.	<i>Sāti,</i>	small bough.
<i>Sāl,</i>	wife's younger brother.	<i>Sāphūwā,</i>	grasshopper
<i>Sānā,</i>	yoke.	<i>Sāi-pāl,</i>	barrier.
<i>Sambhānō,</i>	to bear.	<i>Sāti,</i>	den.
<i>Samā,</i>	season.	<i>Sāti,</i>	see <i>dhān</i> .
<i>Sān,</i>	sign.	<i>Sā,</i>	oath
<i>Sānāli,</i>	small box.	<i>Sā,</i>	a grave.
<i>Sānā,</i>	chain.	<i>Sākh,</i>	desire.
<i>Sānā,</i>	cham.	<i>Sā khani,</i>	to swear.
<i>Sānānō,</i>	to dispose (e.g. of a dead body).	<i>Sāyal,</i>	porcupine.
<i>Sān mān,</i>	to wink.	<i>Sāyan,</i>	level
<i>Sāpū,</i>	oath.	<i>Sānā,</i>	chimney-hole.
<i>Sānā,</i>	road.	<i>Sā,</i>	after-birth.
<i>Sāpō,</i>	to corrupt.	<i>Sāhā, Sāhā,</i>	nut, dry walnut-shell, egg-shell.
<i>Sānā,</i>	shame.	<i>Sāmi,</i>	seed-pod.
<i>Sānā,</i>	antennae.	<i>Sāmiōnō,</i>	to wither.
<i>Sānāyā-kā Sākh,</i>	harvest.	<i>Sān,</i>	cool, cold.
<i>Sānā, Sānā, Sānā,</i>	contract bargain.	<i>Sānā,</i>	father-in-law.
<i>Sānā, Sānā,</i>	putrid.	<i>Sānā,</i>	white.
<i>Sānā,</i>	to endure.	<i>Sā, nā,</i>	furrow.
<i>Sānā (plur. Sānā),</i>	bug	<i>Sān,</i>	border.
<i>Sān,</i>	nail	<i>Sān,</i>	crack (in wood).
<i>Sānā ghās,</i>	hay left on the ground for use in winter	<i>Sānā,</i>	to sow.
<i>Sān,</i>	breath.	<i>Sānā,</i>	right, straight.
		<i>Sā,</i>	tiger.



English.	Jaunsaī.	English.
tigress.	Śūā,	parrot.
to teach	Śūāra,	bloom.
crawling.	Śūyand,	cott.
moist	Śūyamā kavat,	to sweet.
seeml (cotton-tree).	Śūyar, ūygar,	hog, pig.
horn	Śūyāś,	sucking pig.
to smell.	Śūyāśā,	to search.
moist	Śūyāśā,	sucking pig
sinew nerve	Śūhāt,	(adv.), easily
eyep	Śūhā,	ruse.
pillow.	Śūhāś kūr,	(adv.), easily
Government.	Śūhāś, śūhāśā,	and, dry.
tenant, paying rent to Government.	Śūhā,	white
lead (the metal).	Śūhāśā,	evening star.
to cook	Śūhāśā,	evening star.
wax, beeswax.	Śūhāśā, śūhāśā,	dry.
narrow	Śūhāśā,	hay.
lie, she	Śūhāś, ūygar,	pig, hog.
fat	Śūhāś,	to listen.
question.	Śūhā,	gold.
to brush.	Śūhāś,	serpent (ophiophagus and cobra class).
leisure.	Śūhā,	winning-sieve.
to consider.	Śūhā,	spiritous liquor.
he.	Śūhāśāśāśā,	to whistle.
she.	Śūhā,	interest (on loans); crack (in stone, etc.).
that very, the same.	Śūhā,	dry ginger.
to deliver	Śūhāś,	to sleep.
to scratch.	Śūhāś,	dream.
club.	Śūhāśāśāśā,	in dream.
locust.	Śūhāś, ūygar, ūygarā,	jackal.
T		
(adv.), then, however.	Tāhā,	copper.
(adv.), therefore.	Tāhāś,	to catch.

A	B
<i>T'le</i>	halloo.
<i>T'li</i>	pond.
<i>T'li</i>	bell, such as is fastened to the neck of a lion, etc.
<i>T'li-hi</i>	batb. hornet.
<i>T'li-hi-hi, t'li-hi-hi</i>	halloo.
<i>T'li-hi-hi-hi</i>	to smoke.
<i>T'li-hi-hi-hi</i>	to smoke.
<i>T'li-hi-hi-hi</i>	halloo (sung in chorus).
<i>T'li-hi</i>	spark.
<i>T'li-hi-hi</i>	thce
<i>T'li-hi</i>	ever.
<i>T'li-hi</i>	star.
<i>T'li-hi-hi</i>	carpenter.
<i>T'li-hi-hi</i>	rough leather.
<i>T'li-hi-hi</i>	sworn.
<i>T'li-hi</i>	(at L.), at that very time.
<i>T'li-hi</i>	warm, hot.
<i>T'li-hi</i>	near, throat.
<i>T'li-hi-hi</i>	(ad.), after.
<i>T'li-hi</i>	various.
<i>T'li-hi-hi-hi-hi</i>	chaffin (of wheat, dried in oil).
<i>T'li-hi-hi</i>	boundary.
<i>T'li-hi-hi</i>	letid.
<i>T'li-hi</i>	(ad.), there.
<i>T'li-hi-hi</i>	(ad.), beyond.
<i>T'li-hi-hi</i>	him
<i>T'li-hi-hi</i>	his.
<i>T'li-hi</i>	males
<i>T'li-hi-hi-hi</i>	dog (or Indian corn).
<i>T'li-hi-hi-hi</i>	(ad.), upon that.
<i>T'li-hi-hi-hi-hi-hi</i>	chapin (of maize).
<i>T'li-hi-hi-hi</i>	to conceive, to catch, to cold.
<i>T'li-hi-hi</i>	irrigated field
<i>T'li-hi-hi</i>	(ad.), beneath.
<i>T'li-hi-hi-hi</i>	could.
<i>T'li-hi-hi-hi</i>	mortgage.
<i>T'li-hi-hi-hi</i>	to wait.
<i>T'li-hi-hi-hi-hi</i>	to stand.
<i>T'li-hi-hi-hi-hi</i>	to decide.
<i>T'li-hi-hi-hi</i>	fast, banter.
<i>T'li-hi-hi-hi (plur.)</i>	hautei
<i>T'li-hi-hi-hi-hi-hi</i>	arrow with a barbed point.
<i>T'li-hi-hi-hi-hi</i>	so prohibal.
<i>T'li-hi-hi-hi-hi-hi</i>	to, turnable.
<i>T'li-hi-hi-hi-hi</i>	to stumble.
<i>T'li-hi-hi-hi-hi</i>	to trip.
<i>T'li-hi (plur. th'hi-hi)</i>	buttock.
<i>T'li-hi-hi</i>	short.
<i>T'li-hi-hi-hi-hi-hi</i>	to write.
<i>T'li-hi-hi-hi-hi-hi</i>	economically.
<i>T'li-hi-hi-hi</i>	soon.
<i>T'li-hi-hi-hi-hi</i>	to equal.
<i>T'li-hi-hi-hi-hi-hi</i>	fat, corpulent.
<i>T'li-hi-hi-hi-hi-hi-hi</i>	no-lan.
<i>T'li-hi-hi-hi</i>	her
<i>T'li-hi-hi</i>	hill.
<i>T'li-hi-hi</i>	(ad.), soon, early.
<i>T'li-hi-hi-hi-hi</i>	(ad.), early.
<i>T'li-hi-hi-hi-hi-hi</i>	(ad.), quickly.
<i>T'li-hi-hi-hi-hi</i>	moon.
<i>T'li-hi-hi-hi-hi-hi-hi</i>	to repair.
<i>T'li-hi-hi-hi-hi</i>	wet, damp (of clothes, etc.).
<i>T'li-hi-hi-hi</i>	drop.
<i>T'li-hi-hi-hi</i>	live (in a dwelling house).
<i>T'li-hi-hi-hi</i>	sloping.
<i>T'li-hi-hi</i>	thirst.
<i>T'li-hi-hi</i>	thirsty.

Page	English	Page	English
Tirā,	plover	Tirā,	show match for matchstick.
Tirā,	(mass.), partridge	Tirā,	to break.
Tirā,	(fem.), partridge	Tirā,	to tease wool.
Tirā,	their.	Tirā,	rope-bridge.
Tirā,	persevering.	Tirā,	to roar like a jackal
Tirā,	(adv.), under, below, beneath.	Tirā,	to bite.
Tirā,	the part of a rope which holds the fire and tobacco.	Tirā,	column.
Tirā,	cotton cap.	Tirā,	trickle
Tirā,	basket.	Tirā,	husk, husk of rice <i>chān?</i> <i>hāpūrā</i> or <i>hānā</i> .

## U

Uḥā,	to boil.	Uḥā,	to exercise.
Uḥā,	(adv.), above	Uḥā,	to sole.
Uḥā,	(adv.), (fem.), up.	Uḥā,	unirrigated rice.
Uḥā,	(adv.), up.	Uḥā,	chief.
Uḥā,	to elope with.	Uḥā,	nice.
Uḥā,	(adv.), about, near	Uḥā,	large needle for sewing home-made woollen cloth.
Uḥā,	runaway couple.	Uḥā,	(adv.), down.
Uḥā,	to abduct (f. m. as the verb refers to abducting a woman).	Uḥā,	loft.
Uḥā,	basket	Uḥā,	to frown.
Uḥā,	to fly.	Uḥā,	to swell.
Uḥā,	(adv.), beneath.	Uḥā,	descent.
Uḥā,	airy.	Uḥā,	to leap, to spring.
Uḥā,	to open (a door).	Uḥā (plur. <i>uḥā</i> ),	earring (for women) worn on the edge of the ear.
Uḥā,	(adv.), above.	Uḥā,	to hasten
Uḥā,	high	Uḥā,	to descend.
Uḥā,	to wake, to arise.		
Uḥā,	light, brightness.		
Uḥā,	ascend.		

## W

Wā,	alas.	Wā,	sound.
-----	-------	-----	--------

## ENGLISH-JAUNSAŪRĪ VOCABULARY.

English	Jaunsāri	English	Jaunsāri
A			
Abandon (vb.),	chhōḍnō.	Afternoon (1 to 4 P.M.),	pharhāwa.
Abate (vb.),	thōṛō karāḍ.	Again,	phēr.
Abduct (vb.),	udāwa nēhō (fem., as the verb refers to abducting a woman).	Ague,	dhōrni or (pl.) dhurniḍ.
Abdomen,	q'wē.	Air,	āwā, lāwā, bāi, bāgār.
Abide (vb.),	raḥnō, āsānō.	Aisy,	hōlī, agārō.
Able-bodied,	awhī.	Alis,	chī wāh tērā.
Abortion,	bhārā parāḍ. To procure abortion, bhārā parāḍnō.	All,	abwāḍ.
Aboat,	nēr (near), ūḍarō-phāḍarō.	Alone,	chhūlā.
Above,	ujhā, bhāw, chhōḍrī.	Always,	awāḍ.
Abscess,	ābōr.	Amid,	bhūhāwōḥ wāḥ, āwāḍ.
Abscond (vb.),	chhōḍnō.	Animal,	paw.
Absent,	āhī nā thā.	Ankle,	dhānmanā, dhānmanā (pl. -nā).
Abuse (vb.),	lilā nēhī, lilā dēhī (sic).	Announce (vb.),	hōlānō, bōlī dēhō.
Accept (vb.),	manāḍō.	Annoy (vb.),	chhān karānō.
Accidentally,	chhāw hāk.	Another,	chhā, dhījā.
Account,	lilāhī, lēkhā-jōkōḍ, pl. lēkhā-jōkōḍ.	Ant,	hūwōrō : flying ant, kinnāḍī (pl. -ḍī).
Acorn,	banūā, bhāw-gōḍa.	April,	awāp, āwāp.
Add (vb.),	jōrānō.	Anxious,	hūjīārā.
Adore (vb.),	phājānō.	Any,	hōḥ, bhāḍ-hūwā.
Adultery,	chhōḍ.	Ape,	lāgār, gūḍ.
Advances,	awāw.	Apply (vb.),	lāpō.
Advance (vb.),	awāw dēhō (to give an advance). āgē nāthōḍ (to go ahead).	Approach,	phāchhānō.
Advice,	nāī.	Apricot,	chhālā.
Advise (vb.),	nāī dēhī.	Arch,	lārāḍ.
Adze,	bāw.	Are,	asō.
Afoot,	phāḥ jīḍāḍ.	Arid, dry,	chhōḍrā.
After	chhōḍ.	Arise (vb.),	awānō.
After-birth,	chhōḍ.	Arra,	bhī (pl. bhāī).
		Armful,	hāḍgō.

E g h		E	un an
Armpit,	<i>maehhāyāi, kaehhāyāi.</i>	Aunt,	Father's sister, <i>pāpāyāi</i> , <i>bābā</i> ; Mother's sister, <i>maibā</i> ; Father's brother's wife, <i>bābā</i> ; Mother's brother's wife, <i>maibā</i> .
Around,	<i>kaēyāyāi.</i>	Authority,	<i>bhāyāi.</i>
Arrow,	<i>hāyāi</i> , with a barbed iron point, <i>thāyāi, thāyāi</i>	Autumn,	<i>hāyāi.</i>
As,	<i>hāyāi.</i>	Avalanche,	(snow) <i>hāyāi</i> ; (stones, etc.) <i>hāyāi, hāyāi, hāyāi</i> .
Ascent,	<i>hāyāi.</i>	Awake (vb.),	<i>hāyāi, hāyāi</i>
Aside,	<i>hāyāi, hāyāi.</i>	Axe,	<i>hāyāi</i> (pl. <i>-hāyāi</i> ). In Sansogh village, Den- gah Khatt, it is called <i>hāyāi</i> .
At that very time,	<i>hāyāi.</i>		
<b>B</b>			
Baby,	(masc.) <i>chhāyāi</i> (pl. <i>-hāyāi</i> ); (fem.) <i>chhāyāi</i> (pl. <i>-hāyāi</i> ); (masc.) <i>chhāyāi</i> , (masc.) <i>hāyāi</i> (fem. <i>-hāyāi</i> ). In Sansogh, <i>chhāyāi</i> (pl. <i>-hāyāi</i> )	Banter,	<i>hāyāi, hāyāi.</i>
Back,	<i>pāyāi</i> ; behind one's back, <i>pāyāi, pāyāi</i> ; to go back, <i>pāyāi, pāyāi</i> ; to go behind, <i>pāyāi</i> <i>hāyāi, hāyāi</i> ; to give back, <i>pāyāi, hāyāi</i> .	Bare,	<i>hāyāi</i>
Backbite (vb.),	<i>hāyāi, hāyāi.</i>	Bargain,	<i>hāyāi, hāyāi.</i>
Backbone,	<i>hāyāi, hāyāi.</i>	Bark (vb.),	<i>hāyāi.</i>
Backward,	<i>pāyāi, pāyāi.</i>	Dark of tree, etc.,	<i>hāyāi, hāyāi, hāyāi.</i>
Dad,	<i>hāyāi, hāyāi, hāyāi,</i> <i>hāyāi</i> (fem.) <i>hāyāi,</i> <i>hāyāi, hāyāi.</i>	Barley,	<i>hāyāi.</i>
Bag,	<i>hāyāi</i>	Barron,	<i>hāyāi</i> (of a woman); <i>hāyāi</i> (in agriculture).
Bail,	<i>hāyāi, hāyāi.</i>	Barter,	<i>hāyāi, hāyāi.</i>
Bake (vb.),	<i>hāyāi, hāyāi.</i>	Base,	<i>hāyāi, hāyāi.</i>
Balance,	<i>hāyāi.</i>	Basin (vb.),	<i>hāyāi, hāyāi.</i>
Bald,	<i>hāyāi.</i>	Basket,	<i>hāyāi, hāyāi, hāyāi, hāyāi</i>
Ball,	<i>hāyāi, anything round,</i> <i>hāyāi.</i>	Bat,	<i>hāyāi, hāyāi.</i>
Ballad,	<i>hāyāi</i> (sung at the Diwali festival) <i>hāyāi</i> ; (sung in chorus) <i>hāyāi, hāyāi</i> ; (song with dance) <i>hāyāi, hāyāi, hāyāi</i> ; <i>hāyāi</i> <i>hāyāi, hāyāi.</i>	Bath,	<i>hāyāi, hāyāi.</i>
Bamboo,	<i>hāyāi, hāyāi.</i>	Bathe (vb.),	<i>hāyāi, hāyāi.</i>
Banana,	<i>hāyāi, hāyāi.</i>	Battle,	<i>hāyāi.</i>
		Be (vb.),	<i>hāyāi.</i>
		Beast,	<i>hāyāi.</i>
		Bent (vb.),	<i>hāyāi, hāyāi.</i>
		Beautiful,	<i>hāyāi</i> (general); <i>hāyāi</i> (of a woman); <i>hāyāi</i> (gene- ral)

E g

B

B as	ba
Bed,	naññā, lāññi.
Bee (honey-),	mōññi; Black bee, lāññāññi.
Beehive (in the house),	mōññi-lāññi.
Beeswax,	māññi, māññi, sūññi, honey- comb, lāññi, sūññi.
Before	agññi, agññi.
Beggar,	jāññi (fem. j'gñi), sūññi; Beggar's daughter, j'gñi.
Behind,	pāññi.
Believe (vb.),	pariññi.
Bell,	ghāññi, lāññi (such as is fastened to the neck of a cow, etc.)
Bellow (vb.),	ghāññi (of a cow); dīññi (of a buffalo).
Bellows,	lāññi.
Belly,	ghññi (pl. ghññi), pññi (pl. pññi).
Below,	ññi.
Bend (vb.),	amññi.
Beneath,	ññi, thāññi, ññi, parññi, ññi.
Beside,	ññi.
Besides,	ññi.
Best,	lāññi, ññi, māññi- ññi.
Better,	ññi, ññi (fem. ññi), ññi.
Beware,	ññi.
Beyond,	ññi, ññi, ññi.
Big,	ññi, ññi.
Bill (of a bird),	ññi.
Bird (vb.),	ññi.
Bird,	ññi.
Birth,	ññi, ññi.
Bit,	ññi, ññi.
Bite (vb.),	ññi, ññi.
Bitter,	ññi.

Blackberry,	ññi, ññi, ññi.
Blackguard,	ññi.
Blanket,	ññi. The large home- made blankets weighing eight to twenty seers, are ññi, ññi, ññi.
Blind,	ññi.
Blood,	ññi.
Blossom,	ññi, ññi, ññi.
Blow,	ññi.
Blue,	ññi.
Board,	ññi.
Body,	ññi, ññi, ññi.
Bul (vb.),	ññi.
Boil (noun),	ññi.
Bold,	ññi.
Bone,	ññi.
Book,	ññi.
Border,	ññi, ññi.
Bore holes (vb.),	ññi.
Borrow (vb.),	ññi.
Born,	ññi.
Bough,	ññi a small bough ññi, ññi.
Bowl,	ññi (pl. ññi), ññi.
Box,	ññi.
Box (small),	ññi.
Boy,	ññi.
Brave,	ññi.
Break (vb.),	ññi.
Breath,	ññi.
Brethren,	ññi-ññi.
Bride,	ññi.
Bride,	ññi.

Bridge,	мостъ - a stone-bridge, мостъ, мостъ, a tree-bridge, мостъ.
Brightness,	яснота, ясн
Bring (vb.),	принести.
Brink,	берегъ.
Brood,	лѣтъ, incubate.
Brook,	ручей.
Brown,	коричневый - a leather-brown, made of leather-grooves коричневъ.
Brother,	братъ (elder), братъ (younger).
Brother-in-law,	мужъ - Wife's younger brother, зять - her elder brother, зять - Husband's younger brother, сватъ - his elder brother, сватъ. Wife's sister's husband, братъ younger sister's hus- band, сватъ.
Brow,	брови (pl. брови)
Browse (vb.),	пастись.
Brush (rb.),	сметать.

Bonate,	buñtá
Buffalo,	juñtá ñá. <i>áani, macháñi nu- weneed</i> calf (fem.), <i>huñtá, nuweneed</i> calf (fem.), <i>juñtáñi</i> , self
Bug,	sarásá (pl. sarfóñ).
Bull (vb.),	chóñuñ.
Bull,	buñuñ.
Bullock,	huñuñ.
Bunilo,	puñóñi, bégáñ.
Burden,	huñáñ, huñáñ.
Burn (vb.),	quwóñ, chásuñ.
Bury (vb.),	ñáñuñ, huñáñuñ.
Bush,	juñáñ.
Butter,	chóñar.
Buttermilk,	huñáñ.
Butterfly,	puñóñi (pl. puñóñiñ).
Buttock,	chóñ (pl. chóñuñ).
Buy (vb.),	huñáñ juñáñuñ.
Bz,	huñáñ.

## C

Cage,	p̄jær̄.
Clubnash,	laush, lauh.
Calf,	hāhāw p̄ (tem hāhāw); hāhāw-calf, hāhāw hēm hāhāw. Cf Buffalo.
Calf (rb),	hātāw, hāw, hāw, hāw calf back; hāhāw hātāw.
Columny,	tāp̄hāw.
Canal,	hāw.
Cap,	tūp̄ (cotton), hāhāw tūp̄ (woollen).
Carac,	hāw.
Carpenter,	hāhāw, hāhāw, hāhāw.
Carry (vb),	hāhāw, hāhāw.
Carab,	hāhāw.
Cast stones (vb),	hāhāw, hāhāw.

Castor-oil plant,	उदयि.
Cat (male),	दहठर; wild cat, हान दहठरु.
Cat (female),	बहि, बिहिलि, विलि, वार, हानर, बिहिलि, हानरु हिलि.
Cataract,	पारुहिलि. r
Catch (v.),	पहठरु, हिलि, हिलि, हिलि
Catfish,	हानरु.
Cause, (for the sake of), ठसठ.	
Cave,	पुठि.
Centipede,	हानरुठि.
Certain,	पठिठि.
Certainty,	हिलिठि.
Chain,	हिलिठि, हिलिठि.
Chakor	हिलिठि (form, +r).

English	Japanese	English	Japanese
Chambers (Himalayan)	gural, ghar.	Comer,	pukenkagatō chō.
Chapati,	of wheat, fried in oil, tawryā-ki rōi. of barley, jau-ka kōdunō; of mājū, hōdunō. of jūgōrū, hōgryāthā hōdunō. of chōni, chōniāthā kōdunō. of maize, hōtōyāthā hōdunō.	Committee,	hōmōr, hōaijōy.
Charcoal,	asgār.	Competent,	mutōkyō
Charity,	dōn-pān	Complacent,	mutō. to complain to grōi, ghāt phōthāi.
Cheap,	sasō.	Conceal (vb.),	chōrō.
Cheek,	gutawō.	Concise,	gōwōn
Cherish (vb.),	sutō.	Conceive (vb.),	chōtōnō.
Cherry,	purpurō (pl. -wō); -tree, pā.	Conduct,	hōi.
Chicken,	kuhōryōnā.	Consider,	chōchō
Chief,	umi.	Continually,	adō.
Child,	chōnūā (fam. -ti); children, hōrōtō; a posthumous child, hō- tō.	Contract,	sarai, sarigōt, sariaz
Chimney-hole,	hōnūā, hōtō.	Cook (vb.),	hakōnō, sōtō
Chin,	chōtō.	Cool,	hōnō, sōrō.
Cholera,	no. i, mōryō-kō hōhō.	Copper,	chō.
Chutney (apricot),	chōchō.	Coral,	pā, in Bāwar, hōgōi.
Circular,	chōchō.	Corn,	nō.
Clay,	chōtō, hōpō.	Corpor,	hō.
Clear (sky),	hōrō; (water) nō.	Corpulent,	pōrō, chōrō, hōtō.
Climb (vb.),	chōtō	Corrupt (vb.),	chōchō.
Cloud,	chō.	Cost,	chō.
Cloud,	chō.	Count (vb.),	gōrō.
Cloudy,	chōchō.	Cousin,	(mother's side) chōchō- hōtō; (father's side) phōchō-ka hōtō.
Club,	chō, chō, mōchō.	Cover,	chōchō.
Conk,	chō.	Cover (vb.),	ghāt chō.
Cohabiting	chōchōchō.	Coventry,	to send to, bōrōa chōchō (used only on account of the vicinity of a dead person).
Cold,	chō, chō.	Coward,	chō-chō.
Cold in the head,	chōchō, hōchō.	Cowhide,	chōchō (also used for buffalo-hide).
Collect (vb.),	chōchō chō.	Crab,	chō.
Comb,	chōchō; for a man, hōgō.	Crack,	sō (in stone, etc.); sō (in wood).
Come (vb.),	chō, chō.	Cramp,	chōchō, hōrō.
Come out (vb.),	chō chō, chōchō chō.	Crawling,	chō chō.
		Cream,	chōchō.



English	English	English	
Creeper.	lā, lāl (pl. bāṭī).	Cuckoo,	hēkhā. After the Bishu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	ghāsaḥ.	Cure (vb.),	hābar karai
Crow,	kaṁwā.	Curly,	hīndū, ē.
Cruel,	pārī, nīgurā.	Cut (vb.),	hātā.
Cruel (vb.),	pāchāḥ.	Cypress,	hūr.
Cry (vb.),	hāṁwā, hāṁ wāṁ, hāṁwāḥ.		
Cub,	(leopard-) hantāḥ; (bear-) hāṁwāḥ.		
D			
Daily,	hāḥ, hāḥ, hāḥ.	Descent,	hāḥ.
Dā,	pāḥ.	Desert (vb.),	hāḥ, hāḥ.
Dana,	hāṁwāḥ, hāḥ, hāḥ; hāṁwā, hāṁwā.	Desire	hāḥ.
Damp,	hāḥ (of earth); hāḥ, hāḥ (of clothes, etc.)	Destroy (vb.),	hāḥ hāḥ, hāḥ hāḥ; to destroy root and branch, hāḥ hāḥ hāḥ hāḥ hāḥ (or hāḥ hāḥ)
Darkness.	hāḥ.	Dew,	hāḥ, hāḥ.
Dark,	hāḥ hāḥ hāḥ, hāḥ hāḥ.	Difficult,	hāḥ, hāḥ.
Day,	hāḥ, hāḥ.	Dig (vb.),	hāḥ hāḥ.
Day before yesterday, and day after to-morrow	pāḥ.	Digest (vb.),	hāḥ.
Dead,	hāḥ, hāḥ hāḥ	Dike,	hāḥ (artificial), hāḥ (natural).
Leaf,	hāḥ.	Dinner,	hāḥ.
Debt,	hāḥ.	Dirt,	hāḥ (of the body); hāḥ (in a house, etc.).
Deceit,	hāḥ.	Disciple,	hāḥ.
Decide (vb.),	hāḥ hāḥ.	Dispose (vb.),	hāḥ hāḥ (e.g., to dispose of a dead body).
Deer.	hāḥ.	Dispute (vb.),	hāḥ hāḥ, hāḥ hāḥ.
Deformity,	hāḥ hāḥ.	Division of a 'Khatt',	hāḥ.
Deity,	hāḥ.	Doctor,	hāḥ.
Delay,	hāḥ hāḥ, hāḥ.	Dog,	hāḥ.
Deliver (vb.),	hāḥ.	Doll (of wood or rags),	hāḥ hāḥ.
Den,	hāḥ.	Door,	hāḥ: lattice door for a byre, hāḥ hāḥ.
Deny (vb.),	hāḥ hāḥ.	Doubt,	hāḥ.
Depart (vb.),	hāḥ hāḥ.		
Descend (vb.),	hāḥ hāḥ hāḥ.		

Dough,	(or <i>moṣṭh kōḍu</i> ), <i>moṣṭh</i> ; (of <i>chulāḥ</i> or <i>chōṣṭi</i> ), <i>chōṣṭi</i> ; (of wheat), <i>phōḥ</i> , <i>hōṣṭi</i> . (of baiter), <i>phōḥ</i> , (of <i>chōṣṭi</i> ), <i>chōṣṭi</i> , <i>hōṣṭi</i> . (of <i>phōṣṭi</i> ), <i>phōṣṭi</i> ; (of Indian coin), <i>phōṣṭi</i> <i>phōṣṭi</i> . (of grain), <i>phōṣṭi</i> .	Drop	-
Dove,	<i>phōṣṭi</i> li a dove sits on a house and crows, it is a very loud crier. The bird is killed or hunted away.	Brought,	<i>phōṣṭi</i> .
Drover (hide's),	<i>phōṣṭi</i> .	Drug,	<i>phōṣṭi</i> .
Down,	<i>phōṣṭi</i> .	Dry,	<i>phōṣṭi</i> .
Drug (vb.),	<i>phōṣṭi</i> .	Dumb,	<i>phōṣṭi</i> , <i>phōṣṭi</i> .
Dream (vb.),	<i>phōṣṭi</i> <i>phōṣṭi</i> , a dream, <i>phōṣṭi</i> . Cf. Nigutnare.	Dung,	(of cattle) <i>phōṣṭi</i> . (of goats) <i>phōṣṭi</i> (mixed with litter) <i>phōṣṭi</i> .
Drill holes (vb.),	<i>phōṣṭi</i> .	Dung-hill,	<i>phōṣṭi</i> .
Drive (vb.),	<i>phōṣṭi</i> .	Dusk,	<i>phōṣṭi</i> .
		Dust,	<i>phōṣṭi</i> , <i>phōṣṭi</i> , <i>phōṣṭi</i> , <i>phōṣṭi</i> .
		Dwell,	<i>phōṣṭi</i> . The popular explanation is that he is only 'dilly-dilly' fingers high. The word is really a corruption of the Sanskrit <i>phōṣṭi</i> .
		Dysentery,	<i>phōṣṭi</i> .

## E

Early,	<i>phōṣṭi</i> , <i>phōṣṭi</i> , <i>phōṣṭi</i> . Adv. <i>phōṣṭi</i> , <i>phōṣṭi</i> .	Endure (vb.),	<i>phōṣṭi</i> , <i>phōṣṭi</i> .
Earn (vb.),	<i>phōṣṭi</i> .	Envy,	<i>phōṣṭi</i> .
Earring,	(for men) <i>phōṣṭi</i> , <i>phōṣṭi</i> , <i>phōṣṭi</i> . (For women), (on edge of the ear) <i>phōṣṭi</i> (pl. <i>phōṣṭi</i> ), <i>phōṣṭi</i> , (on inside of the ear) <i>phōṣṭi</i> (on the lobe) <i>phōṣṭi</i> .	Endure (vb.),	<i>phōṣṭi</i> .
Earth,	<i>phōṣṭi</i> , <i>phōṣṭi</i> , <i>phōṣṭi</i> .	Envy,	<i>phōṣṭi</i> .
Earthquake,	<i>phōṣṭi</i> , <i>phōṣṭi</i> .	Enhancement,	<i>phōṣṭi</i> , <i>phōṣṭi</i> .
Ease,	<i>phōṣṭi</i> .	Envy,	<i>phōṣṭi</i> (pronounced <i>phōṣṭi</i> ).
Easily,	<i>phōṣṭi</i> , <i>phōṣṭi</i> .	Envy (vb.),	<i>phōṣṭi</i> .
Eat (vb.),	<i>phōṣṭi</i> .	Enter (vb.),	<i>phōṣṭi</i> , <i>phōṣṭi</i> .
Eatable,	<i>phōṣṭi</i> , <i>phōṣṭi</i> .	Establish,	<i>phōṣṭi</i> .
Echo,	<i>phōṣṭi</i> , <i>phōṣṭi</i> .	Entrail,	<i>phōṣṭi</i> .
Eclipse,	<i>phōṣṭi</i> .	Eve's apple (in the throat)	<i>phōṣṭi</i> .
Economically,	<i>phōṣṭi</i> , <i>phōṣṭi</i> .	Evening,	<i>phōṣṭi</i> .
Edge (or a field, river, etc.),	<i>phōṣṭi</i> .	Evidence,	<i>phōṣṭi</i> ; to give evidence, <i>phōṣṭi</i> .
Egg,	<i>phōṣṭi</i> , <i>phōṣṭi</i> .	Ewe,	<i>phōṣṭi</i> .
Elope with (vb.),	<i>phōṣṭi</i> , <i>phōṣṭi</i> .	Examine (vb.),	<i>phōṣṭi</i> .
		Exempt,	<i>phōṣṭi</i> .
		Exclaim (vb.),	<i>phōṣṭi</i> .

## L

as

Excrement,	qul (human).	Eye,	akh; one-eyed, / <i>kañ</i> . Such persons are considered to be deceitful. Squint-eye, <i>paññi</i> . Such persons are said to be untrustworthy.
Exercise (vb.),	ukhal bhñ karuñ, juñ		
Expect (vb.),	as vññi		
Extort (vb.),	bhññi oñññi.		

## F

Fable,	bññi.	Find (vb.),	aññi.
Fall (vb.),	gññi.	Fine (the pure-hearted),	ññi.
Fallow,	bññi, ññi.	Finger,	ññi, ññi-ññi gññi.
Family,	kññi, ññi.	Ened,	ññi, ññi.
Famine,	kññi.	Firm,	ññi.
Far,	ññi.	Fist,	ññi.
Fast (vb.),	bññi, ññi, ññi.	Fisting,	ññi.
Fat,	ññi, ññi, ññi, ññi.	Fish,	ññi, (pl. ññi)
Father,	bññi; (in the hills) ññi.	Fish-hook,	ññi-ññi ññi.
Father-in-law,	ññi.	Fisherman,	ññi, ññi.
Fainguo,	ññi.	Fist,	ññi.
Fatten (vb.),	ññi ññi.	Flag,	ññi.
Faulty,	ññi.	Flame,	ññi.
Feather,	ññi.	Flash,	ññi, ññi.
Feeble,	ññi.	Flattery,	ññi ññi.
Feed (vb.),	ññi.	Flea,	ññi.
Ferment,	ññi.	Flesh,	ññi.
Fern,	ññi.	Fling (vb.),	ññi.
Fetid,	ññi.	Fhut,	ññi, ññi.
Fetus,	ññi.	Floor,	(of mud) ññi. (of stone) ññi; (of planks) ññi.
Fever,	ññi, ññi.	Flower,	ññi.
Field,	ññi, irrigated field. ññi, ññi, ññi.	Floweret,	ññi, ññi, ññi.
Fig-tree,	ññi. (fruit) ññi-ññi ññi.	Fly (the insect),	ññi.
Fill (vb.),	ññi, ññi, ññi.	Fly (vb.),	ññi.
Filth,	ññi.	Fog,	ññi.
Filthy,	ññi, ññi.	Fool,	ññi.
Fin,	ññi.	Foot,	ññi. ññi.
		Foot-print,	ññi-ññi ññi.

English	Native	English	Native
Forest	həp	Fringe,	jāra
Forge,	āra.	Frog,	mēdā.
Forgive (vb.),	chhāmā karā.	Front,	māḍā, āgāḍā.
Forseake (vb.),	chhāḍā.	Trust,	pāwā.
Fort,	garh.	Crown (vb.),	urāḍā hāra.
Fortunate,	bhāgyawā.	Fry (vb.),	bhājā, chisqā.
For,	phāl chāḍā.	Full,	purā.
Fresh,	sāḍā.	Furrow,	ā, siwa.

## G

Gasps (vb.),	sakāyāḍā.	Gold,	sunā.
Gather (vb.),	hāḍā karā.	Good,	hāḍā.
Ghost,	hāid, hāih.	Goods and chattels and house	ghar-hari
tinger,	(green) āḍā; (dry) sūḍā.	Cloud,	lāḍā, (large) lāḍā.
Girdle,	manjhar, gāḍā.	Government,	saḍā.
Girl,	chhāmā, nāḍā, (married girl at her father's house) dhāḍā, dhāḍā.	Grown,	āḍā; (for food) hāḍā, (for seed) bāḍā.
Give (vb.),	dāḍā.	Granary,	(of stone) bhāḍā; (of wood) hāḍā, dhāḍā.
Glass (looking-),	āḍā.	Grandchild,	nāḍā. (fem.) -ā.
Glean (vb.),	chhāḍā.	Grandfather,	nāḍā, great-grandfather, nāḍā; great-grandfather, dhāḍā par-nāḍā.
Glisten (vb.),	chhāḍā.	Grandson,	nāḍā, nāḍā.
Grash (vb.),	dāḍā karā.	Grass (green),	nāḍā, nāḍā.
Goat,	machhāḍā.	Grasshopper,	hāḍā, hāḍā.
Go (vb.),	jāḍā.	Grave (noun),	dhāḍā, hāḍā, hāḍā.
Goat,	bāḍā (fem.) bāḍā. A goat sitting upon its hind legs is a very bad omen and the animal is killed and sold at once. Goat-hide, chhāḍā, goat-skin bag, khāḍā. There are four kinds of goat-skins. The biggest is called hāḍā, then ghāḍā; then khāḍā; and the smallest hāḍā.	Grief,	hāḍā.
God,	dhā.	Gristle,	hāḍā.
Goutre,	ghāḍā.	Grown (vb.),	gāmā.
		Growl (vb.),	gaurāḍā.
		Guest,	pāḍā.
		Gum (of the mouth),	gāḍā.

## H

Haft,	hāfē	Hedge,	bārē.
Hail,	harū, sarē.	Heul,	(of the foot) phādynā.
Hair,	(of human head) hāhānā, (of human body) hāhā, hāhā. Hair on the breast denotes manliness. A man without hair is suspected of being un- reliable. Hair of goats, hahānā.	Help (vb.),	maāat dēnē
Halloo (vb.),	hātāwānō.	Hemp,	hāhāg.
Halo,	pharī.	Hen,	hāhāgē.
Handle,	hād.	Her,	tāhānō.
Handmill,	jāhān.	Herdsmen,	gāyar (f. gāyarēn), (for cows and buffaloes) māka- shāwā (f. māka-shāwēn); (for goats), hāhānāwā (f. hāhānāwēn), (for sheep) hāhānāwā (f. hāhānāwēn)
Hard,	hāhān.	Here,	hēhē.
Hare,	hāhān, sārā.	Hero,	māhā.
Hare-lip,	hāhānā.	Hibernation,	hāhān-hā nēnā, hāhā-nīnā (hā "bear's-sleep").
Harlot,	phāhā.	Hiccough,	gāhān.
Harrow,	hāhān, jōh.	Hide (vb.),	hāhānō.
Harvest,	hāhā. (Kapa harvest) sārāyā-hā hāhā; (Babi harvest) sārāyā-hā hāhā; (August harvest) hāhā- hāhā. The last-named includes hāhā, hāhānā, hāhānā, and unvarigated rice (hāhā hāhān or ghar-hā hāhā).	High,	hāhā.
Hasten (vb.),	hāhān hāhā.	Hill,	hāhā.
Hat,	(woman's large hat) hāhān, sārā; (girl's) hāhā.	Him,	hāhā-hā.
Hatch (vb.),	hāhā sārā.	Hip-bone,	gāhā.
Hate (vb.),	hāhānō.	Hire,	(of land, house, etc.) hāhā.
Have (vb.),	hāhānō.	Hire,	hāhā-hā.
Hay,	sārāhā hāhā. (Left on the ground for use in winter) sārāhā hāhā.	Hit (vb.),	māhānō.
Head,	hāhā.	Hive (in a dwelling- house),	hāhā. The hole of exit and entrance is māhānā.
Heart,	jāhā.	Heartfrost,	hāhān.
Hearth,	hāhā.	Hog,	sārāgā, sārāgā; wild hog, hāhā sārāgā.
Heaven,	hāhā, sārā	Hold (vb.),	hāhānō.
Heavy,	hāhān.	Holiday,	hāhān.
		Hollow,	hāhān.
		Honey,	hāhā.
		Honeycomb,	hāhā-hā hāhā.
		Hook,	hāhā
		Hookah,	hāhāhā, hāhāhā



English	Oriental	English	Oriental
<b>L</b>			
Laborer,	मजदूर, मजदूर, मजदूर.	Lemon,	चमेली.
Lad,	छात्र.	Leopard,	बघल.
Ladder,	(of wood) लड्डर, (stone steps) पाव, पाव. The projecting stone steps on the wall of a terrace field are called लड्डर.	Leprosy,	लेप्र, पाप.
Ladle,	लड्डल.	Level (adj.),	समान, समान.
Lamb,	मछली, (lamb, lamb).	Libel,	लिबल.
Lash,	पट्टा.	Lie (v.),	लुग.
Late,	लट, लट.	Lie (v.),	लुग.
Laugh (v.),	लुग.	Lie (v.),	लुग.
Lead (the metal),	लोह.	Lie (v.),	लुग.
Lead,	लोह.	Lie (v.),	लुग.
Lead,	लोह. (a small lead) (small lead).	Lie (v.),	लुग.
Learn,	पढ़ना.	Lie (v.),	लुग.
Leap (v.),	लुग.	Lie (v.),	लुग.
Lease,	पट्टा.	Lie (v.),	लुग.
Leech,	लुग.	Lie (v.),	लुग.
Leap (smear with cow- dung and earth) (v.),	लुग.	Lie (v.),	लुग.
Leisure,	लुग.	Lie (v.),	लुग.
<b>M</b>			
Mad,	मद, a mad dog, मदबू.	Marvel,	मदबू.
Maize,	मदर, मदर.	Matchlock,	मदर-क, मदर, मदर.
Mallet,	मदर.	Mature,	मदर.
Man,	मदर, मदर.	Me,	मदर.
Manufacture (v.),	मदर.	Meat,	मांस.
Measure,	मदर, मदर.	Medicine,	मदर, मदर.
Many,	मदर, मदर, मदर.	Meet (v.),	मदर.
Mark (tattoo),	मदर, मदर.	Melancholy,	मदर.
Market,	मदर.	Melt (v.),	मदर.
Marriage,	मदर, मदर.		

प	म	म	म
Am		M	हहमम अ
Mend (vb.),	बहमम.	Mother,	मह.
Mendicant,	पहम.	Mother-in-law,	महम.
Mercy,	गहम.	Mould (clay, loam),	महम, महम.
Mesh,	गहम (pl. गहम).	Mountain,	महम.
MH (water-)	ghaurat : hand-mill, महम.	Moun (vb.),	महम, महम.
Mine,	महम.	Moustache,	महम.
Mint (the plant),	महम.	Month,	महम.
Miser,	महम.	Move (vb.),	महम.
Mixture,	haranphamit, महम, महम.	Mud,	महम, महम, महम.
Mist,	महम.	Muddy (of water or a stream),	महम.
Mistake,	महम, महम, महम-महम.	Mumps,	गहम. A man having mumps is called गहम and the mumps themselves are called गहम.
Moist,	महम, महम, महम.	Munch,	महम.
Monsoon,	महम.	Mushroom,	महम-महम.
Month,	महम.	Musk-pod,	महम.
Moon,	महम, महम.	My,	महम.
Moon-light,	महम-महम : clear moon-light without a cloud, महम महम.	Myselt,	महम.
Mortgage,	महम.	Mystery,	महम.
Morning,	महम, महम.		
N			
Nail (of the body),	महम.	Nest,	महम, महम.
Narce,	महम.	Now,	महम, महम, (f. महम).
Narrow,	महम : a narrow lane is महम.	Nice,	महम, महम.
Navel,	महम.	Nighimara,	महम महम. A night-mare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brahman (महम) must be consulted (महम महम).
Nay,	महम.		
Near,	महम, महम, महम : near the head महम महम.		
Necessary,	महम.		
Neck,	महम.		
Needle,	(a large one for sewing home-made woollen cloth), महम महम.		
Nerve,	महम.		



E		E	sh
No	nī.	Nourish (vb.),	karāṇṇ.
Now, 1,	hōṣṣṣ (pl. thūṣṣiyā).	Now,	ē, ēhī; now and then. hādhi hādhi
Noth 2,	hōhōhā.	Nut,	ṣēhīṣ, ṣēhīṣ.

## O

O	ōṣa, mōṣṣ, kharṣṣ.	Our,	anāṣṣ.
O 1	ōṣ, ṣṣṣṣṣ, ṣṣṣṣṣ.	Outcry,	anāṣṣ.
O 2, 3, 4, 5,	ōṣ-ṣṣṣṣṣ.	Outside,	hōṣṣṣ ṣṣṣṣ, ṣṣṣṣṣ.
O 6, 7,	ōṣṣ.	Over,	ṣṣṣṣṣ, ṣṣṣṣṣ.
Offerce (to take) (vb.),	hōṣṣṣ mōṣṣṣ.	Owl,	hō. The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	hōṣṣ.		
One	oyṣ.		
O 1, 2 (a door) (vb.),	oyṣṣṣ.		
O 3, 4,	oyṣṣ.		
O 5,	oyṣṣ.		
O 6, 7,	oyṣṣ.		
O 8, 9,	oyṣṣ.		
O 10,	oyṣṣ.		
O 11,	oyṣṣ.		
O 12,	oyṣṣ.		
O 13,	oyṣṣ.		
O 14,	oyṣṣ.		
O 15,	oyṣṣ.		
O 16,	oyṣṣ.		
O 17,	oyṣṣ.		
O 18,	oyṣṣ.		
O 19,	oyṣṣ.		
O 20,	oyṣṣ.		
O 21,	oyṣṣ.		
O 22,	oyṣṣ.		
O 23,	oyṣṣ.		
O 24,	oyṣṣ.		
O 25,	oyṣṣ.		
O 26,	oyṣṣ.		
O 27,	oyṣṣ.		
O 28,	oyṣṣ.		
O 29,	oyṣṣ.		
O 30,	oyṣṣ.		
O 31,	oyṣṣ.		
O 32,	oyṣṣ.		
O 33,	oyṣṣ.		
O 34,	oyṣṣ.		
O 35,	oyṣṣ.		
O 36,	oyṣṣ.		
O 37,	oyṣṣ.		
O 38,	oyṣṣ.		
O 39,	oyṣṣ.		
O 40,	oyṣṣ.		
O 41,	oyṣṣ.		
O 42,	oyṣṣ.		
O 43,	oyṣṣ.		
O 44,	oyṣṣ.		
O 45,	oyṣṣ.		
O 46,	oyṣṣ.		
O 47,	oyṣṣ.		
O 48,	oyṣṣ.		
O 49,	oyṣṣ.		
O 50,	oyṣṣ.		
O 51,	oyṣṣ.		
O 52,	oyṣṣ.		
O 53,	oyṣṣ.		
O 54,	oyṣṣ.		
O 55,	oyṣṣ.		
O 56,	oyṣṣ.		
O 57,	oyṣṣ.		
O 58,	oyṣṣ.		
O 59,	oyṣṣ.		
O 60,	oyṣṣ.		
O 61,	oyṣṣ.		
O 62,	oyṣṣ.		
O 63,	oyṣṣ.		
O 64,	oyṣṣ.		
O 65,	oyṣṣ.		
O 66,	oyṣṣ.		
O 67,	oyṣṣ.		
O 68,	oyṣṣ.		
O 69,	oyṣṣ.		
O 70,	oyṣṣ.		
O 71,	oyṣṣ.		
O 72,	oyṣṣ.		
O 73,	oyṣṣ.		
O 74,	oyṣṣ.		
O 75,	oyṣṣ.		
O 76,	oyṣṣ.		
O 77,	oyṣṣ.		
O 78,	oyṣṣ.		
O 79,	oyṣṣ.		
O 80,	oyṣṣ.		
O 81,	oyṣṣ.		
O 82,	oyṣṣ.		
O 83,	oyṣṣ.		
O 84,	oyṣṣ.		
O 85,	oyṣṣ.		
O 86,	oyṣṣ.		
O 87,	oyṣṣ.		
O 88,	oyṣṣ.		
O 89,	oyṣṣ.		
O 90,	oyṣṣ.		
O 91,	oyṣṣ.		
O 92,	oyṣṣ.		
O 93,	oyṣṣ.		
O 94,	oyṣṣ.		
O 95,	oyṣṣ.		
O 96,	oyṣṣ.		
O 97,	oyṣṣ.		
O 98,	oyṣṣ.		
O 99,	oyṣṣ.		
O 100,	oyṣṣ.		

## P

Paddy,	ṣṣṣ, ṣṣṣ.	Persevering,	ṣṣṣ, ṣṣṣ.
Pal,	ṣṣ.	Petticoat,	ṣṣṣṣṣ, ṣṣṣṣṣ.
Pal (of the hand),	ṣṣṣ, ṣṣṣṣ, ṣṣṣṣṣ.	Pleasant,	ṣṣṣṣṣ (ṣṣṣṣṣ), ṣṣṣṣṣ, ṣṣṣṣṣ, ṣṣṣṣṣ.
Pant (vb.),	ṣṣṣṣ.	Pick (vb.),	ṣṣṣṣṣ.
Pap,	ṣṣṣ.	Piece,	ṣṣṣ, ṣṣṣṣṣ, a small one, ṣṣṣṣ.
Pap,	ṣṣṣṣ.	Piece,	ṣṣṣṣ.
Par amour,	ṣṣ.	Piece,	ṣṣṣṣ.
Pardon (vb.),	ṣṣṣṣṣ ṣṣṣṣ.	Pig,	ṣṣṣṣṣ, ṣṣṣṣṣ.
Parot,	ṣṣṣ.	Pillow,	ṣṣṣṣṣ.
Partner,	ṣṣṣṣ.	Pine-martin,	ṣṣṣṣṣ, ṣṣṣṣṣṣṣ.
Partridge,	ṣṣṣṣ, (ṣṣṣṣ).	Pimple,	ṣṣṣ (pl. ṣṣṣ).
Pate,	ṣṣṣ, ṣṣṣṣ.	Pinch (vb.),	ṣṣṣṣṣ.
Peace,	ṣṣṣṣ, ṣṣṣṣ.	Pipe,	ṣṣṣṣṣ, a portable bamboo pipe ṣṣṣṣṣṣ ṣṣṣṣṣ; the part which holds the fire and tobacco is ṣṣṣ.
Peg,	ṣṣṣ.		
Permission,	ṣṣṣṣṣ.		

P	
Pty.	ghāṭ.
Place.	ḡāyā.
Plant (vb.).	ḡāṭhāṭ.
Plant.	bhāṭ, p-āṭ.
Plough.	hām, hāṭ.
Plough (vb.).	bhāṭ, hām, ḡāṭ.
Ploughshare (iron).	ḡāṭaṭ. The part at the share in which the iron ploughshare is fixed is <i>naṭ</i> or <i>paṭhāṭ</i> . When worn down the share is called <i>nausaṭ</i> and is used for ploughing ground before seed is planted.
Player.	ḡāṭ.
Pocket.	ḡāṭ.
Pod (seed-).	ḡāṭ.
Poison.	bhāṭ, bhāṭ.
Pomegranate.	ḡāṭaṭ, ḡāṭaṭ, ḡāṭaṭ.
Pond.	ḡāṭ.
Poor.	ḡāṭ.
Porcupine.	ḡāṭ.
Powder (gunpowder).	ḡāṭ.

P	p
Pregnant.	ḡāṭaṭ, ḡāṭaṭ.
Present.	ḡāṭaṭ.
Press (vb.).	ḡāṭaṭ.
Prick (vb.).	ḡāṭaṭ.
Prick.	ḡāṭaṭ.
Profit.	ḡāṭaṭ.
Prohibit (vb.).	ḡāṭaṭ.
Promise.	ḡāṭaṭ.
Prophet.	ḡāṭaṭ.
Proud.	ḡāṭaṭ.
Prove (vb.).	ḡāṭaṭ.
Puncheyāṭ.	ḡāṭaṭ, ḡāṭaṭ.
Puncture.	ḡāṭaṭ; a small one, ḡāṭaṭ.
Pappy.	ḡāṭaṭ, ḡāṭaṭ.
Purgative.	ḡāṭaṭ-ḡāṭaṭ.
Purse.	ḡāṭaṭ.
Push (vb.).	ḡāṭaṭ.
Put (on clothes, etc.) (vb.).	ḡāṭaṭ, ḡāṭaṭ.
Patrid.	ḡāṭaṭ, ḡāṭaṭ.

## Q

Quake (vb.).	ḡāṭaṭ.
Quarry.	ḡāṭaṭ.
Queen-bee.	ḡāṭaṭ-ḡāṭaṭ.
Question.	ḡāṭaṭ.

Quickly.	ḡāṭaṭ.
Quiet.	ḡāṭaṭ.
Quite.	ḡāṭaṭ.

## R

Rags.	ḡāṭaṭ, ḡāṭaṭ.
Rainbow.	ḡāṭaṭ-ḡāṭaṭ.
Ram.	ḡāṭaṭ. a ram with a flock is ḡāṭaṭ.
Raspberry.	ḡāṭaṭ, ḡāṭaṭ.
Rat.	ḡāṭaṭ.

Ravine.	ḡāṭaṭ.
Raw (crops).	ḡāṭaṭ.
Razor.	ḡāṭaṭ, (pl. ḡāṭaṭ).
Reaper.	ḡāṭaṭ.
Rear.	ḡāṭaṭ.

[illegible]

S		S m h w	
Silence,	silence.	Somewhere,	silence, silence.
Sinful,	sinful.	Seen,	seen, seen.
Since,	since.	Sound,	sound.
Sinew,	sinew.	Soup,	soup, soup.
Singer,	singer.	Sour,	sour.
Sister,	(elder) sister; (younger) sister-in-law.	Spark,	spark, spark.
Skin,	skin.	Sparrow,	sparrow.
Sky,	sky.	Slate,	slate.
Slap (vb.),	slap, slap.	Spider,	spider.
Slate,	slate.	Spit (vb.),	spit, spit.
Sleep (vb.),	sleep.	Spoil (vb.),	spoil, spoil.
Select,	select.	Spoon,	spoon, spoon.
Slip (vb.),	slip, slip.	Spot,	spot, spot.
Sloping,	sloping.	Sprain (vb.),	sprain, sprain.
Slow match for matchlock,	slow match.	Spring (vb.),	spring, spring.
Small (vb.),	small.	Squint (vb.),	squint, squint.
Smile (vb.),	smile, smile.	Stand (vb.),	stand, stand.
Smoke (tobacco) (vb.),	smoke, smoke.	Star,	star, star.
Smoke,	smoke, smoke.	Stalk (walking-),	stalk, stalk.
Smooth (vb.),	smooth, smooth.	Stomach,	stomach, stomach.
Smooth,	smooth.	Stone,	stone, stone.
Snake,	snake.	Story,	story, story.
Soare,	soare.	Straight,	straight.
Soare (vb.),	soare, soare.	Stream (vb.),	stream, stream.
Soot,	soot.	Strangle (vb.),	strangle, strangle.
Snow,	snow.	Strawberry,	strawberry.
So,	so.	Stream,	stream, stream.
Soak (vb.),	soak, soak.	Strength,	strength.
Sole (vb.),	sole, sole.	Strong,	strong.
Somebody,	somebody.	Stumble (vb.),	stumble, stumble.

E

g

Stutter (vb.),	lāḍāḥāḥā tūḥāḍ	Surround (vb.),	ḡḡāḡḡ.
Stutterer,	lāḍāḥ.	Swallow (vb.),	ḡḡāḡḡḡ.
Sucking pig.	ḡḡāḡḡ. ḡḡāḡḡḡḡ	Swear (vb.),	ḡḡāḡḡḡ ḡḡḡḡ, ḡḡḡ ḡḡḡḡ.
Suckle (vb.),	ḡḡāḡḡ ḡḡḡḡ, ḡḡḡḡ ḡḡḡḡḡ.	Swear,	ḡḡḡḡ, ḡḡḡḡ.
Suddenly,	ḡḡḡḡḡḡḡ.	Swelt,	ḡḡḡḡḡ, ḡḡḡḡḡ, ḡḡḡḡḡ- ḡḡḡḡ.
Sufficient,	ḡḡḡḡḡḡ, ḡḡḡḡḡḡ.	Swell (vb.),	ḡḡḡḡḡḡ.
Sun,	ḡḡḡ Sun warināḥ. ḡḡḡḡḡ, ḡḡḡ.	Swim (vb.),	ḡḡḡḡḡ ḡḡḡḡ.
Sunday,	ḡḡḡḡḡ.	Sworn,	ḡḡḡḡḡḡ.
Surety (bail),	ḡḡḡḡḡḡ, ḡḡ.	Syrup,	ḡḡḡḡ.
Surprise (vb.),	ḡḡḡḡḡḡ ḡḡḡḡḡ.		

T

Tail,	ḡḡḡḡ, ḡḡḡḡḡḡ, ḡḡḡ	Thus,	ḡḡḡ, ḡḡḡ, ḡḡḡ, ḡḡḡ.
Taste (vb.),	ḡḡḡḡḡḡ	Thorny,	ḡḡḡḡḡḡ
Teach (vb.),	ḡḡḡḡḡḡ	Thread,	ḡḡḡḡḡ.
Tear.	ḡḡḡ (ḡḡ, ḡḡḡḡ).	Threat,	ḡḡḡḡ.
Tear (vb.),	ḡḡḡḡḡḡḡ.	Thruah	ḡḡḡḡḡ.
Tent,	ḡḡḡḡḡ, ḡḡḡḡḡ	Thunder (vb.),	ḡḡḡḡḡ, ḡḡḡḡḡḡ.
Tease (wool) (vb.),	ḡḡḡḡḡ.	Thus,	ḡḡḡḡḡ
Teeth,	ḡḡḡḡ.	Tick,	ḡḡḡḡḡḡ.
Temple,	ḡḡḡḡḡ.	Tickle (vb.),	ḡḡḡḡḡḡ ḡḡḡḡ.
Tenant,	ḡḡḡḡḡ; (if paying rent to (owner/tenant) ḡḡḡḡḡḡ- ḡḡḡḡḡ.	Tie (vb.),	ḡḡḡḡḡ.
Tether,	ḡḡḡḡ.	Tiger,	ḡḡḡ; tigress, ḡḡḡḡḡ.
Thaw (vb.),	ḡḡḡḡḡ	Tight,	ḡḡḡḡḡ.
Their,	ḡḡḡḡḡḡ.	Time,	ḡḡḡḡḡḡ.
Theo,	ḡḡḡḡḡḡ	Tinder,	ḡḡḡ, ḡḡḡḡḡ.
Then,	ḡḡḡḡḡ.	To.	ḡḡḡ; To the head, ḡḡḡḡḡ- ḡḡḡḡ.
There,	ḡḡḡḡ.	Toad,	ḡḡḡḡḡḡ.
Therefore,	ḡḡḡḡ ḡḡḡḡ, ḡḡḡḡ ḡḡḡḡ.	Tobacco,	ḡḡḡḡḡḡḡ, ḡḡḡḡḡḡḡ.
Thigh,	ḡḡḡḡḡḡ	To,	ḡḡḡḡḡḡ ḡḡḡḡḡ: big toe, ḡḡḡḡḡ ḡḡḡḡḡḡ.
Thim,	ḡḡḡḡḡ.	Togolker,	ḡḡḡḡḡḡ.
Thrust,	ḡḡḡḡ.	Tonorrow,	ḡḡḡḡḡ. ḡḡḡḡḡḡ, ḡḡḡḡḡ.
Thursty,	ḡḡḡḡ.	To-night,	ḡḡḡḡḡḡ.

T g

T h	da.		
Top,	amāyātī	Tread (vb.),	gāhāṇḍ.
Torch,	āṭhā, bhāṭhā-ḥāṭhā (a bundle of lighted sticks) āṭhā, (of chun-rool) dāṭhā.	Tire,	bot.
Tough (of meat),	ṣaṭṣar, ṣaṭṣar; ṣaṭṣar (of leather) ṣaṭṣar.	Trunk,	ṣaṭṣar-tāṭhā
Track,	ṣaṭṣar, a ṣaṭṣar ṣaṭṣar ṣaṭṣar ṣaṭṣar	Tip (vb.),	ṣaṭṣar ṣaṭṣar.
		Truce (vb.),	ṣaṭṣar ṣaṭṣar.
		Trunk (vb.),	ṣaṭṣar ṣaṭṣar.
		Trunk (vb.),	ṣaṭṣar ṣaṭṣar.

## U

Udder,	u.	Udder,	ṣaṭṣar.
Uncle,	(father's brother) ṣaṭṣar (mother's brother) ṣaṭṣar (husband of father's sister) ṣaṭṣar (husband of mother's sister) ṣaṭṣar.	Unwilling	ṣaṭṣar.
Under,	ṣaṭṣar, ṣaṭṣar; under the head ṣaṭṣar.	Up,	ṣaṭṣar (from ṣaṭṣar), ṣaṭṣar.
Unripe,	ṣaṭṣar.	Upon,	ṣaṭṣar upon the head, ṣaṭṣar upon the ṣaṭṣar upon the ṣaṭṣar.
Unsafe	ṣaṭṣar, ṣaṭṣar.	Use (v.),	ṣaṭṣar.
		Use	ṣaṭṣar.

## V

Vacant,	ṣaṭṣar (from ṣaṭṣar).	Vasels (of metal),	ṣaṭṣar, (of earthen-ware or basket-ware), ṣaṭṣar.
Vagrant,	ṣaṭṣar, ṣaṭṣar ṣaṭṣar (to be a vagrant).	Vex (vb.),	ṣaṭṣar.
Various,	ṣaṭṣar-ṣaṭṣar-ṣaṭṣar.	Vital,	ṣaṭṣar ṣaṭṣar.
Vent (vb.),	ṣaṭṣar.	Ving'n,	ṣaṭṣar.
Venom,	ṣaṭṣar, ṣaṭṣar.	Vomit,	ṣaṭṣar.
Ventura,	ṣaṭṣar, ṣaṭṣar.	Vomit (vb.),	ṣaṭṣar.
Vendant,	ṣaṭṣar.	Vulture (inova),	ṣaṭṣar. (black) ṣaṭṣar.

## W

Wade (vb.),	ṣaṭṣar ṣaṭṣar.	Wall,	ṣaṭṣar; the retaining wall of a hill-field, ṣaṭṣar.
Wait (vb.),	ṣaṭṣar.	Walnut,	ṣaṭṣar, ṣaṭṣar.
Waks (vb.),	ṣaṭṣar.	Wane (vb.),	ṣaṭṣar (e.g. of the moon).
Walk (vb.),	ṣaṭṣar, ṣaṭṣar.		

English.	Japanese.	English.	Japanese.
Warm,	あたたか.	Whisper,	ささやか.
Waste (vb.),	あつち.	Wisp (vb.),	ささやか.
Waterfall,	みづのち.	White,	しろい, しろく, しろ.
Ware,	もの.	Who?	だれ.
Wax,	ろうそく, ろう.	Why?	なぜ, いかん.
Wax (vb.),	ろうそく (of the room)	Wick,	ろう.
Way,	みち.	Widower,	ひとり.
We,	われ.	Wife,	よめ, 奥さん.
Weak,	よわい.	Will-o'-the-Wisp,	しし.
Wear (vb.),	はく, ぬく.	Wind,	かぜ, ふう.
Wear (vb.),	はく, ぬく, する.	Windpipe,	のど.
Weather,	天気.	Wink,	まばたき.
Weave (vb.),	はく.	Wink (vb.),	まばたき.
Wedding,	よめい, けい.	Winnow (vb.),	ふる.
Wedge,	くさ.	Winnowing-sieve,	ふる.
Weed (vb.),	よめい, けい.	Winter,	ふゆ.
Weep (vb.),	なみ.	Witch,	まじ.
Weigh (vb.),	はかる.	Wicker (vb.),	かざ.
Wellfare,	よく.	Within,	うち.
Wet,	ぬれ, ぬる, ぬる.	Wound,	きず.
What?	なに.	Woman,	おんな.
When,	いつ.	Wool,	(fleece and dressed planks), けい: (roughs for cotton, etc.) けい.
When?	いつ.	Wore,	はく.
Where,	どこ.	Worship (vb.),	まじ.
Where?	どこ.	Wrap (vb.),	くる.
Wherefore?	なぜ.	Wreck,	くさ, 壊.
Which,	いづれ.	Wrist,	うで.
Y			
Yawn (vb.),	あく.	Yeast,	か.
Year,	とし, 年; last year, おととし; year before last, むねとし; three years ago, さんとし; next year, あした; two years hence, ふたとし.	Yellow,	き.
Yearling,	とし.	Yes,	はい.
		Yesterday,	きのう.
		Yoke,	くさ, 轡.

## SIRMAURI.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows —

Where spoken. south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindi, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patialā, in which the language is, here, Baghāṭī. To its north-east lies the State of Jubbāl, and to its east, the Jaunsar Bawar tract of Dehra Dun. The language spoken in the last-named is Jaunsārī, the most eastern of the Western Pahārī dialects. The language of Jubbāl is the same as that of Sirmur. Leaving Jubbāl, for the present, out of the question, we find that, as regards languages, Sirmur has Baghāṭī to its north-west, Western Hindi to its south-west, south, and south-east, and Jaunsārī to its east.

The language of Sirmur itself is called Sirmaurī. This language is not, however, confined to this State. It is also spoken in some hill tracts of Ambala, bordering on Sirmur, and over most of the State of Jubbāl.

The river Giri runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-pār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmauri is called Dhārṭhī. The dialect of the Trans-Girī country is called simply Giripārī. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hind of Ambala, is not so distinctively Pahārī as Giripārī. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

The State of Jubbāl consists of two portions—the main portion, or Jubbāl proper, lying immediately to the north-east of Sirmur, and the outlying Barāṛ tract lying still further to the north, and separated from Jubbāl proper by the State of Tarboch (in which the Kirmī dialect of Kiūṭhālī is spoken), and the Punur tract of Keonthal. This Barāṛ tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbāl proper is a form of Giripārī locally known as Biśāat. The dialect of Barāṛ and the neighbourhood is called Barāṛī, and is more closely connected with Kiūṭhālī than with Sirmaurī. It is dealt with under the head of the Kiūṭhālī Group on pp. 599 ff.



The following is the estimated number of speakers of the various forms of Sirmaurī :—

Dhātū							
Andala	.	.	.	.	.	.	6,075
Sirmur	.	.	.	.	.	.	76,684
							<u>82,759</u>
Gurpāl							
Sirmur	.	.	.	.	.	.	24,364
Jubbāl (Bissau)	.	.	.	.	.	.	17,457
							<u>41,821</u>
TOTAL							<u>124,580</u>

Nothing of consequence has hitherto been written concerning Sirmaurī, nor, so far as the present writer knows, does it possess any literature.

Authorities and Literature.

## SIRMAURĪ DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

**Alphabet** — the alphabet used is a variety of the Tōkri alphabet, known as Sirmaurī, of which we have already seen specimens in the Jainsurī section of the Survey.

The following table shows the alphabet, which has been employed in writing the specimens

## The Sirmauri Alphabet.

a	3	da	ε
ā	3)	dha	ε
i, ī & ē	6 or 5	na	7
u & ū	6	pa	5
e	3 or 5	pha	6
ai	3)	ha	9
ō & o	3)	bha	9
au	3)	ma	7
ka	x	ya	x
kha	7	ra	7
ga	7	la	3
gha	5	wa	9
cha	7	śa	9
chha	8	sha	7
ja	7	sa	9
jha	7	ha	ε
ṭa	2	kā	x
ṭha	6	kī, kī	x
ḍa	5	ku, kū	x
ḍha	8	ke, kē	x
ṇa	7	kai	x
ta	7	ko, kō	x
tha	8	kau	x

## SIRMAURI DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

**Alphabet**—The alphabet used is a variety of the Takri alphabet, known as Sirmauri, of which we have already seen specimens in the Jaunsari section of the Survey

The following table shows this alphabet, as it has been employed in writing the specimens:—

The Sirmauri Alphabet.

a	3	da	ε
ā	3)	dha	ε
i, ī & ē	6 or ५	na	7
u & ū	3	pa	5
ē	3 or ५	pha	h
ai	3)	ba	7
ō & ō	3)	bha	9
au	3)	ma	7
ka	x	ya	4
kha	7	ra	7
ga	7	la	7
gha	h	wa	7
cha	7	śa	9
chha	8	sha	7
ja	7	sa	9
jha	7	ha	ε
ṭa	ε	kā	x
ṭha	6	kī, kī	x
ḍa	5	ku, kū	x
ḍha	u	ke, kē	x
ṇa	7	kai	x
ta	7	ko, kō	x
tha	ε	kau	x

**Pronunciation** The vowel *ea* is very The letter *a* is pronounced like *th o* hot and *so* etc. as written *a* sometimes *o* and sometimes *au*. Thus, the word pronounced *ghar* is sometimes written *gha* and sometimes *ghor*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *o* represents a short *o*, it will be transliterated *ō*. Thus, *ghar* will be transliterated *ghār*, and *ghor* will be transliterated *ghōr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ē*, sounded like the *ē* in 'met.' This is sometimes written *i* and sometimes *ē*. Thus, *tēs*, him, is sometimes written *tis*, *tis*, and sometimes *tēs*, *tēs*; so *sētī*, with, is sometimes written *sitē*, and sometimes *sētē*. Here I shall follow the same system as in the case of *a*. When *ē* is represented by *i*, I shall transliterate it by *i*, thus, *tis*, *tis*, but when it is represented by *ē*, I shall transliterate it by *ē*, thus, *tēs*, *tēs*.

The vowels *i* and *ē* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *ek* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *u* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, *guwā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *ai* in *bētū* or *baitā*, a son; *khech* or *khaich*, pull; *ō* and *au*, as in *ghōrā* or *gaurā*, a horse; *mō* or *maū*, by me; and even *ā* and *ō* in *hā* or *hō*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *iran*, a deer; *ōṇā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *gh*, *gh*, *dh*, *bh* is dropped, as in *gaurā* or *ghōrā*, a horse; *ghōr* or *gōr*, a house; *bād* (not *bādh*), hind; *byā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hōr*, and.

There is a tendency to soften hard consonants, as in the word *dōd* (for *dāt* a tooth; *pāj* (for *pāch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hissam* (for *hissu*), a share; while a medial *g* is dropped in the word *lāṇā* for *lagānā*, to apply.

In Hindī the letter *ś* (pronounced like the *sh* in 'shune') generally becomes *s*, but here it is preserved, as in *bīs*, twenty; *pajās*, fifty; *śon*, a hundred. The Sanskrit *śh* (ष) becomes *ś* as in *mānaś*, a man, sometimes written *mānaśh*, which points to interchange between *śh* and *ś*.

**Nouns.**—In most forms of Central Pahārī *Tadbhava*<sup>1</sup> nouns which in Hindī end in *ā*, end in *ō*. But in Jaunsārī, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmaurī they end optionally either in *a* or in *ō*. In Sirmaurī the ending in *ō* is much the more common, *ā* being rarely met with. Examples of such nouns are *gaurā*, a horse; *kutā*, a dog; *bētā*, a son; and *bāṇḍā*, a share. These, as in Hindī, form their oblique singulars and nominative plurals in *e*. Thus, *gaurē*, *kutē*, *bētē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gaurō*, *kutō*, etc.

<sup>1</sup> A *tadbhava* noun is one which has descended to Sirmaurī from Sanskrit through Prakrit, and which has not (like *bālā*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *paṛī-khēkhē*, under the tree; *bāo-khē*, (he said) to his father; *mānās*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ā*. Thus, *ēkī jōnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *lālō-khē*, for the foot; *ghōrō-rē āērē*, near the house; *nākrē*, (my father's) servants out; *nach-gilō sunē*, dancing and songs were heard; *thōrē dānō pēkhē*, after a few days; *nīkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ā* as in *nālō diltī*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bētē bōlō*, the younger son said; *bhākhē*, (I am dying) of hunger; *bāwē dēkhē*, the father saw him; *sādū diltī*, the complainant gave (a false charge); *sōbyē* (for *sōbī-ē* or *sōbī-ā*) *chōraj mēnō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are :—

Instrumental . . . . .	<i>ē</i> or <i>dā</i>
Dative . . . . .	<i>khē</i> or <i>gē</i>
Ablative . . . . .	<i>dā</i>
Genitive . . . . .	<i>rā</i>
Locative . . . . .	<i>dā</i> , in; <i>mō</i> , in; <i>pādē</i> , on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā*, *kē*, *ki*. Thus we have *rā* (or *rō*), *rē rī*; *dā* (or *dō*), *dē*, *dī*. Similarly, *pādē* is an oblique masculine adjective, and has its feminine *pādī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bētē dūr dēsō-khē dō-gōwē*, by the younger son it was gone away to a far country, *i.e.* the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative :—

*mukti rōti khāō*, they eat much bread.  
*ai rupayā tēs dē*, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, *i.e.* may end in *ē*, as in *bhākhē*, by hunger, already quoted, and *bōhtē chūfē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāgu-dā bōd*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are :—

*āpne bāw-khē bōlō*, he said to his father.  
*dūr dēsō-khē dō-gōwā*, he went away to a far country.  
*sē āpne bāw-gē dōd*, he went to his father.

□ **Ablative** नः uses the postposition *da* दः as नः कः *ku* कः *lo* लः who did you buy that

*gac-r bany da fro an i krepur f i* अग्रे  
*bac-da ch-ā khach*, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindī *kā*, is adjectival. Examples of the masculine singular are :—

*tēs-rā jēhā bēfā*, his eldest son  
*bāw-rā nāw Sādō*, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā* *Mō*, too, meaning 'in,' and *pādē*, on, are also used. Examples are :—

*mērā bāp tēs chhanfē-sē ghor-dā rāū-su*, my father lives in that small house.  
*tēngē tēs bāgī-dā sūrtā jagē lāga*, he put him in the field to watch swine.  
*sapd gaurē-rī jin ghōr-mō sa*, in the house is the saddle of the white horse.  
*sē gaurē pādē asa*, he is on a horse.  
*mī-pādē pharādī*, he will make a charge upon (i.e. against) me

**Adjectives** are declined exactly as in Hindī. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *i* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc. are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms :—

*gāw-rē bāgīyā-dō*, from a shopkeeper of the village.  
*tērē bāc-rē ghor-dā kaitnē bēfē*, how many sons are there in your father's house ?  
*mērē chāche-rē bāfē-rā bagūh tēs-rī bōbō sāthē hōn*, the son of my uncle is married to his sister.  
*ēs gaurē-rī umar kā*, what is the age of this horse ?  
*ghōr-dē kaitnē bēfē*, how many sons in the house ?  
*moū tēs-rē chhōfē-dē bōhtē chhīfē lāē*, I applied many blows upon his son  
*Kāsmīr āē-dī kaitnī dūr*, how far is Kashmir from here ?

The postposition *pādē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pādī*. Thus :—

*sē gaurē-pādē asa*, he is on a horse  
*sē tībē-pādē qāyar chār*, he is grazing cattle (masc. plur.) on the hill top.  
*hōmā ēkī ghōnē pādē dōē*, we (masc. plur.) went on (i.e. about) a wall  
*tēs-rī pīfhī-pādī jin pā*, put the saddle (fem.) upon his back.

Comparison is effected as in Hindī, the thing with which comparison is made being put in the ablative. Thus :—

*tēs-rā bhāz tēs-rī bōbō-dā bapā asa*, his brother is taller than his sister.  
*sōbī dā āchhā*, best of all, best.



## PRONOUNS.

The pronoun of the first person is —

sing. nom.	<i>hā, ā, hē, or āw</i>
ag.	<i>mē, mō, mō, mōē.</i>
obl.	<i>mēh, mī, mē, mā</i>
gen.	<i>mērā, mēhrā.</i>
plur. nom.	<i>hām, hāmē, hōmē.</i>
ag.	<i>hāmē, hōmē.</i>
obl.	<i>hāmō.</i>
gen.	<i>mōrā.</i>

The pronoun of the second person is —

sing. nom.	<i>tū.</i>
ag.	<i>tē, tō, tōē.</i>
obl.	<i>tāi</i>
gen.	<i>tērā.</i>
plur. nom.	<i>tum.</i>
ag.	<i>tumē.</i>
obl.	<i>tumo.</i>
gen.	<i>tumārā.</i>

A few examples may be given of some of these forms —

- hā bhākhē mōrā lāgū, I am dying of hunger.*  
*hō tērā bēlā bōlā-khē nā dā, I am not (worthy) to be called thy son.*  
*āw pūkhō lō-rō ā-lhā, I had taken away assassins.*  
*ā āy bahōt chālā, I walked much to-day.*  
*maū pāp kiyā, I did sin.*  
*mōē sādū nā chhēlā, I did not beat the plaintiff.*  
*mī āpnē nōhrō-dā rākh-lō, place me amongst thy servants.*  
*kisā mā-lhē dē, give the share to me.*  
*mērā bāpu tēs ghōr-dā raū-sa, my father lives in that house.*  
*hām ghōnē-gē pāpē, we arrived at the wall.*  
*hāmō khūsi hāmē pōpē, for us rejoicing is proper.*  
*nā hāmō-dā kōjyā bē, there was no quarelling among us.*  
*tū mōi sālā sōdā rōmā, thou wast always with me*  
*tā parāwan-ohārī lā, thou preparedst a feast.*  
*tōē mē ik bhāfū bī nā dīyā, thou didst not give me even one kid.*  
*tērā hukam nā mōrā, (I) did not disobey thy order.*

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are:—

<i>ai</i> , this, sing. obl. <i>ēs</i> , plur. <i>ai</i> , obl. <i>ēn</i> or <i>īai</i> .
<i>sē</i> , he, she, that; ag. <i>tēniyē</i> or <i>tēnyē</i> , obl. <i>tēs</i> , <i>tēsī</i> ; plur. <i>sē</i> , ag. <i>tiyē</i> , obl. <i>tin</i> , <i>tiā</i> .

Examples are:—

- ai rupayā tēs dē, give this rupee to him.*  
*ai gau, ā kītā dīn-rā, how old is this horse?*

s go      u a ka what s h nra f s u  
 se t be-pāḍ d go oh h s ruz nt n h h

tēnyē trāi-khē tāsab bāṇṇē-dīqā, he divided the shares to them.

tēnyē nānū būrā, he considered (it) bad.

tēnyē tēsī bāṇṇē-dī lāyā, he sent him into the field.

sē tēs-rē bānē dēkhā, his father saw him.

sē āpā āyā līnī-rē chhāyē chhūkhē khān-rō bhōrnē lāgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus :—

ik bāktā jāw khusī lāudā, a kid, with which I might have made merry

terā dūjā bēṭā jēnyē tērī māṭ laṭṭy-diyā, thy second son, who squandered thy wealth

The **Interrogative** Pronouns are *kūp*, who, obl. *kas* (*kas*) ; and *kā*, what ? As examples we have :—

tāi-pāchhē kas-rā chhōtā āw, whose boy comes behind you ?

sē kas-dā lōā, from whom did you buy that ?

tērī nāw kā, what is your name ?

*kōi* is 'anyone' and *jō-kīā* is 'whatever' ; thus :—

kōi tēsī khāṇḍē-khē nū dēṭ-thā, no one was giving him to eat.

jō-kā nū-gēchhē ōsdiyā, whatever is mine. (But the correctness of this sentence is doubtful.)

## CONJUGATION.

### A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows :—

Singula.	Plural.
1. <i>asē, ōsē</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>osa, ōsū</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *so* or *sū* used instead of *asa* (*ōsū*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē* ; fem. (both numbers) *thī*. Like the Hindi *thā*, it does not change for person.

From the verb *hōṇā* or *baṇā*, to become, we may quote the past participle *hōā* or *ba* ; conjunctive participle *ōī-rō* ; imperative sing. 2. *ō* ; and present subjunctive *ōī*, I may be.

As examples of the use of these as verbs substantive we may quote :—

tēs-rā bhāi tēs-rī bōbō-dā barā asa, his brother is bigger than his sister.

jō-kīā nū-gēchhē ōsdiyā, tērā ōsō, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.

jēthā bēṭā bāṇṇē-dā thā, the elder son was in the field.

ēkī jōnē-rē dū bēṭē thiyē, of a certain man there were two sons.

hāmō khusī hōnē pōpā, it is proper for us to be joyful.

*hō bōlā-khō tōrō bōlā nī dā* (or *hōā*), I became not (i.e. I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *dā* and in the other *hōā*.

**B. Active Verb.**—The **Infinitive** or **Verbal Noun** is formed by adding *ā* to the root. Thus, *tipā*, to beat, the act of beating. If the root of the verb ends in *q*, *q̄*, *q̄*, *r* or *r̄*, then *ā* is added instead of *ō*. Thus, *marā*, to die. This is, however, only a matter of pronunciation, as the Sirmāri character does not distinguish between *a* and *u*. As in the case of nouns we sometimes have *ō* in place of the final *ā* of the infinitive. Thus, *tipāō*. As examples of the infinitive we may quote:—

*ā, tū jāgāō lāyā*, he was appointed to watch swine

*ōrā bōlā nē lāyā*, he began to fill his belly.

*hōi k̄si khāy-khē ā dōd-thā*, no one used to give him (anything) for eating.

*hōtū-rī p̄wau-chārī*, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *tipdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *tipā*, beaten; *ōā*, become. Sometimes, as usual, we have *ō* instead of *ā*, as *tipō*.

There are the usual irregular past participles; we may quote:—

*karnā*, to do

*dēyā*, to give

*lēyā*, to take

*jāyā*, to go

*āyā*, to come

*marā*, to die

Past Participle.

*kīyā* or *kōrā*

*diyā* or *dittā*

*liyā* or *littā*

*gāyā* or *gōō*

*ūyā*

*mōā*

With all these there are variations of spelling. Thus, *gōā* may be found spelt *gūcā* or *gūcā*.

The **Conjunctive Participle** is formed by adding *ī* (or, after *ā*, *y*) to the root. Thus, *tipī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *tipī-rō*, having struck. As irregular, we may quote *mōī*, having died, from *marā*.

Examples are:—

*nōkrō bēdī-rō*, having called a servant.

*taras khāy-rō*, having eaten (i.e. felt) pity.

*khōi-khōyāy-rō*, having lost and squandered.

Owing to the frequent interchange of *ī* and *ē*, we have forms like *bōyāy-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōyē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *w*. Thus:—*tip*, beat thou; *pī*, put (the saddle on his back); *dē*, give; *lēō* or *lō*, give ye; *dōō* or *dō*, give ye; *gāw*, sing ye; *khāw*, eat ye.

The plural imperative of *bōlā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present**, used chiefly as a **present subjunctive**, is thus conjugated:—

I may strike, etc.

Sing.	Plu.
1. <i>tipū, tipū</i>	<i>tipū, tipū</i>
2. <i>tipā</i>	<i>tipā</i>
3. <i>tip, tipō, tipō</i>	<i>tipō, tipō</i>

Similarly we have *ohōā*, let me go (to my father); *bōlē*, let us say to him.

*sē tipē-pādē āgar ohār*, he grazes cattle on the hill top.

*tā-pāchē kos-rā ohōfā āc*, whose boy comes behind you?

*pōrō*, it is proper (for us to be joyful).

*nakr rōfā khāō dō*, they eat much bread (and) give (it away).

The **Last of Words** gives the following forms for the **Future**:—

I shall strike.

Sing.	Plu.
1. <i>tipūē</i>	<i>tipūgē</i>
2. <i>tipā</i>	<i>tipā</i>
3. <i>tipā</i>	<i>tipā</i>

The only other examples are both in the second specimen, *viz.*: *kōrē*, for *kōrāē*, I will make, and *pharādā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *tipō sa*, he is striking; *raū sa*, he dwells (sentence 223).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *tipō thā*, he was striking; *nā dō-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindi. Thus, *lāndā*, I might have arranged (a feast with my friends).

The **Past, Perfect** and **Pluperfect** are formed from the Past Participle, exactly as in Hindi, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlā*, to say, is, in Sannaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples:—

*ā aj bahōt chālō*, I walked much to-day.

*kāi pōyā*, a famulus fell.

*bēfē āpā bāu-khō bōlē*, the son said to the father.

*bāuē āpā nōhrā-khō bōlā*, the father said to the servants.

*tō-rē bāuē jāpā dāyē*, his father gave (him) kisses.

*tērē bāuē pāvan-chāri kōrī*, thy father made a feast.

*mōi guwā thō*, he had died.

**Compound Verbs** are as in Hindi. **Intensives** are common, and often drop the final *ē* of the conjunctive participle. In other cases there is the usual change of *ī* to *ē*. Thus:—

*mōi guwā thā*, he died.

*sārā māl lafāy hōā*, all the property was squandered.

*ḍō-gōwā*, he went away (to a far country).  
*rākḥ-lō*, put (me among thy hired servants).  
*hīcāḥ bānḍō-dīyā*, he divided the share.

As examples of **Inceptives** we may quote :—

*sā rōnē lāgā*, he began to dwell (with a man of that country).  
*bhōrnē lāgā*, he began to fill (his belly).  
*hā mornē lāgō*, I began to die, *i.e.* I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.



[illegible]

No 3]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DĀRĀTHĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

## SPECIMEN I.

Eki-jōnē-rē du bētē thiye. Kāuchhē-bētē āpnē-bāw-khē  
*One-man-of two sons were. By-the-younger-son his-own-father-to*  
 bolē, 'bāpū, mērē-bāudē hasab mā-khē dē.' Tēpiyē  
*it-was-said, father, (of-)my-portion the-share we-to give. By-him*  
 tūnī-khē hasab bānqē-diyā. Thōpē-dīnē-pāchhē kāuchhē-bētē  
*threw-to the-share was-divided-out. A-fee-days-afterwards by-the-younger-son*  
 āpnē-bānqā hasab lē-rō (for lō-rō) dūr-dēsō-khē dō-gōwā, hōr  
*his-own-portion share taken-having a-for-country-to it-was-gone-away, and*  
 āpnī māl khōī-khandāy-rō gōway-diyā. Jōhē sārū māl  
*his-own properly lost-squandered-having was-wasted. When all the-property*  
 latāy-hōtī, tōhē tēsī-dēsō-dā kāl pōrā, hōr sē tabē kangāl  
*was-spent-away, then that-country-in o-famine fell, and he then poor*  
 hu-gōd. Tēsī-dēsō-rē ēki-jōnī-rē sadhī sī (for sē) rōnē lāgā.  
*became. That-country-of a-man-of with he to-remain began.*  
 Tēpiyē tēsī bōgī-dī sūrtā jāgnē lāyō. Sē āpnā ōjā  
*By-him as-for-him the-field-in sūrtā to-watch he-was-put. He his-own belly*  
 tūnī-rē chhārē-chhūkē khāy-rō bhōrne lāgī, hōr kōī tēsī  
*them-of abandoned-hushes eaten-having to-fill began; and anyone to-him*  
 khāpē-khē nā dēō-tilā Jōhē tēsī bōē āyā. tō samā (for jāpā)  
*soting-for not giving-was. Then to-him sense come, then he-said*  
 jē, 'mērē-bāw-rē tīnē-nōkrō muktī rōpī khāō dēō, hōr  
*that, my-father-of so-many-servants much bread eat (and) give-away, and*  
 lā ēlī bhūkhā mōrnē lāgā. Hā āpnē-bāpū-gē (or -khō) chōlū hōr  
*I here by-hunger to-die began. I my-own-father-to may-go and*  
 hōlū, "huī bāpū, māū tārē-āgē. Rām-jī-sitī pāp kiya; kō  
*may-say, O father, by-me of-thee-before God-with sin was-done; I*  
 tārē bētā bōlqē-khē nā dā Mī bhī āpnē-nōkrō-dā  
*thy son calling-for not became. Me also thine-own-servants-among*  
 rōkh-lō." Tōhē sī (for sē) āpnē-bāw-gē dōā. Hēbhīyē dūr-kē thiya,  
*put. Then he his-own-father-to went. As-yet distant he-was,*  
 sē tēs-rē-bāwē dēkhā. Tatas khāy-rō, tēsī gōlē  
*he by-his-father was-seen. Compassion eaten-having, him on the-neck*



lāy-rō milā, hōr pāpē diyē. Tēs-rē-būlē bōlā,  
*applied-having he-was-met, and kisses were-given. By-his-son it-was-said,*  
 'bē bāpū, mō tērē-agē Rām-jī-sētī pāp kiya, hō bōlē-khē  
*'O father, by-me of-thee-before God-with sin was-done, I calling-for*  
*tērā bēlā nā hōā.'* Tōbē bāwē āpnō-nōkrō-khē bōlā,  
*thy son not become.'* Then by-the-father his-own-servants-to it-was-said,  
 'bōlō, āchhī bāmnā lēō, bāmpē-khē dēō; gūthī-dā chhālā, hōr  
*'say, good clothes bring, for-clothing give; the-finger-on a-ring, and*  
*lātō-khē chhutrā dō. Khāw, piō, māṅgal gāw; mērā bēṭā*  
*the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son*  
*mōi-guwa-thā, giri jiwā; rāchē-gōwā (for gōā)-thā, giri milā.'* Tābē  
*dead-gone-was, again lived; lost-gone-was, again was-got.'* Then  
 tēnyē khusī lāi.  
*by-him rejoicing was-arranged.*

Tēs-rā jethā bētā bagri-dā thā. Jōbē  
*Him-of the-elder son the-field-in was. When*  
 si (for sē) ghōrō-rī (for rō) nōpē āyā, tēnyē nāch-gitō sunē  
*he the-house-of near came. by-him dance-songs were-heard.*  
 Tō nōkrō hēdi-rō sāyā, 'bōlō, kē uchhab  
*Then a-servant called-having it-was-asked. 'say, what festival*  
 lāy-rākha?'' Tēnyē bōlā kē, 'tērā bhāyār āy-rōā,  
*has-been-arranged?'* By-him it-was-said that, 'thy brother come-has,  
 tērē-hāwē tēs-rē rāji-khusī hōtne-rī pāwan-chārī kōrī.' Tēnyē  
*by-thy-father him-of safe-happy arriving-of a-feast was-made.'* By-him  
 mānō burā; tīs-rē-ghōrō-khē dāṭwā bhājā. Tēs-rā bāwā hāidā  
*it-was-thought bad; his-house-to entering he-refused. His father outside*  
 āyā, tē-i mānāw. Bētē bōlā, 'bōlō, māṭ tērī tōl  
*came, him remonstrated-with. By-the-son it-was-said. 'say, by-me thy service*  
 itnī-bōisō kī; tērā hukam nā mōrā. tōē mī ik  
*for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one*  
 baktū bī nā dimā (for diyā) jātō hō āpnō-mitrō-sōgē khusī  
*bid even not was-given by-which I my-own-friends-with rejoicing*  
 lāwā. Jōbē tērā dājā bōṭā āyā, jēniyē tārī māḷ  
*might-have-arranged. When thy second son came, by-whom thy property*  
 kañjārī-rōpā-khē latāy-diyā, tāṭ tēsī-khē parāwan-chārī lāi.  
*harlots-to was-squandered, by-thee him-for a-feast was-arranged.'*  
 Bāwē bōlā, 'bē bētā, tū mērā sāthī sōdā rōyā;  
*By-the-father it-was-said, 'O son, thou my companion always remained;*  
 jō-kīē mī-gēchhē ōsdiyā, tērā ōsō. Hāmō khusī hōpē pōrō. ārō  
*whatever me-to is, thine is. For-us happy to-be is-proper, because*  
 kē tērā bhāyār mūi-gōā-thā, si (for sē) jiw-gūā; rāchē-gōā-thā, mīṭi-gōā.'  
*that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'*

[ No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT

## SPECIMEN II.

ਭੀਨੇ ਨਾਭੁ ਭਾਭੇ ਨਾਭੁ ਨ ਨਾਭੁ  
 ਭਾਭੇ ਨਾਭੁ ਖਾਭੁ ਭੀਨੇਨਾਭੁ ਨਾਭੁ  
 ਖਾਭੁ ਨ ਭੀਨੇ.

ਭਾਭੇ ਭੀਨੇ ਖਾਭੇ ਭਾਭੇ ਨਾਭੁ  
 ਭਾਭੇ ॥ ਭੀਨੇ ਭਾਭੇ ਨਾਭੁ ਨਾਭੁ  
 ਭਾਭੇ ਨਾਭੁ ਭੀਨੇ ॥ ਭੀਨੇ ਭਾਭੇ  
 ਭਾਭੇ ਭੀਨੇ ਭੀਨੇ ॥ ਭੀਨੇ ਭੀਨੇ ਭੀਨੇ  
 ਭੀਨੇ ਭੀਨੇ ਭੀਨੇ ਨਾਭੁ ਭੀਨੇ  
 ਭਾਭੇ ॥ ਭੀਨੇ ਭਾਭੇ ਭੀਨੇ ਭੀਨੇ



{ No 4 }

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Mērō	nāw	Mādhō,	Bāw-rā	nāw	Sādō,	jāt	Kanait,	rōneāla
<i>My</i>	<i>name</i>	<i>Mādhō,</i>	<i>Father-of</i>	<i>name</i>	<i>Sādō,</i>	<i>caste</i>	<i>Kanait,</i>	<i>inhabitant</i>
gāw	Kōṭī-rā	ōsū.						
<i>village</i>	<i>Kōṭī-of</i>	<i>I-am.</i>						
Sādūē	mō-pāḍō	jhūṭhī	uālsō	diti (for diti).				Mōē
<i>By-Complainant</i>	<i>me-upon</i>	<i>false</i>	<i>complaint</i>	<i>was-given.</i>				<i>By-me</i>
Sādū	nā	chhētā,	nā	hamō-dī	kōjyā	ōā.		Hōmē
<i>the-Complainant</i>	<i>not</i>	<i>was-beaten,</i>	<i>not</i>	<i>us-among</i>	<i>quarrelling</i>	<i>became.</i>		<i>We</i>
ēki-ghōnē-pādē	ḍōē.	Tēthō	āw	pañchō	lē-rō	ghōnē-rī	sōḍ	
<i>a-wall-upon</i>	<i>uent,</i>	<i>There</i>	<i>I</i>	<i>assessors</i>	<i>taken-having</i>	<i>the-wall-of</i>	<i>foundation</i>	
lāwnō	lē-gāḍ-thā.	Jāhē	bān	ghōnē-gā	pājē,	tō	Sādūē	
<i>to-mark</i>	<i>brought-had.</i>	<i>When</i>	<i>we</i>	<i>the-wall-to</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-Complainant</i>	
sōbi-khē	gālī	dī.	Jōbō	mī	ṭipdā	dōpā,	sōbyē	
<i>all-to</i>	<i>abuse</i>	<i>was-given.</i>	<i>When</i>	<i>to-me</i>	<i>bentling</i>	<i>he-ran,</i>	<i>by-all</i>	
chōraj	mānō,	āpnē-āpnē-ghōrō-khē	bhāgē.	Hō	bī	taī-dā		
<i>amazement</i>	<i>was-felt.</i>	<i>each-his-own-house-to</i>	<i>fled.</i>	<i>I</i>	<i>also</i>	<i>him-from</i>		
dōrō	pōrā	blāgā.	Bhāgde-bhāgde	mōrō	lāt	thōknwā.		
<i>in-fear</i>	<i>fallen</i>	<i>ran-away.</i>	<i>In-running-running</i>	<i>my</i>	<i>foot</i>	<i>was-burt.</i>		
Glōrō-dā	tin-dūō	bēsud	pōrā	rōhā.			Sādūē	
<i>House-in</i>	<i>for-three-days</i>	<i>unconscious</i>	<i>fallen</i>	<i>I-remained.</i>			<i>By-the-Complainant</i>	
thāpā	jō,	‘mī-pāḍē	gālī-rī	tāi	pharādā.			
<i>it-was-considered</i>	<i>that,</i>	<i>‘me-upon</i>	<i>abuse of</i>	<i>for</i>	<i>he-will-make-a-charge.’</i>			
Nālsō	ṛaknō (for ṛōknō)-rō	(for rī)	khātri	Sādūē	jhūthī	pharād		
<i>Complainant</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-Complainant</i>	<i>false</i>	<i>charge</i>			
kī.	Gālī	jō	mī-khē	dī,	tēs-rī	pharād	kōrwē.	
<i>was-made.</i>	<i>Abuse</i>	<i>which</i>	<i>me-to</i>	<i>was-given,</i>	<i>that-of</i>	<i>charge</i>	<i>I-will-make.</i>	
Sahī.	Sadhū (for Mādhō)	Bādū.						
<i>Signed,</i>	<i>Mādhō</i>	<i>Bādū.</i>						

## SIRMAURĪ GIRIPĀRĪ.

**I. Vocabulary.**—The Vocabulary of Giripārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsāri, Garhwālī and Kumaunī, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Giripārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khaśa language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Piśācha languages of the North-West Frontier—Shinā, Khōwār, Bashgali Kafir, etc

*ḍchā jānā*, to be lost.

*āglā*, sin.

*ājnā*, to come.

*avāḍā*, a shoe.

*bāgnā*, the foot.

*banjā*, beautiful.

*bāṭh*, all, entire.

*chhēwā*, a man.

*chhēwāī*, a woman.

*chin* or *chōn*, three.

*chīs*, water.

*chisnā*, to give.

*chhōtā*, a son.

*dēs*, a day.

*ḍōwnā*, to go.

*dhītū*, a daughter.

*dōnā* or *dānā*, to run.

*gās*, *gāsi* *gēs*, or *gēsī*, up, upon.

*hōrnā*, to run.

*hōtnā*, to move, to go.

*jhāgnā*, to beat.

*jhītā*, to see.

*kā*, a house, home.

*kāch*, a field.

*lāt*, the foot.

*nāḍāl*, hair.

*pānā*, to cause to fall, used in compound verbs as the equivalent of the Hindi

*ḍalnā*.

*pāpnā*, to be proper, to be meet.

*rīgār*, a servant

*jāna* to committ (s n)

*īana*, to ask

*jāna* to run

The verb *jānā*, to go, is also used, but principally in compound verbs. *Dēana* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *tū* is often added to a noun without changing its meaning. Thus, *sā-tū*, a pig; *chhēt-tū*, a kid; *dhī-tū*, a girl; *pāgē-tū* a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhītū*, a good girl.

**II. Pronunciation.**—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *ō* in 'hot.' In the local character this sound is indicated at random by *a* and by *ō*. Thus, *jabē*, when pronounced *jobē*, is sometimes written जवे and sometimes जीवे. In transliterating the *ō*, when it is certain that it has the sound of *ō*, is represented by *ō*, not by *o*. Thus, जवे is transliterated *jabē*, and जीवे by *jōbē*. Other examples are *dēā* and *dēsō*, the oblique form singular of *dēs*, a country. *roā* and *roō*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *ō* sound is broadened to *au*, as in *gharchō* (घरचे) or *ghaurchī* (चौरची), property. We shall see a similar broadening of the same sound in Kiūthālī, in which dialect *ghar*, a house, often appears as *gauhr*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrkā* or *dūrkō*, distant; *dāya* or *doyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ō*, and in Western Pahārī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhukhā*, hungry; but *sānō*, gold; *āchhō*, good, *nāchhō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhārā*, sent; *sūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *ē*, sounded like the *e* in 'mel.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēsī*, him, is written both तिशी and तेशी. In such cases I shall transliterate *i* by *e*, but *ē*, when it represents *ē*, by *ē*.

The vowels *ē* and *ī* are absolutely interchangeable. Thus, *ēkē* or *īkē*, oblique form of *ek*, one; *bhētānō*, *bētānō*, or *bītānō*, to find; *kāē* or *kāī*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *ī*. Thus, *gharchī* or *ghaurche*, property; *bāy-bouchī* or *bāy-banchē*, fields; *āpāē ghaurchī*, for *āpū ghē*, his own property; *bēkē*, for *bīkē*, having sold; *bōnī* or *bōnē*, a sister. As examples of the reverse in which *ī* is used for *ē*, we have *vīgurō-rī* (for *-rē*) *sāthī*, with the servants; *īnī* (for *īnē*) *barsī*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *ō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōpnā* or *ōpnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Pisācha languages). Thus, *bhēfnō*, *bēfnō*, or *bīfnō*, to find.

There is no doubt that the cerebral *ṇ* is as common as in the other Pahārī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *ṇ* is in the word *Panēsūr*, a corruption of *Parmēśūr*, God.

Two consonantal changes are noteworthy, as they are typical of the Pisācha languages. There are the change of *l* (derived from an ancient *lr*) to *ch*, as in *chīn*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēsūj* for *bēsūd(l)*, senseless, and *daliṇ* for *dālid*, poor. Especially interesting is the root *jhēt*, see, derived from the Prakrit *ditṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisś*, and much more often *tēsś*, him, and *dēś*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindi, it always becomes *s*. Thus, *śunō* (Hindi *sunā*), heard; *dēs* (Hindi *dēs*), a country. The Sanskrit *śh* (श) also becomes *ś*, as in *mānś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pitulā*, or *piṭua*, I shall beat; *dōnā* (for *daw(a)nā*), to run; *pānā*, to cause to fall, for *pārānā*. So also an initial *r* is dropped in the phrase *āchī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *piṇā* or *ṭipnā*, to beat. With this we may compare the transfer of aspiration in *jhēt* for *jīṭh*, mentioned above.

## NOUNS.

### Gender and Case.

As in Dhārthī, masculine *tadbhava* nouns, which in Hindi end in *ā*, also usually end in *a*, though a termination *ō* also occurs. Thus, while we have *chhōṭō*, a son, and *bāḍa*, a share, we have also words such as *śunō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānś*, a man, the agent is *mānśē*, by a man, and from *ghór*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēsā-khā*, to a foreign country, *atc-khē*, on the foot. The nominative plural is the same as the singular, as in *rigas*, servants, and the oblique plural is the same as the oblique singular, as in *rigarō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindi end in *ī*, in Giripārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bāṭ-bauchī* and *bāṭ-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations extend to those of the agent and object, and with the aid of postpositions. The following are the more important.

**Instrumental.**—This case is usually treated like the agent and takes *re*. Sometimes it has the postposition *rē*.

**Accusative-Dative.**—*khē, ēkh, gē*, to or for; *rī (rē)-tāñ*, for.

**Ablative.**—*dō* (or *dū*), from.

**Genitive.**—*rā*.

**Locative.**—*dā, mē, māñjē, m, gēś, gēśi, gāśi*, on.

We may therefore thus decline *chhōfō*, a son.

	Singular.	Plural
Nom.	<i>chhōfā</i>	<i>chhōtē</i>
Agent	<i>chhōtē</i>	<i>chhōfē</i>
Acc.	<i>chhōfā</i> or <i>chhōfē-khē</i>	<i>chhōtē, chhōfē-khē</i>
Instr.	<i>chhōfē</i>	<i>chhōtē</i>
Dat.	<i>chhōfē-khē</i>	<i>chhōtē-khē</i>
Abl.	<i>chhōfē-dō</i>	<i>chhōtē-dō</i>
Gen.	<i>chhōtē-rā</i>	<i>chhōfē-rā</i>
Loc.	<i>chhōfē-dā</i>	<i>chhōtē-dā</i>
Voc.	<i>hē chhōtā</i>	<i>hē chhōfē</i>

We may quote the following examples:—

**Nominative.**—*jēhā chhōfā khēchō-dā thīgū*, the elder son was in the field.

*ēki chhēurē-rē dā chhōfē thē*, there were two sons of a certain man.

**Agent.**—*kanchhē chhōfē āpū bābā-khē bōlō*, the younger son said to his father (Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

*sādhā ērī jālsājī kī*, the complainant has made a causelessly false complaint (Specimen II).

**Accusative.**—*ē rupayā ēs-khē dē*, give this rupee to him.

*sārjū-rē chhārē sālēkrē khāy-rō*, having eaten the husks left by the swine

**Instrumental.**—*pāgēlūē bān*, tie (him) with ropes

*chhēllū, jē-rē mō āpūē mītrō sāthē khukā lōndā*, a kid, by means of which I might have rejoiced with my friends.

**Dative.**—*āpūē bābā-khē bōlō*, he said to his father.

*mērō lātikh khōk lāgi*, a blow happened to my foot (Specimen II).

*pharādō rōknē-gē*, for stopping the complaint (Specimen II).

For *rē-tāñ*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

**Ablative.**—*kūō-dā chīē gōrō*, draw water from the well

In sentences 104, etc., the postposition is written *dō*.

**Genitive.**—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstānī *kā* becomes *kē* and *kī*. But, as *ē* and *i* are interchangeable, we often find *rē* instead of *rē* and vice versa. Examples are:—

*mērē bāpū-rā nāo Sādō*, my father's name (is) Sādō (Specimen II).

*tēsi dōsō-rē lēi mānsō-rē sāth*, with a certain man of that country.



*āpuē rigarū-rī* (for *-rē*) *sāthī* (for *sāthē*), with one of your own servants.  
*śārīrū-rē chhāyē śalēkīē*, the abandoned husks of the swine.  
*tīs-rī pīthē-gāṣī jin pōyō*, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nōlish*, a complaint of this, is evidently borrowed from Hindi.

**Locative.**—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

*tēsī dēsū-dū ghāfō āyō*, a famine came in that land.

*tārē bāwē-rē ghar-dē kēlē chhōfō sa*, how many sons are there in your father's house?

*jō ghar-ghorhē mēre hāḍē-lī ājō*, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

*gāu Kōṭī-mē rōṭī*, I live in village Kōṭī (Specimen II).

*nā āpō-mājē pīpayē-ghōlayē*, we did not quarrel among ourselves (Specimen II).

*Sādūē mō-gēs ēri jītsājī kī*, the complainant made a causelessly false complaint on me (Specimen II).

*mō-gēsē* (for *-gēsī*) *gālī dēnē-rī pharūd karnī*, a complaint of giving abuse will be made upon me (Specimen II).

*tīs-rī pīthē-gāṣī jin pāyō*, put the saddle on his back.

Note that here *pīthē* itself is in the locative.

*ghōrā hōḍā bhōjā*, he refused to go into the house.

**Vocative.**—

*hē bābā*, O father, (I have sinned).

*hē chhōḍā*, O son, (thou art ever with me).

**Adjectives.**—The rules are as in Hindi. Adjectives in *a* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *i* (or *ē*) in the feminine.

Comparison is also made as in Hindi. Thus:—

*tēs-rā dādā tēs-rī dādī-dū lōḷā sa*, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *īkē* (or *īkī*), as in *ēkī chhēurē-rē*, of a certain man (there were two sons); *tēsī dēsō-rē īkī mānśō-rē sāth*, with a certain man of that country.

## PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

	Singular.	Plural.
Nom.	<i>hāwē, āw, ā, mō.</i>	<i>hāmē, āmē, hāwē.</i>
Agent	<i>mō, mō, māṁ, mā, mā.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, māṁ, mā, mā.</i>	<i>hāmē, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmērā.</i>

Nom.	<i>t</i>	<i>...e</i> .
Ag. at.	<i>...ee, ...ou, ...ta.</i>	<i>tūē.</i>
Obl.	<i>tē, tō.</i>	<i>tāmō.</i>
Gen.	<i>tērā, tēārā, tuākā</i>	<i>tamrā, tuārī.</i>

Of the above, the Agent forms *maē, mē, maī, tū, āmē* and *tūē* (plur.) will be found in the List of Words (Nos. 185 ff.); and *āō, āmē, āmrā, tē, tēārā, tuākā, tūē* (nom. plur.), *tuārī*, and *tamrā* in Nos. 14 and ff. The following are examples of the other forms:—

*kāwē ērē lānālā wāgā-lhā.* I had gone to fix the boundary (Specimen II).  
*ā tārā ckhōfā lōinē jōgū nā rōā.* I am not worthy to be called thy son.  
*mō bhūkhē mōrdū hōgē rāā.* I am dying of hunger.  
*mō sādū nā jhāgū.* I do not beat the complainant (Specimen II).  
*mō ēgti sēti.* I have committed sin.  
*sādū mō gōr ērē jātājī kī.* the complainant has made a causelessly false charge upon me (Specimen II).  
*jō mō-khē asō.* what is to me (is thing).  
*mō tū āpnē rīgōr ē-rī sātā rīgōr thō.* make me also a servant with thy servants.  
*sē mū dē.* give taste (share) to me.  
*mūkh jō gūti dītī.* the abuse which was given to me (Specimen II).  
*mērē bhū-rō tūnē rīgōr as.* there are so many servants of my father.  
*jōbē hāmē sē-khē hōtē.* when we arrived near the boundary (Specimen II)  
*kāwē khōsē hōn pōrō.* it is proper for us to rejoice  
*sādū āmūkh gōtī dītī.* the complainant gave abuse to us (Specimen II)  
*tā mī sātē dēyā rōā.* thou art always with me.  
*tūē sē kōs-dū giāā.* from whom didst thou buy that?  
*tū mū chhōtīn bi nā dītī.* thou didst not even give a kid.  
*sē tō-khē khōi-khōi.* (whatever is mine) that was kept for thee.  
*tērā chhōfā pājā.* thy son arrived.  
*tāmū-dē pākhē kus-rē chhōtī dī.* whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

*ē*, he, she, this; sing. obl. *ēs* (or *ēs*): plural, *ē*, obl. *in* or *inī*.  
*sē*, or *sē-jē*, he, she, that; ag. *tēnē, tūnē* or *tēyē*; obl. *tēs* (or *tēs*), *tēsī* (or *tēsī*), *tēsī* (or *tēsī*); plur. *sē*; ag. *tēnē*; obl. *in* or *inī*.

The forms with *n* (*in, inī, tēnē, tūnē, tēyē, tēnē, tin* and *tinī*) should all probably have cerebral *n*, but this distinction is not observed in writing. The forms with *s* (*ēs, tēs, tēsī, tēsī*) should all probably have *s*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

*ē rupayā ēs-khē dē.* give this rupee to him.  
*ēs ghōrē-rē kū mūr sa.* how old is this house?  
*sē fir-gātī bāchē chār sa.* he is grazing cattle on the hill.

*sē mū āē*, give that to me.

*tūnyē āpyā bāḍā bēhū-chīśī pāyā*, he sold and gave away his share.

*tobā tūnyē sūchō*, then he considered.

*tēs-rē bābē sē jhēfā*, his father saw him.

*tēsī dēśa-dā ghātā āyā*, in that country a famine came.

*tīsē kīyē hī nā dēndā-thā* (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpā*, and its oblique plural *āpō*. Thus:—

*jōhe āpū bāḍā hū pāyā*, when (the younger son) had got his own share.

*nā āpō-mūjē tūnyē-ghōnyē*, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēś*, but no example occurs. We have:—

*jō mō-khō asō*, what I have (is thing).

*jō ghar-ghurchē bōy-bauchē mērē bāḍē-dī āyā*, the property, fields, etc. which come into my share.

*jēnyē tērī garwōhī khōlāi*, (he) who caused thy property to be devoured.

The correctness is very doubtful of:—

*jē-rē mō āpū mītrō sāthē khus, lōwdā*, (a kid) with which I might have rejoiced with my friends. We should expect *jēś-rē*.

The **Interrogative** pronouns are *kyē*, who? and *kā*, what? The agent of the former is probably *kyēś*, but no examples occur in the specimens. The oblique form is *kas* (*bōs*), as in *tānū-dē pāchhē kas-rā chūōi āj*, whose boy comes behind you? *tūē sē kas-dū gīnā*, from whom did you buy that? For *kā* we have:—

*kā asō*, what is it?

*tūnū kā nāw sū*, what is your name?

There are no examples of the oblique form of *kā*.

*kōi* is 'any one,' 'some one,' and

*kīyē* is 'anything,' 'something.'

*tīsē kīyē hī nā dēndā-thā*, to him (anyone) was not giving anything.

## VERBS.

### Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. <i>sā</i> or <i>sē</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> ).
2. <i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> ).
3. <i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> ).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōssō*, after

the analogy of her Western Pahārī dialects, but the whole matter of the specimens makes no distinction between singular and double tenses.

The past (I was, etc.) is *thā* (*thō*) or *thayā* (or *thiyō*), plural *thē*; feminine (both numbers) *thi*.

Examples of the Verb Substantive are:—

*tuwā kā nām sa*, what is your name?

*mērē bēhā-rē itā rīgā as, gō muktī rūtā khānē-dhān-khē asō*, how many servants are there of my father, so that there is for eating and giving much bread.

*lēārē bhānē-rē ghar-dē kētē chhōtā sa*, how many sons are there in your father's house?

*abyē sē dārkhō thiyā*, he was yet afar off.

*ēkī chhēwērē-rē dū chhōtē thē*, of a certain man there were two sons.

*sē tō-khē thōi thō*, that was kept for thee.

Instead of *sā*, etc. we often find *ruā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ē tērā chhōtā bōlā gōā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōi* or *ōi*, as above.

**Active Verb.**—The Infinitive or Verbal Noun is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *ñ*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīñā*, or *pīñō* (for *pītñā*), to beat. If the root of the verb ends in *q*, *gh*, *z*, *r*, or *g*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nē*). Examples are:—

*tēs dēsō-rē ikī mānō-rē sātā rōnē lūgā*, he began to dwell with a man of that country.

*muktī rūtā khānē-dhān-khē asō*, there is much bread for eating and giving away.

*nāchnō lūnō*, he heard dancing.

*pharādō rōknē-gē*, in order to stop the clamour (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōtā bhājā*, he refused to go into the house; *khāwē ōi lūdā nūgā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahārī dialects. For the ordinary sense of the participle, we have:—

*jābē mū-khā-khē pīdā dūyā*, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *pīñā*, to beat, the same word as *pīñā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pītā*, beaten. There are the usual irregular past participles. We may quote:—

*karnā*, to do  
*dēnā*, to give  
*lēnā*, to take  
*jānā*, to go  
*ājnā*, to come  
*marnā*, to die  
*laggnā*, to be attached

Past Participle,  
*kīyā*  
*dittā*  
*littā*  
*gōā* or *gēyā*  
*āyā*  
*nuā*  
*lāyā*

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād kauriñ*, a claim is to be made, i.e. will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *z* (*ē*) (or, after *ā*, *y*) to the root. Thus, *piñ*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sāñ tū-rē chhōrē kulēkrē khāy-rō*, having eaten the husks left by the swine. In *hōrī-dē-ro* having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōyā*, having become; *petiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bādyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhi also forms a conjunctive participle by adding *gō*.

A kind of **Continuative Participle** appears to exist in *hād-rē-yāñā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus:—

*dē*, give thou me (the share); *dōō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated:—

I may strike, etc.

Singular	Plural.
1. <i>piñē</i> , <i>piñē</i>	<i>piñō</i> , <i>piñē</i>
2. <i>piñē</i>	<i>piñē</i> , <i>piñ</i>
3. <i>piñ</i> , <i>piñē</i> , <i>piñō</i>	<i>piñē</i> , <i>piñ</i>

It will be observed that *piñē* may be used for any person of either number.

Examples are:—

*gāw Kōñ-mē rōñ*, I dwell in the village of Kōñ (Specimen II).

*jō ghar-gharchē bāy-baughē mārē bāñdē-dā ājō*, the property, etc. which comes into my share.

*tāmū-dē pāchhē kas-rō chhōlū āj*, whose boy comes behind you?

*hāwē khusē hōnā pōpō*, it is proper for us to rejoice

The **Future** is conjugated as follows:—

Singular	Plural.
1. <i>piñulā</i> , <i>piñūē</i> , or <i>piñucā</i>	<i>piñulē</i>
2. <i>piñēlā</i> , <i>piñlā</i>	<i>piñēlē</i> , <i>piñlē</i>
3. <i>piñlā</i>	<i>piñlē</i>

Examples are:—

*āpnē bāwē āgē ōtūē hōr bōlūē*, I will go before my father, and will say.

*nālē kōrōā*, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus:—

I strike, etc.

Singular	Plural.
1. <i>piñ sñ</i> (or <i>sa</i> )	<i>piñv</i> (or <i>piñē</i> ) <i>sa</i>
2. <i>piñē sa</i>	<i>piñē</i> ( <i>piñ</i> ) <i>sa</i>
3. <i>piñ</i> (or <i>piñē</i> ) <i>sa</i>	<i>piñē</i> ( <i>piñ</i> ) <i>sa</i>

S m la ly we hav

I o etc

	g	d
1	<i>lewu</i>	
2	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>
3.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>

As an example, we have :—

*sé ʃir-gūsē bāchē chār sa*, he is grazing cattle on the top of the hill (sentence 229).

*mērā bābā tēs chhōtē ghara-dā raī (for rō) sa*, my father lives in that small house (sentence 238).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgī*) *rōnā* added to the present participle, as in :—

*mōrdā lāgē raā*, I am dying (of hunger).

*āw pāḍā lāgē raā sū*, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

*āw piṭhē thā*, I was striking (List No. 192).

*ōjā bhōrō thā*, he was filling his belly.

*sē lā-khē thōi* (for *thōē*) *thā*, that was being kept for thee. In this sentence *thōi* exactly corresponds to the Kāshmiri *thōw*.

*tisī kiyē bī nū dēndū-thā*, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindi.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindi. e.g.—

*bōḥā sa*, he is seated, he has sat, in sentence 230, and

*mūō-thā*, he had died.

The **Passive** is formed with *jānā*, as in Hindi. See List of Words Nos. 202-204.

**Causal Verbs** are made as in Hindi. As an irregular, we may quote *khalōnā*, to cause to eat (in the phrase, “thy son who devoured thy living among harlots”).

**Compound Verbs** do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *i*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindi we should use *gālāi*. Thus, *lāi pāyā*, he took away completely; *bēkē* (for *biki*) *chūsi pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindi. *Rōw lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRIPĀRĪ DIALECT.

## SPECIMEN I.

एकौ छेवड़े रे दू कोटे थे । कणछे छोटे आपणो बाबा खे बोल्तो जे जो घरघरचे बाड़वौचे मेरे बाँडे दी आज्ञा से मूँ दे । तेन्ये आपणे घरघौरचौ बाड़वौची दूवने कोटे बाँधो दिती । कणछे छोटे जेबे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा बेके चीशी पाया । जेबे आपणा बाँडा खोलथिरी पाया तो तेशी देश दा घाटा आया । से दालिज खखामाली हो गोआ । तेशी देशो रे ईकी मानशो रे साथ रोने लागा । तेशी मानशे तिसी खेचो दा सूरटू चाराई खे छाड़ा । सूरटू रे छाड़े शलेकड़े खाय रो ओजरा भोरो था । होर तिसी कीये बी ना देंदा था । तबे तिनिये सूँचो जे मेरे बाबा रे इतने रीगड़ अस जो मुकती रुटी खाने देने खे असो । मों भूखा मोरदा लागे रखा । आपणे बाबे आगे ओटूँ होर बोलूँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणे रीगड़ो रो साथी रीगड़ ठो । होर बोज्ये आपणे बाबे काँई होटा । अये से दूरको थिया तेसरे बाबे से भोटा । तेसी दिन बेदन लागी । होड़ींदरो कुमड़ाई पाया होर पोकटी दिती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणे रीगड़ो खे बोला जे तेसी बानख्या परावा देखो । गूठी खे छाप होर लातो खे औलाओ देखो । ग्वाव पीवे राजी हो के मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जेबे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रीगड़ बेद्यो शायो के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बाबे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने रो आदरो की । से रुग्णा । घोरे होटदा भाजा । तेस रा बाबा

बाँझा आया तेसी सरचा परचायो । छोटे बोलो मों तेरी इतनी बोरसो  
 टोइल की । तेरा बोल मानो । तेईँ मूँ छिलटू की ना दितो श्री ने मों  
 आपणे भितरो साथे खुशी लाँवदा । जबे तेरा छोटा पूजा जेन्हे तेरी गरवेची  
 राँडो छेवडौ खे खुलाई तीईँ तेस री आदरो दित्ती । बाबे बोली हे छोटा  
 तू म साथे देखा रोखा । जो मो खे चमो से तो खे थोइ थो । हाँवे खुशी  
 होना पीड़ो केथ के तेरा दादा मू गोआ था जी गोआ । आँची गयो यियो  
 बेटा गोयो ॥



[No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (SIBMAURĪ).

GIRIPĀRĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

## SPECIMEN I.

Eki-ehhūwē-rē dū cūhōtē thē. Kanchhē-ehhōtē apnē-hābā-khē bōlō  
*One-man-of two sons were By-the-younger-son his-own-father-to it-us-and*  
 jē, 'jō ghar-gharchā bāp-hauchē wērā-bāḍē-dī ājō, sē māī dē.' Tēnyā  
*that, 'what house-property fields-electera my-share-in comes, that to-me give.' By-him*  
 āppē ghar-gharchā bāp-hauchē dūnē-ehhōtē bhāḍyō ditti.  
*his-own house-property fields-electera (to-)both-sons having-divided were-given.*  
 Kanchhē-ehhōtē jōbē āpnā bhāḍā lāi-pāyō, tō pōrdēśa-khē  
*By-the-younger-son when his-own share was-taken-completely, then a-far-country-to*  
 dūrkā-bōtā. Tēnyā āpnā lāḍā bekē-chīśi-pāyā. Jālē āppē  
*far-away-he-went. By-him his-own share was-sold-given-completely. When his-own*  
 bhāḍē khōthārī-pāyā, tō tēśi-dēśa-dā ghātā āyā. Sē  
*share was-squandered-completely, then that-country-in a-famine came. He*  
 dālīj khaṅkhamāli hō-gōā. Tēśi-dēśō-rē īkī-mānsō-rē sūb rōnā  
*poor left-without-eating became. That-country-of one-man-of with to-remain*  
 lōgā. Tēśi-mānsē tisi khēchō-dā sūnō chārāi-khē chhāyā.  
*he-began. By-that man us-for-him the-field-in acine feeding-for he-was-sent.*  
 Sārīn-rē cūhārē sālkrē khay-rō ōjā bhārō-thā. hōr tīs  
*The-mine-of abandoned husks eaten-having the-belly he-filling-was, and to-him*  
 kiyē hī nū dēuḍā-thā. Tōhē tūniye sūchō jō,  
*anything even not he-giving-was. Then by-him it-was-thought that,*  
 'mērō-hābā-rē itnē rīgā, as, jō muktī rāṭi khānē-dānē-jhā  
 'my-father-of so-many servants are, so-that much bread eating-giving-for  
 asō. Mō bhūkhā mōrdā-jagē-raḍ. Āpnē-hawē agē ōṭūḥ hōr bōlūē,  
 is. I hungry dying-ana. My-own-father before I-will-go and I-will-say,  
 "mō tērē agē hōr Nam-jī agē agb sūḍī. Ā tōrā chhōṭā  
 "by-me of-thee before and God before sin was-committed. I thy child  
 bōlūē jōgā nā rōā. Mō hī āpnē-rīgārō-rī sathi rīgār  
 to-say worthy not remained. He also thine-own-servants with a-servant  
 ṭhō." Hōr hōiyē āpnē-bāwē kāī hōṭā. Abye sē dūrkā  
 myke." And having-risen his-own-father to he-went. Yet he distant

thiyā, tēs-rē-bābē sē jhōtā. Tēsī ghin-lēdan lagī. Hōri-dē-rō  
*was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having*  
 kunrāi-pāyā. hōr pōkti ditti. Chhōtē hōla, 'hē  
*he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O*  
 bāhā, mō tērē āgē āglī āgī. Tērā chhōtā hōlē jōgā  
*father, by-me of-thee before sin was-committed. Thy son to-say worthy*  
 nā hōā.' Tēnyē āpuō-rīgārō-khō bolā jē, 'tēsī bāgīyā  
*not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful*  
 parāwā dēō. Gāthi-khē chhāp hōr lātō-khē anlāō dēō. Khāō-piwē rāji  
*suit give. Finger-to ring and feet-to shoe give. Eat-drink happy*  
 hō, kē mērā chhōtā muā-thā, jīwō-gōā; āchī-gōā, bhōtō gōā.  
*be, because my son dead-was, alive-went; lost-went got went.'*

Tēs-rā jēthā chhōtā khēchō-dā thiyā. Jabē sē ghāra-rē  
*Him-of the-elder son fields-in was. When he the-house-of*  
 nērē pūjā, hōr git wā nāchnō kūnō, tō rīgār  
*near arrived, and song and dancing was-heard, then a-servant*  
 bēdyō sāyā kē, 'kā asō?' Tēnyē tēsī bolā  
*having-called it-was-asked that, 'what is?' By-him to-him it-was-said*  
 jē, 'tērā dādā āyā. Tērā-bābē tēs-rē rāji khuśī  
*that, 'thy brother come. By-thy-father him-of happy joyful*  
 bānā-pūjā-rē tāt khānē-rī ādrō kī. Sē rūswā,  
*meeting-arriving-of for eating-of respect was-made.' He became-angry,*  
 ghōrē bōlā bhājā. Tēs-rā hābā bāidā āyā, tēsī  
*in-the-house going refused. Him-of the-father outside came, him*  
 sālā-pāchāō. Chhōtē bolē, 'mō tērī itāi bōrsō  
*remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years*  
 tōhal kī. Tērā hōl mānō Tōī jūñ chhōtā hī rā  
*service was-made. Thy word was-obeyed. By-thee to-me a-kid even not*  
 ditti, jē-rē nō āpā-mitrō sāthē khuśī lāwdā.  
*was-given, which-by I my-own-friends with rejoicing might-have-celebrated.*  
 Jabē tērā chhōtā pūjā, jēnyē tērī garwēchī rāqī-chhēwī-khō  
*When thy son arrived, by-whom thy property harlot-girls-for*  
 khalāi, tōī tēs-rī ādrō ditti.' Bābē  
*was-caused-to-be-leased, by-thee him-of respect was-given.' By-the-father*  
 hōlō, 'hē chhōtā, tū na sāthē dōsyā rōā. Jō mā-khē  
*it-was-said, 'O son, thou me with always remainedst. What me-to*  
 asō, sē tō-khō thōi-thō. Hāwē khūgī hōnā pōrū, kēth-kē  
*is, 'that thee for being-kept-was. Ife rejoicing to-be it-is-proper, because*  
 tērā dādā mā gōi-thā, jī-gōā; āhī gēyō-thiyō, bēō gēyō.  
*thy brother dead gone-was, alive-went; lost gone-was, got went.'*

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRIPĀRĪ DIALECT.

## SPECIMEN II.

मेरा नाव साधो । मेरे बाप-रा नाव सादो । जात कोनित । गाँव  
कोठी मे रोजँ ॥

सादूण मों गेश एरी जालसाजी को । मों सादू ना भाँगा ना आपो  
मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाथा था । जोवे  
हामे मी काँण होटे तवे सादूण हामेख गाली दिनी । जवे मूँ काँड़ खे  
टीपदा दोयो सोवे जोने चोरज मानो । आपणे आपणे का खे होटे हाडरे  
थूँडा दायो दायो दायो मेरे लतिख ठोक् लागी । आपणे घेरे चीन देशे  
बेगूज रोखा । सादूण सूँची जो मों गेशे गाली देगे री फराद कारनी ।  
फरादो रोक्ने गे तेने एरी नालिश श्री । सूँख जो गाली दिनी इसके  
नालिश कोरवा ॥

[No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PARTH (SIRMAUR).

GIRIPĀRĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

## SPECIMEN II.

Mārī nāw Mādho Mārē-bāpā-rī nāw Sādō. Jāt Kōnēt.  
*My name Mādho. My father-of name Sādō. Caste Kōnēt.*  
 Gān-Kōti-lāc rōñ.  
*Village-Kōti-in I-dwell.*  
 Sādūr mō-gēs ēī jātsijī kī. Mō  
*By-the-complainant we-upon causeless forgery was-made By-me*  
 sādū nā jāñā; nō āpō-nāñjō tīpayō-ghānyō.  
*the-complainant not was-beaten: not ourselves-among were-quarrels-et-cetera-made.*  
 Hāñc āpnē-dātebārē ōrē lāwdā nāyī-tha. Jōhō hāmō  
*I (with-)my-own-brethren the-boundary (to-)giving gone-was. When we*  
 sō-kāñc hōrē, tabō sādūr bānōkh gāñ dītī.  
*the-boundary-near arrived, then by-the-complainant us-to abuse was-given.*  
 Jābō mñ-kāñ-khō tīpdā dōyō sōlō-jōmō chāmī mānō  
*Then my-direction-to beating ran by-all-people astonishment was-experienced.*  
 Āpnē-āpnē-kā-khō hōrē, lādō-yūñā dāyō-dāyō-dāyō mēcē-kītkh  
*Our-own-our-own-homes-to we-went, while-going running-running my-foot-to*  
 thōk lāgī. Āpnē-ghōrē chām-kēcē bōsāj rōñ.  
*o-blow happened. In-my-own-house for-three-days senseless I-remained.*  
 Sādūr sūchō jō 'mō-gēsō gālī dāpē-rī pharād  
*By-the-complainant it-was-thought that 'we-upon abuse giving-of claim*  
 lārū.' Pharādō rōknō-gē tēnō ērī nālīs kī  
*will-be-made.' The-claim stopping-for by-him u-causeless complaint was-made.*  
 Mñkh jō gāl dītī as-kē nālīs lārēwā  
*Me-to what abuse was-given that-of complaint I-will-make.*

## BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jamsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Biṣṣau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barāri. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Biṣṣau . . . . .	17,459
Barāri . . . . .	3,898
Other languages . . . . .	55
Total population of Jubbal (1891) . . . . .	<u>21,412</u>

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pabāri, the dialects not being defined.

Of the two dialects, Biṣṣau and Barāri, the latter is a form of Kiūṭhali, and will be described later on (pp. 599 ff.). Here we are only concerned with Biṣṣau.

As specimens of Biṣṣau, I give the usual list of words on pp. 551 ff. and also a short extract from the version of the Parable. These will show that Biṣṣau is identical with Giripāri. It will be seen that there are only a few differences of spelling, such as *chhoatā* for *chhōṭā*, a son. We may also observe that, in this specimen the cerebrals *q* and *l* are carefully written where they occur.

एकी मांछिरे दुई छोअटे थिये । काणछे छोअटे आपणे बावे खे लिखो  
जे ए बाबा जो मेरा बाँडा पड़ तेईं मूँ आग दे । तेणिये आपणे बाँडी घरचे  
बरोबर दुई बाँडे दे बाँडे । काणछे छोअटे ज आपणा बाँडा बाँठ लये पा त  
एकी दूर देश दा डेवा । जू-कौय तेस को थो बाँठ खरची । ज तेईं बाँठ  
खरची चुका तेया पड़ा काळ । मे मोइया दोक्किज । तेणे तेस देश रे एकी  
बसण साथ साथ कियो ॥

## TRANSLITERATION AND TRANSLATION.

Eki-mānchhē-rē	duī	chōatē	thiyē.	Kaṇchhē-chhōatē	āppē-bāwē-khē
One-man-of	two	sons	were.	By-the-younger-son	his-own-father-to
ikbō	jē,	‘a	bābā,	jō	mērā bāṇḍā para tēī mūī orā
it was-written	that,	O	father,	what	my share falls that to-me here
de’	Tēniyē	āppē-bāḍī-gharchē	harōbar	duī-bāḍē-dē	bāḍē.
gave	By-him	his-own-share-property	equally	two-shares-in	was-shared
Kaṇchhē-chhōatē	ja	āpnā bāḍā	ūṭh	layē-pā,	ta eṣī-dūr-dēśa-dā
By the-younger-son	when	his-own share	all	was-taken,	then a-far-country-in

gēwā. Jū-kīyē tēs-kō thō hāth kharchū. Jē tēē bāth  
*he-went. Whatever him-near was all was-spent. When he all*  
 khaichī-chukā, tēthā parā kōl. Sō gōyā (for gōā) dāij.  
*had-spent-completely, there there-fell a-famine. He went poor,*  
 Tōpī tēs-dāsa-rē ēkī-basay sātē sātē hōyō.  
*by-him that-country-of a-dueller with accompanying was-done.*

## BAGHĀṬĪ

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dhansampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmauri of the State of Sirmaur, to its north the Kīṭhālī of the Śrinagar Thānā of Patiala, to its west the Handāṭī of Mallog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows:—

Baghat	7,337
Patiala	2,000
Simla (Bharauli)	2,000
Kuthar	5,789
Bija	1,009
Total	22,135

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmauri. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dī* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

**Pronunciation.**—The pronunciation of Baghāṭī does not differ from that of Sirmauri and other cognate languages. There is the same confusion between *a* and *ā*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *hī* for *dhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māhūrā* for *māhūrā*, our; *gōhūrā* for *gōhūrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindi has *s*, as in *daś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *khōch* (Hindi *khēt*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārṇā*, to graze (cattle); *tsārṇ-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Pisācha languages of the North-West Frontier, including Kash-

an I th connex on w ma t e oi o l o d word al o  
oe or ag Ka hmu nde h t r n t

**Declension** I h f o . The declension of the agent and of the locative case is always *ē*.

*Tadhāru*<sup>1</sup> nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ō* in the singular, and to *ō* in the plural. Thus, *gōhārā*, a horse; *gōhārā-rā*, of a horse; *gōhārē*, horses; *gōhārē-rā*, of horses; *gōhārō*, O horse! *gōhārō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ā*. In the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghāṭi.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthā*, an elephant or elephants; *hāthā-rā*, of an elephant or of elephants; *hāthā*, by or in an elephant or elephants; *hāthā*, O elephant! *hāthō*, O elephants!

Irregular is *gar*, a house, which becomes *garā garē*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *garā* in the nominative singular and plural. There is a similar change in Kāshmiri, in which, e.g., *kar*, a bracelet, becomes *karā* in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *ā* take *ē* in the agent and locative and *ō* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *bāihā*, a sister; *bāihā*, sisters; *bāihā-rā*, of a sister or sisters; *bāihā*, by or in a sister or sisters; *bāihā*, O sister! *bāihō*, O sisters! So *dā*, a daughter; *dā*, daughters; *dā-rā*, of a daughter or daughters; *dā*, by or in a daughter or daughters; *dā*, O daughter! *dā*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gā*, the agent and locative being *gāē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghāṭi noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhārā</i>	<i>gōhārā</i>	<i>gōhārē</i>	<i>gōhārō</i>	<i>gōhārē</i>	<i>gōhārē</i>
<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>	<i>hāthā</i>
<i>bāihā</i>	<i>bāihā</i>	<i>bāihā</i>	<i>bāihā</i>	<i>bāihā</i>	<i>bāihā</i>
<i>dā</i>	<i>dā</i>	<i>dā</i>	<i>dā</i>	<i>dā</i>	<i>dā</i>

<sup>1</sup> See note on p. 374 ante.



The commonest postpositions are:—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for; *kāē* or *kāē-khē* to, towards, *rī-tāi*, for

Ablative, *dē*, from; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rē*

Locative, *mē*, *mē*, *manjhē*, in, *dē*, in, on; *pā-dē*, on; *pāē*, or.

As examples of the above we may quote the following:—

**Nominative.** *chhōfā baghēr chālā gōā*, the younger son went away.

*ēkī achāi-rē dō baghēr thiye*, of a certain man there were two sons.

**Accusative.**—This takes *khē* where in Hindī *kō* would be used. Otherwise it is the same as the nominative. Thus:—

*āpnā pēf bhair nē chāō-thiyā*, he was wishing to fill his belly.

*rōti pākō*, they cook bread.

*sūr tsār nē bhējyā*, sent him to feed pigs.

*mōē lēs-rē baghērī-khē khūb jipā*, I have well beaten his son.

**Instrumental.**—

*rasīi-sāi bōn*, bind him with ropes.

*uū majī sōi khāndā*, I might have eaten with pleasure.

*sōi* also means 'together with', as in—

*tū vadāi māsī-ssō*, thou art ever with me.

**Dative.**—

*dājē mulkā-khē chālā-gōā*, he went away to another country.

*āpnē āpnā gurā khē chālē gōē*, they went away, each to his own house.

*bāuē āpnē nōkrā-khē bōlyā*, the father said to his servants

*mā-khē jānē-rī tātī*, for stopping me.

**Ablative.**—

*kūē-dē pānī ān* draw water from the well.

*itnē barsū-dē*, from so many years.

*ghar-chī-mē-dē jō mērā kīsā ō*, (that) which may be my share from in (i.e. of) the property.

*tēs mulkā-rē raunē-cālē-mē-dē*, (with one) from among (i.e. of) the inhabitants of that country.

**Genitive.**—The postposition *rā* is, of course, an adjective. Feminine *rī*; masc. sing. obl. and plural, *rē*. Thus:—

*mērē chāchē-rā baghēr tēs-rī boihnā-sāi byā ōā*, the son of my uncle is married to his sister.

*mērē bapū-rā nāw*, the name of my father.

*kitnē hāī-rē khāpē-dē*, from the food of how many servants.

*ēkī ādmī-rē dō baghēr thiye*, of a certain man there were two sons

*tēs mulkā-rē raunē-cālē-mē-dē*, (one) from among the inhabitants of that country.

*bājē-rī gānē-nōchmē-rī wāj*, the sound of music, of singing (and) dancing.

*dhaulē gōhē-rī jīn gurē ōssō*, the saddle of the white horse is in the house.

The postposition *ni* is often added to **SELF-COMES** and **PARTICIPLES** without affecting their meaning. See under Adjectives.

### Locative.—

*luh pañi-mē din gujārā gujārā*, passing his days in debauchery.

*tāmyē sē āpnē khēchū-mē bhējgā*, he sent him into his fields.

*jēthā bēṭā khēchū-dē thā*, the elder son was in the field

*bāthā-dē chhāpā, pairā-dē jōrā paṇyā*, put a ring on his hand, shoes on his feet

*hamē sab ādmī sāvā-pādē pāchē*, we all arrived upon (i.e. at) the boundary.

*sē gōhī ē pāē chavē rōā*, he is seated on a horse.

The postpositions *pāē* and *pādē* are often added to the locative in *ē*, as in:—

*jīn pāthē-pāē nākhō*, put the saddle on his back.

*sē khbē-pādē dāghrā tūārō*, he is grazing cattle on the hill-top.

**Vocative.**—The only examples are *bācā*, 'O father, (I have sinned), and *bēṭā*, 'O son, (thou art ever with me).

**Adjectives.**—All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindi. Thus, *chāngī*, good; masc. obl. sing. and all cases of the plural *chāngī*, fem. throughout both numbers *chāngī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *tsōā-rā*, good, beautiful, cause obl. sing. *tsōā-rē*, and so on. This termination will also be noted in Kāñchali, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *lō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Pisācha languages of the north-west frontier, in which some form of *ka* or (its derivative *go*) is often added to adjectives and participles, as, for instance, the Pashai *kanī-k*, struck; the Khōwār *ganī-ka*, taking; the Shīnā *shudē-gō*, struck; and the Veron *pesantio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēkī*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bāyā tēs-rī bāhā-dē ābā āso*, his brother is taller than his sister; *sabbhī-dē tsarā-rā tākhū*, the clothes better than all, the best clothes.

## PRONOUNS.

The **Personal Pronouns** are declined as follows:—

I.		Thou.
Sing. Noun.	<i>āū</i>	<i>tū</i>
Ag.	<i>mōē</i>	<i>tōē</i>
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur. Noun.	<i>hamē</i>	<i>tumē</i>
Ag.	<i>hamē</i>	<i>tumē</i>
Obl.	<i>hamā</i>	<i>tumā</i>
Gen.	<i>mārā, māhā</i>	<i>tārā, tāhā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā* and *tā* for the locative singular, giving *mā manjhē* and *tā manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khes* and *tā-khesē* as alternative forms. The ablative singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

*au bhūkhā marā*, I die hungry.

*mōē pāp kiya*, I have sinned.

*mā-khē bi āpē kuli-mē-dē ekī barābar samjhē*, consider me also as one of thy coolies

*se mā-khē dē-dē*, give that to me.

*man-dē-āōhā hanth*, walk before me.

*jū mērā hisā ō*, what may be my share.

*hamē khān*, let us eat.

*tū sodā-ī mō-sūi ōso*, thou art ever with me.

*toē mā-khē ek chhālū bi nā ditiā*, thou didst not give me even a lid

*bā khāsi ōnā chāyō-thā*, it was proper for thee to become happy.

*jū-kuchh mērā ōso, sab tērā ōso*, whatever is mine is all thine.

*tāhrā bayyā āc-rō, tāre bōcē tāsā-rā khānē-khē pakāc rākhā*, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him; *tēs-rā*, of her.

He, she, it, this		He, she, it, that	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>ch</i>	<i>ēh</i>	<i>sē</i>	<i>ēē</i>
Ag. <i>ch, āē, eanyē</i>	<i>rē</i>	<i>tāmē, tēanyē</i>	<i>tāē</i>
Obl. <i>ēs</i>	<i>ēē</i>	<i>tē, tyē</i>	<i>tāē</i>
<i>Plur.</i>			
Nom. <i>ch</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>ānā</i>	<i>tānē</i>	<i>tānā</i>	<i>tānā</i>
Obl. <i>ānā</i>	<i>tānā</i>	<i>tānā</i>	<i>tānā</i>

Mr. Bailey gives *ānā* and *tānā* as optional forms of the locative plural, beside *ānā-mē* and *tānā-mē*. He also notes the use of *janā*, as a mere expletive after these pronouns, as in *sē janē rupayyē*, those rupees; *tēs janē garā-manjhē*, in that

house. We may compare the of the Jaunsar so the to own examples of these pronouns taken from the scene.

*c k o s s* what he.

*sē rupaygē es-dē lo*, take those rupees from him.

*ēs-rā wāidē ab karāc*, I will now make a complaint of this.

*jabbō sē sab-kuchh ghūbāc nūkyā*, when he had completely squandered everything,

*sē mī-khē dēc-dē*, give that to me.

*tinnayē tinnā-khē āpnī ghōrōhī bādh-ditt*, he divided to them his property.

*bādhā-khē tēs dēkhē-rō āpnā ā*, to the father, having seen him, compassion

*tēs-khē kōi kuchh nā dēc-thiyā*, no one was giving anything to him.

*tēs-rā bām tēs-khē māzāc lōgyā*, his father began to advise him.

*tēs mākhā-dē bārā kāl parē-gūā*, a great famine fell in that country.

*mērā bāpū tāc (scm) chhōtē chhānā-dē mō*, my father lives in that small house (sentence 233).

*se khukī sē*, they became happy.

*tinnā-mē-dē chhōtē*, from among them the younger (son) to his father).

The **Reflexive Pronoun** is probably *āpnī* self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpnā*, which is of frequent occurrence in the specimens, and is used exactly as in Hindi.

The **Relative Pronoun** is *jō*, sing. ag. *jinnē* or *jinnū*, obl. *jēs*; plur. nom. *jō*, ag. *jinnē*, obl. *jinnā*. No feminine forms (sg. ag. *jēc*, obl. *jēcā*, plur. ag. *jinnē*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

*chhī'jō, jō ā āpnē sūthi-mē maji-sāi khānda*, a kid, which I might have eaten pleasantly with my own companions.

*ch chhōtrā jēnayē tērā dāulat khul'ā, jēs-i bakhṭā āyā*, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The **Interrogative Pronouns** are:—

*kun*, who? and *kāh*, what? The sg. ag. of *kun* is *kunē* and its obl. *kō*; plur. nom. *kun*, ag. *kinnē*, obl. *kinnā*. *Kāh* has its sing. obl. *kannī*.

Examples of these are:—

*tārē paṭhṭā kōs-rā baghēr ā*, whose boy comes behind you?

*sē tunē kōs-dē lōā*, from whom did you buy that?

*tārā kāh uān*, what is your name?

*ēh kāh ōssō*, what is this?

The **Indefinite Pronouns** are *kōi*, anyone, someone; *kuchh*, anything, something. *Kōi* has a sing. ag. *kunē*, and an obl. *kō*. *Kuchh* does not change in declension. *Jō* *kōi* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

*tēs-khē kōi kuchh nā dēc-thiyā*, no one was giving anything to him.

*jō kuchh mērā ōssō, sab tērā ōssō*, whatever is mine is all thine.

# VERBS.

## A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows :—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindi.

There is a negative verb substantive *nīhai*, I am not, not changing for person or number. Mr. Bailey also gives *nēh āhi*, used in the same way, with which we may compare the Jannasiri *nāhī nā*, I am not.

Examples of this verb are :—

- rū sādī-ī mū-sā-ōssō*, thou art ever with me.
- jō kachh mē-rā-ōssō*, whatever is mine.
- lē-rā jōphī bētā bhācū-ō-ā thā*, his elder son was in the field.
- ā dēr-hī thā*, he was still afar off.
- dō baghēr thiyē*, there were two sons.

The past tense *rāt*, of the verb *raupā* to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rāt* is used to form a present definite.

Corresponding to the Hindi *banā*, we have *ōnā*, to become, to be. Its past participle is *ān*, and its present is :—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus :—

- mē-ē chāchē-rū baghēr lēs-rī bāhū-ā-ā byū-ō-ā*, the marriage of the son of my uncle with his sister has taken place.
- tahē sē khuhī-ō-ā*, then they became happy.
- nā mārī kabbē larāi-ō-ā*, no fighting ever took place of (i.e. between) us
- jō mē-ā hīs-ō-ā*, that which may be my share.

B. Active Verb. The Infinitive, or Verbal Noun, is formed by adding *nā* to the root.

If the root ends in *y*, *r*, or *l*, *nā* is used instead of *ā*. Thus, *tipnā*, to strike; but *banā*, to become; *gārnā*, to graze; *panā*, to fall.

Examples of the use of the infinitive are :—

- sūr tār-nē bhējyā*, he sent him to feed swine.
- ā tērā put bānē jōgā nīhai*, I am not worthy to be made thy son.
- gānē nāchū-rī wāj*, the sound of singing and dancing.
- mā-khē tipnē āyā*, he came to beat me.
- mā-khē tānē-rī tāz*, in order to stop me.

The **Present Participle** is formed by adding *ī* to the root. Thus, *luchpāpāc-mē dīa gujārāḍē gujārāḍē*, passing his time in debauchery. *nathāḍē nathāḍē mēṛē pāṛāḍē pāṛ* *lagī*, as I am, I hurt my foot. When the subject is put in the oblique case, the participle implies continuous action.

Thus:—

*luchpāpāc-mē dīa gujārāḍē gujārāḍē*, passing his time in debauchery.  
*nathāḍē nathāḍē mēṛē pāṛāḍē pāṛ* *lagī*, as I am, I hurt my foot

A similar force of the present participle is observable in:—

*jabbē sē āṇḍē-hārē garā āṇḍē pōchayā*, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *tipdā-i* or *tipdē-i-ān*, in striking, and *tipdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose

Thus:—

*tēs chēwā-rī āṇḍē līndē lundār tēs gōḍ-thā*, I had gone with the neighbours to fix the boundary of that wād

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *tipā* or *tipyā*, struck. Mr. Bailey does not mention the form *tipyā*, which is probably borrowed from Panjabi. It is, however, much the most common form in the speeches. Mr. Bailey also gives a form equivalent to *tipā-da*, fem *tipā-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kītāb rakhīdī āṇḍē yā nā āṭhī*, as for his (affair) has the book been placed or not? i.e. has he placed the book or not? The same construction is followed in the future passive participle

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular:—

<i>karnā</i> , to do.	Past participle	<i>kīyā</i>
<i>dēyā</i> , to give.	" "	<i>dīlā</i> .
<i>lāyā</i> , to take.	" "	<i>lōā</i> , <i>lāwā</i> .
<i>jāyā</i> , to go.	" "	<i>gōā</i> .
<i>rahyā</i> , to remain.	" "	<i>rōā</i> .
<i>marā</i> , to die.	" "	<i>māā</i> .
<i>āyā</i> , to come.	" "	<i>āyā</i>

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *tipyā*, it is to be beaten, i.e. (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *āḍ*.

Thus:—

*mēṛē . . . āyāḍē bāwē-kṛē-lāḍē jūāḍē*, *tēs-kṛē bōlāḍē*, I must (i.e. I will) go unto my father, and will say to him; *lit* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *tipē-rō*, having struck *Rahyā*, to remain, makes *rōyē-rō*, and *āyā*, to come, *āyē-rō*.

Examples are —

*saḥ-kuchh kaṭṭhā karō-rō dūjē malkū-khē chālā-gōi*, having collected everything, he went to a far country

*tettā-dē jāc-rō*, having gone from there.

*bāua-khe tēs dēkhō-rō dajā āi, hōr dāupō-rō, wā-rē galā-dē lapētī-rō*, to his father, having seen him, compassion came, and having run, having embraced him, (he kissed him).

*tāhrā bāpū āc-rō*, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindi.

The **Noun of Agency** is formed by adding *soṭā* to the oblique infinitive, as in *tipō-soṭā*, a striker; *raupō-soṭā*, an indubitant.

The **Imperative** singular is the same in form as the root. Thus, *tip*, strike thou. Its plural takes *ō*. Thus, *tipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

*jō mērā hīsā ō, sē mū-khē dēi-dē*, give the share which falls to me.

*tēs kūrū mār, hōr rakhō-ō, bīn*, beat him well, and tie him with a rope.

*sabhi-dē tgarō-rē tākhe tēs-khē paināō . . . . . pāwō-dē jōrā panyāō*, dress ye him in the best garment . . . . . put ye shoes on his feet.

*eh rūpayyā tēs-khē dē*, give ye this rupee to him.

*sē rūpayyē ōs-dē hō*, take ye those rupees from him.

In *mū-khe hī āpō fūtī-āc-dē ekī barābur samjhe*, consider me also as equal to one of your coolies, *samjhe* is probably an honorific imperative, equivalent to the Hindi *sam-jhīyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike, I may strike, &c.

	Sing.	Plur.
1.	<i>tipō</i>	<i>tipā</i>
2.	<i>tipō</i>	<i>tipō</i>
3.	<i>tipō</i>	<i>tipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>onā</i> , to become,	<i>ōh</i>	<i>ō</i>
<i>raupā</i> , to remain,	<i>rōā, raōō</i>	<i>rō, raōō</i>
<i>lanū</i> , to take,	<i>lāh</i>	<i>lō</i>

The following are examples of the use of this tense. —

*āh dhūkhā marū*, I die of hunger.

*sē jībē-pāḍē ḍāhgrā tgarō*, he is grazing cattle on the top of the hill.

*mērā bāpū tēā chhoṭī chhānā-dē raōō*, my father lives in that small house.

*tārē pachhā hōs-rā baghār āo*, whose boy comes behind you?

*khānā-dē jadē rōtī pēōō*, they cook bread more than (sufficient for) eating.

A **ore d stanc y Definite Present** is formed with the o ue nfu tiv and *apā* or *lag-ru* as in *am tūc barā-de tūc seou karu lag-ru* as I from many years am doing and hav al along been doing) thy serv c.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

*apā pēt bharnā chōo-thiyā, hōr tēe-khē kōi kuchh nā dēo-thiyā*, he was wishing to fill his belly, and no one was giving him anything

Or we may say : *āũ tīpnē lāgō rūu-thā*, I was striking

The **Past Conditional** is formed from the Present Participle, as in Hindi.

Thus :—

*āũ āpnē sathī-mē magī-sāi khāndī*, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR.		PLURAL.	
Ma c	Form.	Ma c	Form.
1. <i>tīpāś</i>	<i>tīpāś</i>	<i>tīpāś, tīpmāś</i>	<i>tīpmāś</i>
2. <i>tīplāś</i>	<i>tīplāś</i>	<i>tīplāś</i>	<i>tīplāś</i>
3. <i>tīplā</i>	<i>tīplā</i>	<i>tīplā</i>	<i>tīplā</i>

As examples, we may quote :—

*ēs-rī nālāś ab karūē*, I will now make a complaint of this.

*mērī gālī-rī nālāś karlā*, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

*garē tin dēyē parē rōā*, (I) remained lying down in the house for three days.

*āũ āc bahut-hī kaudā*, I walked a long way to-day.

*chhōṭā boghēr dūjē mulkā-khē chālā-gōā*, the younger son went to another country.

*tēs mulkā-rē rannēwālē-mē-dē ēkī-rē thāś rannē lāgyā*, he began to dwell with one of the inhabitants of that country.

*jabbē sē pōchgyā*, when he arrived.

*jabbē hamē sab ādmā sūcā-pāḍē pōchē*, when we all arrived at the boundary.

*sab ādmā dārē-gōē. āpnē āpnē garā-khē chālē gōē*, all the men became afraid, (and) went each to his own house.

*bānā-khē tēs dīkhē-rō dayā āi*, compassion came to the father on seeing him.

*mērē pūrā-dē pī lagī*, a hurt happened to my foot.



**B. Transitive Verbs :—**

*mōḥ pāp kiya*, I did sin.

*mōḥ lēs-rē baghērā-khē khūb tīpā*, I beat his son well.

*chhōtē āpuē bāwā-khē bōlyā*, the younger said to his father.

*sē tumē kōs-dē lōā*, from whom did you buy that?

*tūnyē tinnā-khē āpuē ghurehī bēḥē dīttī*, he divided out his property to them.

*gānē-nāchur-rī āy kua*, (he) heard the sound of singing and dancing.

*jhūthī jāl-sājī kī*, (he) has made a false forgery.

The **Perfect** is formed as in Hindi. Thus, *mōḥ tīpā ṣsō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindi. Thus, *mōḥ tīpā-thā* (or *thiyā*), I had struck. So :—

*bahūt din nā ṣe-thiyē*, many days had not passed.

*mū-thā*, he had died.

*śar lūndē bandār lē gōr-thā*, I had gone with the neighbours to fix the boundary.

**Causal Verbs** are formed as in Hindi. Thus :—

*śunānā*, to cause to hear; *nārnā*, to beat. Irregular is *khulānā* or *khānā*, to give to eat, to feed.

**Compound Verbs.**

**Intensives** are formed with the Conjunctive Participle as in Hindi. Thus :—

*dē-dēnā*, to give away

*parē-jāyā*, to fall, to happen

*lē-jānā*, to take away.

*chayē-ravnā*, to be mounted.

**Compleatives**, as in *dubāē mukyā*, he had squandered completely.

**Desideratives** :—

*āpuē pē bharnā chā-thiyō*, he was wishing to fill his belly.

*lā khulī ōnā chāyō-thā*, it was proper for you.

**Inceptives** :—

*ravnē lāgyā*, he began to dwell.

*manānē lāgyā*, he began to advise.

A more definite Present is formed by adding the past tense of the Verb Substantive to the Present, as in *as the barsā-de* *h* *nd* *ag*  
*donn*, an *a* *n* *q* *nd* *b* *am*

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in —

*āpnā pēt bharnā chāt-thiqā, har t's khē kō kēch ke den-thiqā*, he was wishing to fill his belly and no one was giving him anything.

Or we may say, *ā āpnā āgō rō-tī*, I was struck.

The **Past Conditional** is formed from the Present Participle, as in Hindi. Thus —

*ā āpnā sathī-mē majī-sū khānde*, I might be enjoying my happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR		PLURAL	
1st	2nd	3rd	4th
1. <i>āpnā</i>	<i>āpnā</i>	<i>āpnā</i>	<i>āpnā</i>
2. <i>āpnā</i>	<i>āpnā</i>	<i>āpnā</i>	<i>āpnā</i>
3. <i>āpnā</i>	<i>āpnā</i>	<i>āpnā</i>	<i>āpnā</i>

As examples, we may quote :—

*ēs-rī nālā ab karāē*, I will now make a complaint of this.

*mērī gūli-rī nālā karāē*, he will make a complaint of my cause.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Accusative case. Thus :—

A. Intransitive verbs :—

*garē tīn dēyē parē rōā*, (I) remained lying down in the house for three days.

*ā āz bahut-hē handā*, I walked a long way to-day.

*chhōtā baghēr dūjē malkā-bhe chālā-gō*, the younger son went to another country.

*tēs malkā-rē rannāwālē-mō-dē dūjē-rō flawē rannā lagyē*, he began to dwell with one of the inhabitants of that country.

*jabbē ā pāchēyā*, when he arrived.

*jabbē hamē sab ādmi sāvā-pāde pāche*, when we all arrived at the boundary.

*sab ādmi flarē-gōē, āpnā āpnā gharē-khē chālē gōē*, all the men became afraid, (and) went each to his own house.

*bōwā-khē tēs dōkhē-rō dayā ā*, compassion came to the father on seeing him.

*mērē pōirā-dē pīr lagē*, a hurt happened to my foot.

## B Transitive Verbs :—

*maōē pāp kiyā*, I did sin.

*māē tās-i ē baghē-i ā-khē khāb tīpā*, I beat his son well.

*chhōtē āpāē bīwā-khē bōlyā*, the younger said to his father.

*sē tumē kās-dē lōā*, from whom did you buy that?

*tānuyē tīnā-khē āpnī gharchī bāḍē ditti*, he divided out his property to them.

*gāyē-nāchayē-i uāy śuyī*, (he) heard the sound of singing and dancing.

*ghāthī jāi-sāyī kī*, (he) has made a false forgery.

The **Perfect** is formed as in Hindi. Thus, *mōē tīpā ōssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindi. Thus, *mōē tīpā-thā* (or *thiyō*), I had struck. So :—

*bahut din nā ōē-thiyē*, many days had not passed.

*mū-thā*, he had died.

*śūw lāndē bayār lē gō-thā*, I had gone with the neighbours to fix the boundary.

**Causal Verbs** are formed as in Hindi. Thus :—

*śunānā*, to cause to hear; *mānā*, to beat. Irregular is *khaḍḍā* or *khlānā*, to give to eat, to feed.

**Compound Verbs.**

**Intensives** are formed with the Conjunctive Participle as in Hindi. Thus :—

*dē-dēnā*, to give away.

*paṛ-jānā*, to fall, to happen.

*lē-jānā*, to take away.

*char-vaṇnā*, to be mounted.

**Completives**, as in *qubāē mukyā*, he had squandered completely.

**Desideratives** :—

*āpnē pēt bharnā chāō-thiyā* he was wishing to fill his belly.

*tā khēḍī ōnī chāyō-thā*, it was proper for you.

**Inceptives** :—

*vaṇnē lāgyā*, he began to dwell.

*maṇnē lāgyā*, he began to advise.

[No 7]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARI (BAGHATI)

## SPECIMEN I.

एकौ आदमीरे दो बघेर धिये । तीनो-में-दे छोटे आपणे बाबा-खे बोल्या  
 बाबा आयणी घरची-में-दे जो मेरा हिंसा ची से मा-खे देव दे । तबे तिन्ये  
 तीनो-खे आपणी घरची बाँडि दिती । बहुत दिन वा ओए धिये के छोटा  
 बघेर सब कुछ कटा करि-रो दूजे मुलका-खे चका गोआ । तेती लुचपणे-मे  
 दिन गुजारदे गुजारदे आपणी घरची डुवाइ दिती । जवे से सब कुछ डुवाइ  
 मुक्या तबे तेस मुलका-दे पड़ा आऊ पड़ि गोआ हर से गरीब ओइ गोआ ।  
 तेती-दे जाइ-रो तेस मुलका-ने वीगवाळे-में-दे एकौ-ने ठाएँ रीगे खाया ।  
 तिन्ये से आपणे खेचा से सूर चारन भया । से तीनो-ने जूठे किलका साई  
 आपणा पेट भरना चाँची धिया होर तेस खे कोड़े कुछ ना देखो धिया ।  
 जवे तेस खे होश आई तबे तिन्ये बोल्या मेरे बाबा-ने कितने काको-ने भगने-दे  
 जादे रोटी पायो हर औ भरण मर । मेरे जठि-रो आपणे बाबे काए-खे  
 जाणा तेस-खे बोल्या बाबा भोएँ मुरगा-ने वरोध हर तेरे सामने पाप किया  
 औ तेरा पुत बनने जोगा नीहै । मा-खे की आपणे कुली मे दे एकौ बराबर  
 समभे । तबे से जठि-रो आपणे बाबे काए-खे गोआ । पर से दूर-हौ था  
 कि तेस ने बाबा-खे तेस देण-रो दया आई होर दौडि-रो तेस-ने गळा-दे  
 लपेटि-रो तेस-दा फाँयाँ लायाँ । बेटे तेस-खे बोल्या बाबा भोएँ मुरगा-ने  
 वरोध हर तेरे सामने पाप किया । औ तेरा पुत बनने जोगा नीहै । ती  
 बाबे आपणे नोकरा-खे बोल्या सभी-दे चजारे टालनू तेस खे पैनाओ हर  
 तेस-ने हाथा-दे कापा पैरा-दे जोड़ा पन्याओ । तबे हमें खाऊ बेटि-रो चैन  
 कर । कौए के मेरा बेटा मुआ-आ नदये जीआ राचि गोआ-आ तइये भिला ।  
 तबे से खुशी ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जवे से आउदे-बारे गरा नेरे पीछा  
 तबे बाजे-री गाने नाचने-री वाज शुनी । अर तिन्ये आपणे नोकरा-में-दे  
 एक बल्याइ-रो पक्या एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो  
 तारे बाबे चजारा खाणे-से पकाइ गखा कीएके से जीउंदा आइ-गोआ । पर तिन्ये

बुरा मान्या । बौहतरि जाणे-खे तेस-रा जीउ ना बोल्या । एतेरी-ताई तेस-रा  
 बाब बाहरे आइ-रो तेस-खे मनाणे लाख्या । तिन्ही जबाब दिता औ इतने  
 बरसा-दे तेरी सेवा करने लगे रोआ कसौ तेरे हुक्मा-दे बाहरे नौ गोआ हर  
 तोएँ मा-खे एक किलटू औ नी दिता जो औ आपन साधो-मे मजौ साई  
 खांदा । तेरा एह कोकरा जिन्ये तेरी दौलत राँडा-दे खुळई जसौ बखता  
 आया तेबू तेस-खे चजारा खाया किया । बाब तेस-खे बोल्या बेग्या तु सदाई  
 मा साई असी । जो कुक मेरा अमा सब तेरा असो । ताँ खुशी ओखा  
 चायो-या कौएके तेरा बाया मुया या नइये औया राचि गोआ-या तइये  
 मिला ॥

[No 7]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (BAGHĀTĪ).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen insofar as was possible, words have been given as in the Rev. T. Grahame Smith's account of Baghātī, in his "Languages of the Northern Hindustan." In this relation, many common words will be found to be doubled, which are written as single consonants in the version in the Notes appended. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short *e* or for representing the short *i*. The first *i* is sometimes written as *e*, and sometimes as *ē*, and the latter as *u* or *ū*. In such cases, *ē* or *ū* have been written in the transliteration instead of *e* or *i*, or *u* or *ū*, respectively.

Ēki-ādū-rē	dū	baghāi	thiyā.	Pinna-mē-dē	chhōtē
One-man-of	two	sons	were.	Them-in-from	In-the-younger

āpnā-hāwā-khā bōlā, 'hāwā, āpnā-gharchī-mē-dē jō mērā  
 his-own-father-to it-was-said, 'father, your-own-property-in-from what my  
 hīsā ē, sē mā-khā dē-dē.' Tabhē tēanyē tūna-khē āpnī  
 share may-be, that me-to give-up.' Then by-him them-to his-own  
 gharchī bājē-dittī. Bahai din nā tē-thiyā kē chhōtā baghār  
 property was-divided-out. Many days not become-had that the-younger son  
 sab-kuchh kajhā karē-rō ānjē-mulkā-khē chālā-gōā. Tērā  
 everything together made-having another-country-to went-away. There  
 kuchpanē-mē dīn gujardē-gujardē āpnī gharchī dubāē-dittī Jabbē  
 debauchery-in days a-passing-a-passing his-own property was-squandered. When  
 sē sab-kuchh dubāē-mukyā, tabhē tēs-mulkā-dē harā kāl  
 he everything squandered-completely, then that-country-in a-great famine  
 parē-gōā, hōr sē garib tē-gōā. Tērā-dē jō-rō, tēs-mulkā-rē  
 fell-down, and he poor became. There-from gone-having, that-country-of  
 raunē-wālē-nā-dē ēkī-rē thāē raunē lagyā. Tēanyē sē āpnā-khēchā-mē  
 inhabitants-in-from one-of near to-dwell he-began. By-him he his-own-fields-in  
 sūr isārē bhējyā. Sē tūnā-rē jūthē-chhilkā-sū āpnā pēt bharnā  
 sowing to-land was-sent. He them-of left-hands-with his-own belly to-fill  
 chāū-thiyā, hār tēs-khē kōi kuchh nā dēo-thiyā. Jabbē tēs-khē  
 wishing-was, and him-to any-one anything not giving-was. When him-to  
 lōē āi, tabhē tēanyē hōlā, 'mērā-hāwā-rē kīnā-bālī-rē  
 sense came, then by-him it-was-said, 'my-father-of how-many-servants-of  
 khāpē-dē jādē rūfī pakō. hōr āi bhūkha marū.  
 food-from superfluous bread they-coal, and I hungry am-dying.  
 Mārē ūthē-rō āpnā-hāwē-kāē-khē jānā, tē-khē bōlā,  
 By-me arisen-having my-own-father-near-to is-to-be-gone. him-to it-is-to-be-said,  
 "hāwā, mōē surgā-rē harōdh hōr tārē sāmpe pāp kiya; āi  
 "father, by-me heaven-of against and of-thee before sin was-done; I

terā put baunē jōgā nīhai. Mā-khē bī āpnē-kulī-mā-dē  
*thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from*  
 ēkī harāhar samīlē.” Tabbē sē āthē-rō āpnē-bāwē-kā-khē gōā.  
*one like consider.” Then he arisen-having his-own-father-near-to went,*  
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō  
*But he distant-even was, that him-of the-father-to him seen-having*  
 dayā nī, hōr daupē-rō tēs-rē galā-dē lapēṭē-rō tēs-dā  
*compassion came, and ran-having him-of neck-on wrapped-having him-of*  
 phāyā lāyā.<sup>1</sup> Bātē tēs-khē bōlyā, ‘bāwā, mōē surgā-rē  
*kisses were-taken. By-the-son him-to it-was-said, ‘father, by-me heaven-of*  
 larūhī hōr tērē sāmō jūp kiya. Aū tērā put baunē jōgā  
*against and of-thee before sin was-done. I thy son to-be-made worthy*  
 nīhai’ Tō bāwē āpnē-nōkrī-khē bōlyā, ‘sabūhī-dē tsazā-rē  
*not-am.’ Then by-the-father his-own-servants-to it-was-said, ‘all-than good*  
 tālkā tēs-khē paunū; hōr tēs-rē hāthā-dē chhāpā, pairā-dē jōrā  
*germents him-to put-on, and him-of hand-on ring, feet-on pair-of-shoes*  
 paunū Tabbē hamē khāū, haithē-rō chain karā. Kīē-kē mērā  
*put-on. Then we may-eat, sat-having ease may-make. Because my*  
 betā muā-thā, uaiyē jīā; rūchē gōū-thā, taiyē milā.’ Tabbē  
*son dead-was, now lived; having-been-lost gone-was, now was-got.’ Then*  
 se khusī ōē.  
*they happy became.*

Tes-rā jēthā bēlā khēchā-dē thā Jāhē sē āundē-bārē  
*Him-of the-elder son the-field-in was. When he coming-at-time*  
 garā-nērē pūchyā, tabhē bājē-ri gānā-nāchpē-ri wāj sunī.  
*the-house-near arrived, then music-of singing-dancing-of noise was-heard.*  
 O tēnyē āpnē-nōkrī-mā-dē ēk balyūṣ-rō pūchhyā, ‘ēh  
*And by-him his own-servants-in-from one called-having it-was-asked, ‘eh*  
 Lab ḍsō.’ Tēnyē tēs-kāē bōlyā, ‘tāhrē bāyyā āē-rō,  
*what is?’ By-him him-near it-was-said, ‘your brother come-having,*  
 tarē-hāwē tsazā-rū khānē-lhē pakāē-rākhā, kīē-kē sē  
*by your-father good (feast) eating-for cooking-was-caused-to-be-done, because he*  
 paundā āē-gōā.’ Par tēnyē burā mānyā Bihtrē jānā-khē  
*hung arrived.’ But by-him bad it-was-thought. Within going-for*  
 tes-rē jīū nā bōlyā, Bittē-ri tāi tēs-rā bāw, bāhrē  
*him of the-soul not was-said. Here-of for him-of the-father, out*  
 āē-rō, tēs-khē mānāpē logyā. Tēnyē jawāb dīlā, ‘aī  
*come-having, how-to to-advise began. By-him answer was-given. ‘I*  
 itnē-basā-dē tērī sēwā karnē lagē-rōā; kabhī tērē-hukmā-dē bāhrē  
*so-many-years-from thy service to-do continued; ever thy-order-from outside*

<sup>1</sup> The last three words appear to be corrupt Panjabi.

nī gōā; hōr tōṣ mā-khē ak rāhīlā bī nī dīlā, jō aṣ  
*not I-went; and by-thee me-to a lid even not was-given, that I*  
 āpā-sāthī-mē majī-sāl khānda. Tērā ab chhōkrā jānyē  
*my-mon-friends-with pleasure-with night-to-eat-eaten Thy this son by-whom*  
 tērī daulat rāqā-dē kīnīlī, jēs-i-bakhtā āyā.  
*thy wealth harlots-on was-caused-to-be-eaten, at-what-very-time he-came,*  
 tēbbā tēs-khē tsazā-rā khānā kīrā. Bāwē tēs-khē hōyā,  
*then-ereu him-for good food was-made By-the-father him-to it-was-said,*  
 'bāṭṭā, tū sadā-ī mō-sū ḍsū. Jō-kachh mērā ḍsū, sab tērā  
*'son, thou always-even me-with art. Whichever mine is, all thine*  
 ḍsū. Tū khoṣī ḍqā chāyō-lhā, kiē-kē tērā bāyā muā-thā, naiyē  
*is. For-thee happy to-be proper-was, because thy brother dead-was, now*  
 jīā; rāchē gōā-thā, tairē milē.  
*lived; having-been-lost gone-was, now was-got'*



[No 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHARI (BAGHATI).

## SPECIMEN II.

मेरा नाँव साधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव  
कोटी-रा जिला शिमला ।

सादृश मा पाए चाणक भगड़ा किया । सोएँ तेस-खे नी घाया ना  
मागी कवे लड़ाई ओई । एको चेवा पाँदे लड़ाई ओई । तेस चेवा-री  
साँव लाँदे बंडार खेए गोधा-शा । जवे इसँ सब आदमी साँवा पाँदे पाँचे तवे  
सादृश सभी-खे वाली दिती । मा-खे टोपणे चाया । दौड़ि-गे सब आदमी  
डरि गोए । आपणे आपणे गरा-खे चले गोए । औ वी डरि-रो नठि  
गोधा । नठहे नठहे मेरे पैरा-हे पौड़ लगी । गरे तीन देडे पड़ि रोआ ।  
सादृ-खे एह सूँच पड़ी कि मेरी गाली-री नालश करला । मा-खे टाबे-री  
ताँई भूटी जाल-साजी की । औए मा-खे गाली दिती एस-री नालश अब  
करए ॥

[No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mēn	uñw	Mādhō.	Mēn-bāpū-rō	uñw	Sādhō.	Jātē-rō	Kuñēt.
My	name	Mādhō.	My-father-of	name	Sādhō.	Caste-of	Kuñēt.
Gñw	Kōṭi-rō,	Jilā	Šimlā.				
Village	Koṭi-of,	District	Šimla.				
Sādūē	uñ-pāē	chāyāk	jhaṅgū	kiyā.			Mōē
By-the-complainant	me-on	causeless	quarrel	was-made			By-me
tea-khē	nī	ghayā,	nā	māri	kubhē	lapāi	ōi.
him-us-for	not	it-was-beaten,	not	of-us	ever	fighting	became.
lapāi	ōi.	Tēs-chēwā-rī	sīw	lindē	hanyār		lēē
fighting	became.	That-wall-of	boundary	to-put	the-neighbours	having-taken	
gōā-thā.	Jabbē	hanē	sab	ālmī	sīwā-pādr	pōchē,	tabhē
(I)-gone-us.	When	we	all	men	the-boundary-upon	arrived,	then
sādūē	sabbhi-khē	gāh	dittī.	Mā-khē	tipnē	ayā.	
by-the-complainant	all-to	abuse	was-given.	He-to	to-beat	he-came.	
Dauyē-rō	sab	ādmī	ḡarē	gōē	Āpūē-āpūē-garū-khē		
Run-having	all	men	being-afraid	went.	Their-own-own-houses-to		
chālē-gōā.	Āū	hī	ḡarē-rō	naḡhē-gōā,	naḡhēē-naḡhēē		
they-went-away.	I	also	feared-having	run-away,	or-running-or-running		
mēnē-pairū-dē	pū	lagī.	Garē	tīn	dēyā	parē	
my-foot-on	pain	happened.	In-the-house	three	days	having-fallen	
rōū.	Sādū-khē	ch	sūch	parī	kē,	'mēri-gāh-rī	
(I)-remained.	The-complainant-to	this	thought	fell	that,	'my-abuse-of	
nālaē	karlā.	Mā-khē	tānē-rī	tāi	jhūthī	jāl-sājī	
complaint	he-will-make.	Me (acc.)	stopping-of	for	a-false	forgery	
kī.	Kiē	mā-khē	gāh	dittī,	ēs-rī	nālaē	ab
was-made.	Because	me-to	abuse	was-given,	this-of	complaint	now
karūē.							
I-will-make.							

## PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Punjab, has an outlying tract extending into the heart of the Shivala hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrinagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrinagar, with Keonthal to its east, the language is Kīṭhālī. To the south of Pinjaur thānā the language is the Hindi of Aṣṭhālā.

The State returned the language of all these thānās as simply "Pahāṭī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahāṭī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kīṭhālī speakers of Śrinagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,<sup>1</sup> but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

<sup>1</sup> One grave misprint is that, throughout, no distinction is made between the cerebral *n* and the dental *n*, or between the cerebral *ṭ* and the dental *ṭ*.

## PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *lāṇā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kā*, *kī*) for 'of.' The frequent use of *kē* instead of *khe* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *lipōkar*, a husk, which may be compared with the Sirmāurī *saizkar*. Other reminders of Sirmāurī are *gihēhē*, evidently the same as the Sirmāurī *jēhē*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōqī rātē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ḷ*. The letter *ś* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shā* instead of *sā* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōnā* and *hā* for *ā*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khondānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnagē*, but we also meet *tāh*, *tēhē* and *nahē*. Similarly instead of *jēnagē*, by whom, we have *jēhē*. *Ē*, the oblique form of *eh*, this, is regularly represented by *ē*.

In the verbs, *ōsō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōlā* for *bōlā*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *ā-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānī*, I must (i.e. I will) go (to my father).

[No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀT).

PINJOUR DIALECT.

(PATIALA STATE.)

## SPECIMEN I.

ایک آدمی رے دو ھے تھ نسرے چھوٹے نے باپو کے بولا کہ باپو  
 مال کا ہنڈا جو میرا ھے میکے دیدے تب نئے مال ننانکے ہنڈا دیا اور  
 تھوڑے دن پاچھے چھوٹے ھے نے سب کچھ لے کر ایک دورے ملکھا کے  
 چلا گوا نئے اپنا مال بدچالی میں برہان کردیا اور کہی نا رروا نس  
 ملکھا میں بڑا کال پڑا تب سے بھوکا مرنے لگا تب نس ملکھارے ایکے  
 خاندانا رے جا رروا نئے نس کے اپنے باگٹی میں سورا کے چارے بھجا  
 نس کے جیوا میں تھی تینا شیوکڑا دے حنا کے سور کھار ہوں پیٹ  
 بھروں کوئی نس کے دیو نہ تھا تب عقل میں آئی رے بولا میرے  
 بارا رے کتنے معلتی کے بھوتی روٹی ھے آسوں بھوکھوں مروں میرے  
 اُٹھ رے اپنے بارا کے چلے جانا نس کے بولوں رے بابورا مروں اسمانا  
 اور تیرے سامنے گناہ کیا اور اب ایدے جوگا لے کہ پھر تیرا بیٹا کھاؤں  
 اپنے معلتی میں دے ایکے جیسے بنا تب اوٹھ رو اپنے بارا کے کے چلا  
 اور شی ابھ دور تھا نس کے دیکھ رو نسرے بارا کے دیا آئی اور دورے  
 رو نس کے ملنے لگا اور بہت پاسے لئے ھے نس کے بولا رے باپو مہوں

اسے نا ور سر سامنے کتاہ ندا ابدے جوگا ے کہ سدس درا ند  
 کوھاڑیں باونے اپنے ہونرا ے بولا کہ اچھے سے اچھے کپڑے گڈ ہو اور بس  
 ے بہرائو اور تیرے ہاتھ میں موندی اور پیرا میں جرتی بہراؤ اور  
 ہم نہاؤ اور صوجا کروں کیونکہ میرا بیٹا صوا تھا اب جیوا ے راچ گورا  
 تھا اب ملا ے تب سے راضی ہونے لگے \*

اور بسر را بیٹا باگٹی میں نہیا جب گھرارے نیڑے آیا گئے اور  
 ناچنے سے راز سنی تب ایکے ہوکر ے ہلارے پوچھا کہ رے کا آسوں  
 نکلیں بس ے بولا کہ تیرا بھائی آگورا اور تیرے باورے بڑی جگ گئے  
 ایدے رے خاطر کہ شی شار بولا چٹلا دیکھا اونہیں کہہجے او نہ  
 چاہا کہ بھینر جاوں بس بس ے باونے باہر آئے او مدایا نیٹے بارا ے  
 جورا میں ہوا دیکھ انے برساکے مہروں پیرے کہنو میںے کروں اور  
 کبھی تیرے بولنے دے باہر ے گورا تو نے کبھی ایکے باورے را چھیلگو  
 میکھ ندیا کہ اپنے سانھی رے گیلی راضی ہوں اور جب تیرا رے بیٹا  
 آیا جہن تیرا مال رائڈا ے لٹایا توں تیرے خاطر بڑی جگ کری تہنیں  
 بس ے بولا کہ اے بے تو سدا ملین گہچے رزا جو کچھ میں ے آسنو  
 سے تیرا پر راضی ہونا اور راضی ہونا چاہیں تھا کیونکہ تیرا بھائی صوا تھا  
 اب جیوند ہوا اور راچ گورا تھا اب ملا \*

[ No. 9 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (BAGHĀTĪ)

PINJĀUR DIALECT.

(PATIALA STATE.)

## SPECIMEN I.

## TRANSLITERATION.

Ēki-ādmī-rē dō bēṭe thē. Tēs-rē chhōṭe-nē bāpā-khē bolā ki, 'bāpā, mal-kā bandā jō mērā hai mai-kē dē-dē' Tēb tēnnyē māl timā-khē band-diṡā. Aur thōṛē dīn pāchhē chhōṭe bēṭe-nē sab kuchh lē-rō ēk-durā-rē mulkhā-khē chālā-gōā, tēnnyē apnā māl bad-chālī-mē barbād kar-diṡā. Aur kahē nā rōō, tēs-mulkhā-mē baṡā kāl parā. Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēki-klāndānā-rē jā-rōā. Tēnnyē tēs-khē apnē-bāgaī-mē sūrā-kō tsārnē bhējīā. Tēs-kō jiwā-mē thī 'tīnnā-ṡiyōkrā-dē jina (*for* jinnā)-khē sūr khāō hī pēṭ bharū.' Kōi tēs-kē dēō-na-thē. Tēb 'aql-mē āṡ-rē bolā, 'mērō-bāwā-rē kitnē mēḡnatī-khē bhautī rōṡī hai aṡ bhūkhō māū. Mērō uṡh-rē apnē-bāwā-kē chālō-jānā, tēs-kē bōlū, "rē bapūwā, mū āsmānā aur tērē sāmnō gumāh kiṡā, aur ēb ā-dē jōgā nē ki phir tērā bēṡā kuhāṡī: apnē-mēḡnatī-mē dō, ēki jaisē bana." Tēb uṡh-rē apnē-bāwā-kē-kahā chālā. Aur shē (*for* sē) ēbhē dūr thā tēs-kē dēl hē-rō, tēs-rē bāwā-khē diā āī, aur daupē-rē tēs-kē milnē lagē, aur bahut pāpē laē. Bēṡ tēs-kē bolā, 'rō bāpā, mū āsmānā-rā aur tērē sāmnō gumāh kiṡā, ā-dē jōgā nē ki taī tērā bēṡā kuhāṡī.' Bāṡ-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kaprē gad-lō, aur tēs-kē pahra-dō; aur tēs-rē lāthā-mē roṡṡī, aur parā-mē jūṡī pahraō; aur ham khāō, aur mōjā karū, kyōki mērā bēṡā mōā thā, ēb jiwā hai; rāch-sa thā, ēb milā-hai' Tēb sē rūzī hōnē lagē.

Aur tēs-rē barā bēṡā bāgaī-mē thiyā. Jēb gharā-rē nōṛē āyā, gānē aur nāchnē-rī wāz sunī. Tēb ēki-naukarā-khē bulā-rē pūchhā ki, 'rē, ka āṡṡ?' Taī tēs-kē bolā ki, 'tērā bhāī ā-ṡōī, aur tērē-bāṡ-rē bapī jag ka, ā-dē-rē klāṡīr ki shē (*for* sē) shār bhalā chagā dēkhā.' Unhē khijē o na chāhā ki 'bhīṡar jāṡ.' Tēb tēs-kē bāṡ-nē bāhir āē o mānāyā. Tēnnyē bāwā-khē jawābā-mē bolā, 'dēkh, itnē-barsū-dē mḡṡī tērē kahnō mai nō karū, aur kabhī tērē-bōlnē-dē bāhir nē gōā, tū-nē kabhī ēki-bakri-rā chhēlī-ō mai-khē na diṡā, ki apnē-sāthī-rē gailē rūzī hū; aur

jēh tērā-rē bēṭā āyā, jēhē tērā māl rādā-khē lutāyā, tu  
 bari jag kari.' Tēhnē tās-kē hōkū ki, 'ai bētē, tū s  
 rā; jō krachh māi-gē asō, sē tērā: par rāgi hōnā, au  
 chāhiē-thā, kyōki tērū bhāi mōā-bhā, ēb jūndī hōā;  
 ēb milā hai.'



[No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

## SPECIMEN II.

دیکھو ڈیرے ہاتھارے کیلی آری دب رکھی ہے سواں ہاتھ  
 دے جائی ہے سامنے ڈالی ہیٹھیں حجرے اور پانی را گھڑا رکھ رکھا  
 ہے ایک چھوٹو بیٹھہ رہو زمیندار بیچارہ نہوڑے راسی دے اوٹھا تھا  
 ہل اور بلدا کو لیو رہو بھلکے بھلکے ناٹھی میں جا رہو جب سورج  
 مونڈ آؤ تو پیر روٹی لورز آئی یہ ہلا کے کھول دیو بلدا کے گھا با دیا  
 آپے ہاتھ منہ دھویو رہو سستا لیو روٹی کھاؤ حقہ پیو بلدا کے پانی  
 پلا تھوڑی بارے بڑ رہو رام کر لیو پیر ساگ بات لیو رہو چلی جاو کام  
 بہتا ہو تو بیچارہ سنی دھندے میں دن کاٹ دو بہیں تو اورو کام کرو  
 جب سورج چھپنے لگو تو ہلا کے اور بلدا کے لیو رہو گھرا کے آؤ مونڈا  
 کے پندے گھارا لیو بلدارے آگے گھا یا دیو پیر دودھ دو رہو روٹی پکڑا  
 راسی ہو رہو اپنے چھوٹو چھوٹو میں بیٹھہ رہو کھاؤ پھیر ایسے مزے  
 میں کھوٹی پسارے ست جاو کہ راجہ کے پھولادے بچھارے پندے  
 بھی نصیب نہیں \*

[No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJAB DIALECT

(PATIALA STATE).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Dekhō,	dēre-hāthū-rē	keli-āwī	dab-rakhi-hai,	sōī-hāth-dē				
See,	the-left-hand-in	plough-handle	pressed-hept-is,	right-hand-in				
jāti hai,	simnē-dāli-hāthō	haqī (?-jāī)	aur pāni-ka	aharā rakhi-rakhā-hai.				
our-kp is,	in-front-tree-under	the-buqqa	and water of	jar placed-is.				
Ek	ebhōtō	baith-rahō	Zimindār	bēchāra	thōī-rūc-dē			
(Thee) a	boy	seated-is.	The-cultivator	poor-fellow	in-a-little-of-the-night			
utbā-thā.	Hal	aur	hālā-kō	layō-rahō	Bhāl-kē-bhāl-kē			
risen-had.	Plough	and	bullocks	have-been-brought.	Early-in-the-morning			
bāgāi-mē	jā-rahō-ā.	Jēb	sūraj	mēd	āō.	tō	bayyar	
the-field-in	he-has-gone	When	the-sun	(over)-head	comes,	then	the-wife	
rōī	lō-rō	ī	Yihā	hālā-kō	khai-diyō,	haldā-kō	ghā	
bread	taken-having	comes	By-him	the-plough	is-opened,	the-bullocks-to	grass	
pā-diyō,	āpō	hāth	mūh	dhōyō-rahō,	sasā	lyō.	Rōti	
is-caused-to-fall,	by-himself	hand	face	is-washed,	coolness	is-taken.	Bread	
kbāō	haqqā	pō,	haldā-kē	pānī	pūā	thōī		
he-eats	haqqā	he-drinks,	the-bullocks-to	water	having caused-to-drink	a-little		
bāī	pur-rahō,	rām	kar-lyō.	Bayyar	sūg-jūt	layō-rahō,	chāl-jāō.	
while	he-reclines,	rest	takes.	The-wife	vegetables	takes,	she-goes-away.	
Kām	hulūā	tō,	tō	bēchāra	sē-tē-dhandō-mē	din	kāt-diyō,	
Work	much	is,	therefore	the-poor-fellow	that(?) occupation-in	the-day	passes,	
nahī-ū	aurō	kam	karō.	Jēb	sūraj	ekhiyō	lagō.	
or-else	another-also	work	he-does.	When	the-sun	to-be-concealed	begins,	
tō	hālā-kē	aur	haldā-kē	layō-rahō,	gharā-kē	āō,	mūqdā-kē	
then	the-plough	and	the-bullocks	he-takes,	the-house-to	comes,	head-of	
bandō	gharā	layō,	haldā-rē	āgō	ghā	pā-diyō.		
upon	a-bundle	he-takes	the-bullocks-of	before	grass	he-causes-to-fall.		
Bayyar	dādh	dō-rahō,	rōī	pakāō.	ī	rāzī	hō-rahō,	apnē-chhōī-
The-wife	milk	milks,	bread	bakes	He	happy	becomes,	his-own-little-
chhōī-mē	baith-rahō	kbāō.	Pūr	nīsē-mazē-mē	klūtē	pasārē		
children-among	sits	eats.	Again	such-pleasure-in	legs	having-spread		
sut-jāō,	ki	rājā-kē	phulā-dē	bichhōnē-pandē	bhī	nasīb	nahī.	
he-goes-to-sleep,	as	a-king-of	flowers-of	bed-on	even	fortune	is-not.	

## FREE TRANSLATION OF THE FOREGOING.

Sec, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *hugqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *hugqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

### PATIALA (DHARAMPUR) BAGHĀTĪ.

The Dharampur dialect of Baghātī is practically the same as that of Pinjaur, except that the Hindi influence is not so strong. We have, however, one instance of *hō*, used instead of *khē*, and once or twice *nē* is added (without any need for it) to the case of the agent, as in *jennyē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

*baḍḍā*, great, older.

*bāhḍā*, a son.

*bunḍānā*, to clothe.

*chhḍḍānā*, a wife.

*maḍḍānā*, to be found.

*mōḍḍā*, younger.

*raḥḥānā*, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens:—

As in Śīrāurī, nouns, adjectives, and participles sometimes end in *o* instead of *ā*, as in *sanō*, heard, *dittō*, given. The word for both 'I' and 'by me' is *mhā*. For 'is' we have *asō*, instead of *āsō* which is merely a matter of spelling. In *sanō-ō*, it is heard, we have the Kiūḥālī word *ā* for 'is.' The past participle of *denā*, to give, is sometimes *dānā*, and sometimes *dittā*, and the past participle of *marānā*, to die, is *mōḍḍānā*.

## SPECIMEN I.

ایکے آدمی رے در باھٹو تھے ماٹھڑے باھٹو اپنے باوا کے بولا  
کہ رے باوا مالارا بانڈا جو میرا بیٹھو ماکہ دے تب نئے مال  
دینا کے بانٹ دینا تھوڑے دنوں میں ماٹھڑے باھٹو سب مال چورڑو ایک  
دورارے ملکہارا سفر کیا اور نئے اپنا مال بدچلنی میں کھو دینا جب  
سبہ کھو مکا تب بس ملکہا مکھنا کال پڑا اور سے غریب ہونے لگا  
تب بس ملکہارے راجہ رے نوکر رہگوا سے تسکے اپنی باگٹی میں سورا  
چگائے بھجا اور سے چاہو تھا کہ اونہ چھلکہ سانھی جو سور کھاؤ اپنا  
پیٹ بھرے کہ کوہیں تسکے نہ دیو بھا تب عقلا میں آرو بولا کہ میرے  
باوا رے موکھنے نوکرا کو مکھتی روٹی اسو اور مہوں بھوکھا مرو مہوں  
اوٹھہ رو اپنے باوا کے جارے اور تسکے بولوئی کہ اے بار مہوں برمیسرا  
اور تیرا گناہ اسو اب اے جوگا نہیں کہ تہئے تیرا باھٹو بنو اپنے نوکروں  
میں سے ایکی جیہڑا بناو تب اوٹھہ رو اپنے باوا کے گوا اور وہ ہیرو  
دور تھا کہ تسکے باوا کے دیکھہ رو ترس آگوا اور دوڑا و تسکے گل لگا لینا  
اور بہت پیپی موٹی باھٹو تسکے بولا باپو آ مہوں برمیسرا اور تیرا

گنائے سو ر ب کے حوگا پس کہ ندھ ندر باھٹو ندو بار ے بولوا  
 ے بولا کہ چجاری ناہی نکال لیاو اور نسکے بھاؤ اور تسری ہاتھادی  
 چھاپ اور لاتادی پاہین لاو اور ہمین کھاو اور خوشی مناو کیوں میدا  
 باھٹو عواروا تھا اہو جیوندا ہوا رچ گوا تھا اب مٹائے تب سے خوشی  
 کرے لگے \*

اور تسرا بڈرا باھٹو باگٹی میں تھا جب گھرارے نیڑے آیا گائے  
 و ناچنے کو سادہ شنوا تب انکے نوکر بلارو پوچھا کہ اندھے کا اسو ننٹے تسکے  
 بولا کہ تیرا بھائی آیا ہوندا اور ندرے بارے عوگا ے بڑی دھام  
 دینی اترے نئیں کہ تسکے راضی باجی مٹا سے روشا میں ہورو بہتر  
 جانا نہ چاہو تھا تب تسکے بارے بانڈی آرو کسے منایا ننٹے رے بارو  
 ے جواہا میں بولا کہ دیکھہ اتنے بڑسا دے مہوں تیری ٹہول کرو اور  
 کبھی تیرے بولا دے باھر نہیں گوا ہر تون کبھو ایک چھیلٹو ماکھہ  
 دینا کہ اپنے مٹرا سانھی خوشی مناؤ اور جب تیرا بہہ باھٹو آیا جنٹے  
 تیرا مال رنڈا ے دینا ہون تسری نئیں بڑی دھام دینی ننٹے تسکے بولا  
 اے باھٹو تر سدا دے مانگی رھو اور جو کچھہ مانگی اسو تیرا اسو پر  
 خوشی منانا اور خوشی ہونا چائے کیونکہ تیرا بھائی عواروا تھا سو  
 جیوندا ہوا رچ گوا تھا سے اب مٹائے \*

[No. II]

## INDO-ARYAN FAMILY:

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

## SPECIMEN I.

## TRANSLITERATION.

Eki-ādmī-rē dō bahtū thē. Māthre bahtū apnē-bawā-khē bōla ki, 'rē bāpua, mālā-rā bāda jo mērā baithō mā-kh dē.' Tēb tēnnyē māl tirā-khē bāt-ditā (*for* dittā). Thōrē-dinā-mē māthre-bahtū sab māl jōr-rō ēki-ādmī-rē mulkhā-rā safar kiya, aur tēnnyē apnā māl bad-chalni-mē khō-ditā. Jēb sabh khō-mukā, tēb tēs-mulkhā mukhtā kāl parā; aur sē gharib hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukar rah-gōā. Sē tēs-kē apnī-bagāi-mē sūrū chuganē bhējjā, aur sē chahō thā ki unh chhilka sāthi jo sūr khaō apnā pēt bharē, ki kōī tēs-kē na deō-thā. Tēb 'aqlā-mē ā-rō bōla ki, 'mērē-bawā-rē mukhtē naukarā-kō mukhti rōī asō, aur mhū bhūkhā marū. Mhū ūth-rō apnē-bawā-khē jāwē, aur tēs-kē bōlūē ki, "ai bāō, mhū Parmēsrū aur tērā ganāī asū; ēb atē jōgā nahī ki tanhāē(?) tērā bahtū banū; apnē naukarō-mē-sē ēki jēhṛā banāō." Tēb ūth-rō apnē-bawā-khē gōā. Aur wōh hēbhō dūr thā ki tēs-kē bawā-khē dēkh-rō, tars ā-gōā, aur daupā wa tēs-kē gal lagā-ūnā, aur bahut pampī-mūl. Bahtū tēs-kē bōla, 'bāpua, mhū Parmēsrū aur tērā ganāī asū, aur ēb atē jōgā nahī ki tanhāē(?) tērā bahtū banū.' Bāō apnē-naukarā-khē bōla ki, 'chijārī tābhī mikāl hiyāō aur tēs-kē bamāō; aur tēs-rō hāthā-di chhāp, aur lātā-di pabī lāō; aur hamē khāū, aur khushi manāū, kyō mērā bahtū mōāwā-thā, ab-hū jūndā hōō; ruh-gōā-thā, ēb maṭā-ē.' Tēb sē khushi karnē lagē.

Aur tēs-rā badrā bahtū bagāi-mē thā. Jēb gharā-rē nēpē āyā, gānē wa nāchnē-kō sādū sunō-ā. Tēb ēki naukar bulā-rō pūchhā ki, 'andhī kē asū?' Tēnnyē tēs-kē bōla ki, 'tērā bhāī āyā-hōdā, aur tērē-bawē mōkā-khē bapī dhām dinī, at-rī taī ki tēs-kē rāzī bāpī maṭā.' Sē rōshā-mē hō-rō bhitar jānā na chahō-thā. Tēb tēs-kē bawē bādi ā-rō kasnē(?) manāyā. Tēnnyē-rē bawā-khē jāwābā-mē bōla ki, 'dēkh, itnē-harsā-dē mhū tēri tahl kārū, aur kēb-hī tērē-bōlā-dē bahar nahī gōā, par tōē kēb-hū ēk chhōl-ō mā-kh na dīnā, ki apnē-mitrā-sāthi khushi manāū; aur jēb tērā ēh bahtū āyā, jēnnyē-nē tērā māl ranḍā-khē dīnā, tōē tēs-rī taī bapī dhām dinī.' Tēnnyē tēs-kē

bōlā, 'ē bāhtū, tū sadā-dē mā-gē ruhō, aur jō kuchh mā-gē asō, tērā  
 asō; par khushi manzānē, aur khushi hōnā chāhiye, kyōki tērā bhāī  
 mōāwā-thā, sō jīundā hōā : rach-gōā-thā, sē ēh matā-e.'



[No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PANTALA STATE.)

## SPECIMEN II.

دیکھو ڈیری ہاتھو سانھی آڑی چک رکھی سوین ہاتھا دی  
 جھانٹ اسو سامنے ڈالا ہیٹھے حقہ اور پانی را گھڑا رکھا ہوندا نیچے اک  
 باہٹو بیٹھے روا زمیندار بیچارہ تڑے دے اوٹھا ھے هل و بلدوا کیے لے رو  
 بھلکے بھلکے باگٹی میں آگوا جب دو پھر ہو نو تسری چھوڑی روٹی  
 لاؤ یہ هل چھاڈ دیو و بلدوا کے گھاس سیٹو اپنے ہاتھ و منہ دھو آو  
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیر بلدوا کیے یاسی بلاو بڑو نہوڑی گھڑی  
 رام کرو تسری جوانس ساگ یات لے رو گھرا کیے جاو ٹکھنا کام ہو نو  
 بیچارہ اسے کامان میں دن کھو دنو نہ نو ایکا کام کرو جب دن چھپو نو  
 هل اور بلدوا کیے لے رو گھر آؤ گھارا گدا موٹا باھن دو بلدوا کیے گدا دیو  
 جوانس دودھ دھو روٹی بکاو یہ خوشی سانھی اپنے بگھیرا میں بیٹھے  
 رو کھاو تب اسے عزے سانھی کھونٹے پساو سو نو کہ بانساھان کیے  
 پھولان ری سیجان میں اسے نصیب نہ ہوا \*

[No 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ)

DHARAMPUR DIALECT.

(PATIALA STATE.)

## SPECIMEN II.

## TRANSLITERATION.

Dekhō, dēp-bāthō-sāthī aī jēl-rakhi, sō-bāthī-dī jhāī nō. sāmō-djā-  
hēthē huqqa aur pānī-rā ghara rakha-hōudā. Tejī ek bāthī haith rōa. Zīmīn-  
dār bēchāas tarkē-dē uphā-lai. Hai wa loidwā-khē lē-rō, bhalice-bhalke bagāī-  
mē ā-gō. Jēb dō-pohar hō, tō tēs-rī chhyūyī roī lō. Bā hai chhad  
diyō, wa bēldā-khē ghas sō. Apnē hāt wa mōh dhō-ā. thauī hō-jā.  
Kōī khāō, huqqa pō, baddā-khē pānī pītō, pap-rō thōp-gharī rām karō.  
Tēs-rī jawānas sāg pāt lē-rō gharā-khē jō. Mukhtā kānō hō, tō bēchāas  
ēī kānā-mē ān khō-dittō, na-tō kīā kām karō. Jēb dīn chhipō, tō hai  
aur bēldā-khē lē-rō ghar ā. Gharā-gadā mōgā-pāhan hō, baddā-khē gatō  
diyō. Jawānas dādā dōhō, roī pokā. Bā khushi-sāthī apnē-bagbērā-mē  
haith-rō khāō. Tēb isē-mazē-sāthī khittē pasār-rō sōtō, kī bēldāhā-khē  
phālā-rī sējā-mē ē nasib na hō

LIST OF STANDARD WORDS AND PHRASES IN  
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.

# LIST OF STANDARD WORDS AND PHRASE

English.	Jannasāri.	Sinhalese (Dibhāsā)
1. One . . . .	Ek, ekē . . . .	Ek . . . .
2 Two . . . .	Dūi . . . .	Dūi . . . .
3. Three . . . .	Tin . . . .	Tin . . . .
4. Four . . . .	Chā . . . .	Char . . . .
5. Five . . . .	Pāch . . . .	Pāj . . . .
6. Six . . . .	Chān . . . .	Chān . . . .
7. Seven . . . .	Sāt . . . .	Sat . . . .
8. Eight . . . .	Ach . . . .	Āth . . . .
9. Nine . . . .	Nō . . . .	Nō . . . .
10. Ten . . . .	Dās . . . .	Dās . . . .
11 Twenty . . . .	Bis . . . .	Bis . . . .
12. Fifty . . . .	.. ..	Pañās . . . .
13. Hundred . . . .	Śa . . . .	Śau . . . .
14. I . . . .	Uāñ . . . .	Ā . . . .
15. Of me . . . .	Mārē (dat. mārē mājhi)	Mārē, mārē-rā . . . .
16. Mine . . . .	Mārē . . . .	Mārē, mārē-rā . . . .
17. We . . . .	Am . . . .	Hām, hāmē . . . .
18. Of us . . . .	Amārē (dat. amārē mājhi)	Mārē . . . .
19. Our . . . .	Amārē . . . .	Mārē . . . .
20. Thou . . . .	Tū . . . .	Tu . . . .
21. Of thee . . . .	Tārē (dat. tārē mājhi)	Tārē . . . .
22. Thine . . . .	Tārē . . . .	Tārē . . . .
23. You . . . .	Tum . . . .	Fum . . . .
24. Of you . . . .	Tamārē, tūmārē (dat. tamārē mājhi)	Tamārē . . . .
25. Your . . . .	Tamārē, tūmārē . . . .	Tamārē . . . .

# RAMAURI AND BAGHAT

Baghat.	English.
Ek . . . . .	1. One.
Do . . . . .	2. Two.
Teen . . . . .	3. Three.
Chār . . . . .	4. Four.
Pāñj . . . . .	5. Five.
Chhe . . . . .	6. Six.
Sat . . . . .	7. Seven.
Āth . . . . .	8. Eight.
Nau . . . . .	9. Nine.
Das . . . . .	10. Ten.
Biś . . . . .	11. Twenty.
Pañ . . . . .	12. Fifty.
Sau . . . . .	13. Hundred.
Ek . . . . .	14. I.
Mam . . . . .	15. Of us.
Mein . . . . .	16. Mine.
Hamē . . . . .	17. We.
Mihra . . . . .	18. Of us.
Mā, mā, mā . . . . .	19. Our.
Tū . . . . .	20. Thou.
Tam . . . . .	21. Of thee.
Tai . . . . .	22. Thine.
Tumē . . . . .	23. You.
Tarā, tārā . . . . .	24. Of you.
Tarā, tārā . . . . .	25. Your.

26. He	Sō, sōjō	Sō
27. Of him	Tsō-kō (dat. t's mōjō)	Tsō-ra
28. His	Tsō-kō	Tsō-rā
29. They	Sōjō	Sō
30. Of them	Tsō-kō (dat. t's mōjō)	Tsō-rā
31. Their	Tsō-kō	Tsō-rā
32. Hand	Hāth, ātha	Āth
33. Foot	Gxqō, hāgō, lāt	Lāt
34. Nose	Nak	Nak
35. Eye	Ākh	Ākh
36. Mouth	Māhū, khāh	Mū
37. Teeth	Dād	Dād
38. Ear	Kān	Kān
39. Hair	Baw, mōjō	Bāi
40. Head	Mōd	Mōd
41. Tongue	Jibh	Jib
42. Belly	Pai	Qai
43. Back	Pch, pāchhā	Pch, pāhā
44. Iron	Lohō	Lō
45. Gold	Sannō	Sannō
46. Silver	Chādī, rāpā	Chādē
47. Father	Bāhā	Bāhā, bāw, hāp, bāpā
48. Mother	Hijj	Āmā
49. Brother	Bhūl (general term), dādā (elder), bhāyā (younger)	Bāyā
50. Sister	Bhēn (general), dādī (elder), bhāpī	Hobā
51. Man	Ādmī, morōd, bēkhīrā	Mānāh, māgā
52. Woman	Bēp-mānāh, bēkhīrā	Jawānās

Se

6 H

Tēs-rā, tēā-rā (f.) . . . 27 Of him.

Tēs-rā, tēā-rā (f) . . . 28. His.

Sē . . . . . 29. They.

Tinnā-rā . . . . . 30. Of them.

Tinnā-rā . . . . . 31. Their.

Hāth . . . . . 32. Hand.

Lāt . . . . . 33. Foot.

Nāk . . . . . 34. Nose.

Ākhhī . . . . . 35. Eye.

Māh . . . . . 36. Mouth.

Dād . . . . . 37. Tooth.

Kān . . . . . 38. Ear.

Bā . . . . . 39. Hair.

Mūd . . . . . 40. Head.

Jibh . . . . . 41. Tongue.

Pē . . . . . 42. Belly.

Piḥ . . . . . 43. Back.

Lohā . . . . . 44. Iron.

Sunā . . . . . 45. Gold.

Chādh . . . . . 46. Silver.

Bāpī, bāḍ, bāḍā . . . 47. Father.

Amnā . . . . . 48. Mother.

Dādā, bāyyā, bā . . . 49. Brother.

Bobb (older), baidn (younger) . . . 50. Sister.

Ādmī, jānā . . . . . 51. Man.

Jānās, jānās . . . . . 52. Woman.

E g		S m D	
58 W f	J v h r	J	
54. Child . . . .	Lāṅkōttō, chhāṅṛṇ	Chhōṛṇ, chhairṇ	
55. Son . . . .	Bēṭā . . . .	Bāy*ṭṭi bēṭā, chhōṭṭṇ	
56. Daughter . . . .	Bēṭi, dhi . . . .	Dṛiṣ, bēṭi . . . .	
57. Slave . . . .	Ḥaiṇi, kāṇaiṇ . . . .	Chākar . . . .	
58. Cultivator . . . .	Khāṇi . . . .	Jimidar . . . .	
59. Shepherd . . . .	Bhādāwi . . . .	Barhālā . . . .	
60. God . . . .	Rhōgwān . . . .	Narāyṇ . . . .	
61. Devil . . . .	Sōṭān . . . .	Bhūt . . . .	
62. Sun . . . .	Das . . . .	Sāraj . . . .	
63. Moon . . . .	Ḥikān, iḥān, jān . . . .	Chāḍ . . . .	
64. Star . . . .	Tār . . . .	Tārā . . . .	
65. Fire . . . .	Āg . . . .	Āg . . . .	
66. Water . . . .	Pān . . . .	Chā . . . .	
67. House . . . .	Chōṛ, kōṭ . . . .	Chōṛ, ghōṛ, gam . . . .	
68. Horse . . . .	Chōṛā . . . .	Gaurā . . . .	
69. Cow . . . .	Gāw . . . .	Gāw . . . .	
70. Dog . . . .	Kukur . . . .	Kutā . . . .	
71. Cat . . . .	Dhāṇ, birāl ( <i>male</i> ) ; luvā, huṭi ( <i>female</i> ). . . .	Banal . . . .	
72. Cock . . . .	Kōkbā . . . .	Kōl*ṛā . . . .	
73. Duck . . . .	Bādōk . . . .	Batak . . . .	
74. Ass . . . .	Gadhā, gadhā . . . .	Gadhā . . . .	
75. Camel . . . .	Ūṭ . . . .	Uṭ . . . .	
76. Bud . . . .	Chāṛi, chalkhar . . . .	Chirā . . . .	
77. Go . . . .	Jā, nāḥ, hāṛ . . . .	Jā . . . .	
78. Eat . . . .	Khā . . . .	Khā . . . .	
79. Sit . . . .	Bās, bāḥ, bōṭh . . . .	Bip . . . .	



Chles	53
Baētū . . .	54. Child.
Baghēr, bagēr . . .	55. Son.
Bēṭi, ū . . .	56. Daughter.
Nokar . . .	57. Slave.
Dhyālā . . .	58. Cultivator.
Gūāl . . .	59. Shepherd.
Pammōsar . . .	60. God.
I chā . . .	61. Devil.
Sunāj . . .	62. Sun.
Chād, jūq . . .	63. Moon.
Larā . . .	64. Star.
A . . .	65. Fire.
P nī . . .	66. Water.
Ga n, ghar . . .	67. House.
Gohrā . . .	68. Horse.
Gūō, gūō . . .	69. Cow.
Kutlā . . .	70. Dog.
Baryāl (m.), baryālī (f) . . .	71. Cat.
Kukrā, murgā . . .	72. Cook.
Batak . . .	73. Duck.
Gadā, gadhā . . .	74. Ass.
Ūt . . .	75. Camel.
Pañchhi . . .	76. Bird.
Ja . . .	77. Go.
Kha . . .	78. Hat.
Beth . . .	79. Sit.

80 C mo	A	A
81. Boat . . .	Jāl, mār, pīṭ, jhāṅg	Tip . . .
82. Stand . . .	Uṭhu, thāpō hō	Khar . . .
83. Die . . .	Mōt, khāp	Mor . . .
84. Give . . .	Dē . . .	Dā . . .
85. Run . . .	Daur, dhaw . . .	Daur . . .
86. Up . . .	Sīhasā, ḡchhāṭ, aprō	Gāṭ . . .
87. Near . . .	Nēpā, dhāyā . . .	Nirō . . .
88. Down . . .	Tā, tōsāṇ, nāḡrō . . .	Tri . . .
89. Far . . .	Durō . . .	Dār-ka . . .
90. Before . . .	Pālō, agāṇō . . .	Paulō āgā . . .
91. Behind . . .	Pāchhāṭ, pāchhāṇ, pūth- pāth	Pichhāṭ . . .
92. Who . . .	Kān . . .	Kān . . .
93. What . . .	Kā, kāh . . .	Kā . . .
94. Why . . .	Kāī, kāhā, kākh kōhū- v. pāṭh	Kadī-khē . . .
95. And . . .	Ōr . . .	Tāṭṭā, hār . . .
96. But . . .	Pā . . .	Pā . . .
97. If . . .	Īkayō . . .	Ji . . .
98. Yes . . .	Ī, hē, hā, dhā . . .	Abā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hō-rō, chāhā-hā . . .	Hoi . . .
101. A father . . .	Bābō . . .	Īk bāp . . .
102. Of a father . . .	Bābō-kā . . .	Īkī bāpā-rū . . .
103. To a father . . .	Bābā-kh . . .	Īkī bāpā-khō . . .
104. From a father . . .	Bābā-bhāṭ . . .	Īkī bāpā-dā . . .
105. Two fathers . . .	Dūī bābā . . .	Dūī bāpā . . .
106. Fathers . . .	Bābā . . .	Bābō . . .

## S C m

Mai, tip . . . . .	81. Beat.
Khaqā-s . . . . .	82. Stand
Mar . . . . .	83. Die.
Dō . . . . .	84. Give.
Dang . . . . .	85. Run.
Ūpar, hubbā . . . . .	86. Up
Nōre . . . . .	87. Near.
tol, munda . . . . .	88. Down.
Idā . . . . .	89. Far
Agā, wā ā . . . . .	90. Before.
Pachhā, pachhā . . . . .	91. Behind.
Kha . . . . .	92. Who.
Kāh . . . . .	93. What.
Kaun-khā . . . . .	94. Why.
Hā, ō, tē . . . . .	95. And
Parī . . . . .	96. But
Par . . . . .	97. If.
A . . . . .	98. Yes.
Nā . . . . .	99. No.
Dukh . . . . .	100. Alas.
Bāo . . . . .	101. A father
Bao-rā . . . . .	102. Of a father.
Bao-khā . . . . .	103. To a father.
Bao-dē . . . . .	104. From a father
Dō bāo . . . . .	105. Two fathers.
B o . . . . .	106. Fathers.

108. From fathers . . .	hōt-ā-thien	hōt-ā-thien
109. From fathers . . .	hōt-ā-thien	hōt-ā-thien
110. A daughter . . .	hōt-ā	hōt-ā
111. Of a daughter . . .	hōt-ā-thien	hōt-ā-thien
112. To a daughter . . .	hōt-ā-thien	hōt-ā-thien
113. From a daughter . . .	hōt-ā-thien	hōt-ā-thien
114. Two daughters . . .	hōt-ā-thien	hōt-ā-thien
115. Daughters . . .	hōt-ā-thien	hōt-ā-thien
116. Of daughters . . .	hōt-ā-thien	hōt-ā-thien
117. To daughters . . .	hōt-ā-thien	hōt-ā-thien
118. From daughters . . .	hōt-ā-thien	hōt-ā-thien
119. A good man . . .	hōt-ā-thien	hōt-ā-thien
120. Of a good man . . .	hōt-ā-thien	hōt-ā-thien
121. To a good man . . .	hōt-ā-thien	hōt-ā-thien
122. From a good man . . .	hōt-ā-thien	hōt-ā-thien
123. Two good men . . .	hōt-ā-thien	hōt-ā-thien
124. Good men . . .	hōt-ā-thien	hōt-ā-thien
125. Of good men . . .	hōt-ā-thien	hōt-ā-thien
126. To good men . . .	hōt-ā-thien	hōt-ā-thien
127. From good men . . .	hōt-ā-thien	hōt-ā-thien
128. A good woman . . .	hōt-ā-thien	hōt-ā-thien
129. A bad boy . . .	hōt-ā-thien	hōt-ā-thien
130. Good women . . .	hōt-ā-thien	hōt-ā-thien
131. A bad girl . . .	hōt-ā-thien	hōt-ā-thien
132. Good . . .	hōt-ā-thien	hōt-ā-thien
133. Better . . .	hōt-ā-thien	hōt-ā-thien

Baŋ-khā . . . .	108. To fathers.
Baŋ-dō . . . .	109. From fathers.
D . . . .	110. A daughter.
Dā-rā . . . .	111. Of a daughter.
Dā-khē . . . .	112. To a daughter.
Dā-dō . . . .	113. From a daughter.
Dō dīn . . . .	114. Two daughters.
Dā . . . .	115. Daughters.
Dā-rā . . . .	116. Of daughters.
Dy-khē . . . .	117. To daughters.
Lā-dō . . . .	118. From daughters.
Changē jand . . . .	119. A good man.
Changē jand-rā . . . .	120. Of a good man.
Changē jand-khē . . . .	121. To a good man.
Changē jand-dō . . . .	122. From a good man.
Dō changē jand . . . .	123. Two good men.
Changē jand . . . .	124. Good men.
Changē jand-rā . . . .	125. Of good men.
Changē jand-khē . . . .	126. To good men.
Changē jand-dō . . . .	127. From good men.
Sōi nī-jānās . . . .	128. A good woman.
Chaudhā (or bura) haghā . . . .	129. A bad boy.
Sōhī jānās . . . .	130. Good women.
Chaudhā bhān . . . .	131. A bad girl.
Chā gā, sōhā, Ushā . . . .	132. Good.
Olā gā (than this, dō-lā) . . . .	133. Better.

13 B	h	hh.
135. High	Uglō	Čebā
136. Higher	Bogŕ ugŕō	Čebī
137. Highest	Subhā-ti ugŕō	Sub-dā-čebā
138. A horse	Čibŕa	Bī gaurī
139. A mare	Čibŕi	Bī gaurī
140. Horses	Čibŕā	Gaurī
141. Mares	Čibŕi	Čibī
142. A bull	Baurī	Bk gaurā
143. A cow	Čāw	Bī gāw
144. Bulls	Baurī	Čibī
145. Cows	Čāwī	Čāyā
146. A dog	Kukur	Bk kutē
147. A bitch	Kukri	Bk kutī
148. Dogs	Kukur	Kutī
149. Bitches	Kakariyā	Kutī
150. A he goat	Bakru	Bk Bakrā
151. A female goat	Bakri	Bk bakri
152. Goats	Bakri	Bakro
153. A male deer	Hōrnā	Pl. horn, Bk rāi
154. A female deer	Hōrin	Pl. horn
155. Deer	Hōrin	Bk
156. I am	Hāŕ ſ, ē	Ā rōn (196)
157. Thou art	Tā ē	Tā ai
158. He is	Sō an, ſ, hō	Sō a-i
159. We are	Ām ſ, ē	Hām ſa
160. You are	Tam an, ſ	Tam ſa

## S e h e h g

## 34 B

Uchohā . . . . .	135. High
(Es-dē) uchela . . . . .	136. Higher.
Sobbi-dē'uchela . . . . .	137. Highest.
Gōhā . . . . .	138. A horse
Gōhā . . . . .	139. A mare.
Gōhā . . . . .	140. Horses.
Gōhā . . . . .	141. Mares.
Bōd . . . . .	142. A bull.
Gāō, gāō . . . . .	143. A cow.
Bōd . . . . .	144. Bulls.
Gōi . . . . .	145. Cows.
Kutā . . . . .	146. A dog.
Kutā . . . . .	147. A bitch.
Kutā . . . . .	148. Dogs.
Kutā . . . . .	149. Bitches.
Bākrā . . . . .	150. A he goat.
Bākrā . . . . .	151. A female goat.
Bākrā . . . . .	152. Goats.
Harap . . . . .	153. A male deer
Harpi . . . . .	154. A female deer.
Harap . . . . .	155. Deer.
Aū āsā . . . . .	156. I am.
Uū āsā . . . . .	157. Thou art.
Sē āsā . . . . .	158. He is.
Hamē āsā . . . . .	159. We are
Thmē āsā . . . . .	160. You are.

160. They are . . .	Sôjê au, ô	Sô au
162. I was . . .	Hau thâ	Ā thiyā
163. Thou wast . . .	Tā thâ	Tu thiyā
164. He was . . .	Sā thâ	Sô thiyā
165. We were . . .	Ām thâ	Hām thiyē
166. You were . . .	Tum thâ	Tum thiyē
167. They were . . .	Sôjê the	Sô thiyē
168. Be . . .	Hi	O
169. To be . . .	Hon	Ooi
170. Being . . .	...	Ônda
171. Having been . . .	...	Ôr-ô
172. I may be . . .	...	Ā on
173. I shall be . . .	Hāi homa	Ā ôpô
174. I should be . . .	.....	...
175. Beat . . .	Mār	Tip
176. To beat . . .	Mārō	Tipnā
177. Beating . . .	Mārō	Tipdā
178. Having beaten . . .	Mārī kōri	Tipt-ā
179. I beat . . .	Hāō mārō	Ā tipū
180. Thou beatest . . .	Tū mārō	Tu tipē
181. He beats . . .	Sô mārō	Sô ūp, tipō
182. We beat . . .	Ām mārō	Hām tipū
183. You beat . . .	Tum mārō	Tum tip; tipō
184. They beat . . .	Sôjê mārō	Sô tip; tipō
185. I beat ( <i>Past Tense</i> ) . . .	Mō mārō	Nē tipā
186. Thou beatest ( <i>Past Tense</i> ) . . .	Tō mārō	Tī tipā
187. He beats ( <i>Past Tense</i> ) . . .	Tiō mārō	Tiūpā tipā



Añ thā . . . . .	162. I was.
Thā thā . . . . .	163. Thou wast.
Sā thā . . . . .	164. He was.
Hamā thā . . . . .	165. We were.
Tamā thā . . . . .	166. You were.
Sā thā . . . . .	167. They were.
Ō . . . . .	168. Be.
Ōnā, śhā . . . . .	169. To be.
Ōndā . . . . .	170. Being.
Ōñ, śhñ . . . . .	171. Having been.
Aññ . . . . .	172. I may be.
Añññ . . . . .	173. I shall be.
Aññda . . . . .	174. I should be.
Mā . . . . .	175. Beat.
Tipmā . . . . .	176. To beat.
Tipdā . . . . .	177. Beating.
Tipññ . . . . .	178. Having beaten.
Aññm . . . . .	179. I beat.
Tāññ . . . . .	180. Thou beatest.
Sāññ . . . . .	181. He beats.
Hamāññ . . . . .	182. We beat.
Tamāññ . . . . .	183. You beat.
Sāñññ . . . . .	184. They beat.
Māñññ (or tipññ) . . . . .	185. I beat ( <i>Past Tense</i> ).
Teñññ (tipñññ) . . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Teññññ (tipññññ) . . . . .	187. He beat ( <i>Past Tense</i> ).

88 W	Amē mārā	Hāmē tīpā
189. You beat ( <i>Past Tense</i> )	Tūō mārā	Tunē tīpā
190. They beat ( <i>Past Tense</i> )	Tiwō mārā	Tinē tīpā
191. I am beating	Hāu mārā	Ā tīpā-lāp-rōn
192. I was beating	Hāu mārā thā	Ā tīpā-lāp-rōn-thā
193. I had beaten	Mē mārā thā	Mē tīpā-diyā thā
194. I may beat		Ā tīpā
195. I shall beat	Hāō mārā	Ā tīpā
196. Thou wilt beat	Tā mārā	Tā tīpā
197. He will beat	Sō mārā	Sō tīpā
198. We shall beat	Ām mārā	Hām tīpā
199. You will beat	Tum mārā	Tum tīpā
200. They will beat	Sōjō mārā	Sō tīpā
201. I should beat		Ā tīpā
202. I am beaten	Hāu mārā jendā	Ā tīpā
203. I was beaten	Hāu mārā gōu	Ā tīpā-diyā
204. I shall be beaten	Hāō mārā jendā	Mi tīpā
205. I go	Hāō jāō, nōthō	Ā jāō
206. Thou goest	Tā jāō, nōthō	Tā jāō
207. He goes	Sō jāō, nōthō	Sō jāō
208. We go	Ām jāō, nōthō	Hām jāō
209. You go	Tum jāō, nōthō	Tum jāō
210. They go	Sōjō jāō, nōthō	Sō jāō
211. I want	Hāō gōu, nōthō	Ā gāuō gōu, gāuō
212. Thou wantest	Tā gōu, nōthō	Tā gāuō
213. He want	Sō gōu, nōthō	Sō gāuō
214. We want	Ām gōu, nōthō	Hām gāuō

E m i a t p )

88

Pas Tense.

Tuné tip) (tipya) . . . 189. You beat (*Past Tense*)Tuné tip) (tipya) . . . 190. They beat (*Past Tense*).

Añ tipa lagé rō . . . 191. I am beating.

Añ tipa lagé rō-thā . . . 192. I was beating.

Mōē tipā-thā . . . 193. I had beaten.

Añ tipā . . . 194. I may beat.

Añ tipā . . . 195. I shall beat.

Tū tipā . . . 196. Thou wilt beat.

Sē tipā . . . 197. He will beat.

Hamē tipā, wipā . . . 198. We shall beat.

Tunē tipā . . . 199. You will beat.

Sē tipā . . . 200. They will beat.

Añ tipā . . . 201. I should beat.

Añ tipā jā . . . 202. I am beaten.

Añ tipā gā . . . 203. I was beaten.

Añ tipā jā . . . 204. I shall be beaten.

Añ jā . . . 205. I go.

Tā jā . . . 206. Thou goest.

Sē jā . . . 207. He goes.

Hamē jā . . . 208. We go.

Tunē jā . . . 209. You go.

Sē chāl-wyē, sē jā . . . 210. They go.

Añ gā . . . 211. I went.

Tū gā . . . 212. Thou wentest.

Sē gā . . . 213. He went.

Hamē gā . . . 214. We went.

2	Y	m	h	T	g
	6	Th		h	e
217.	Go . . . .	Jā, nōth . . . .		Ju . . . .	
218.	Going . . . .	Jundr, nō'hā . . . .		Jāda . . . .	
219.	Gone . . . .	Gāc, gwā. nō'hā . . . .		Gurā, gōā . . . .	
220.	What is your name ?	Tūhārō nāw ki hō ? . . . .		Tērā nāw kī ? . . . .	
221.	How old is this house ?	Īs, ghārē-ki kā umar ē ? . . . .		Īs gaupē-ī umar kā, (or) āi gaupē kām dīn-ā ? . . . .	
222.	How far is it from here to Kashmir ?	Kō'mir ōki kōchhā dīrō ? . . . .		Kasmīr jē-di kaitnī dīr ? . . . .	
223.	How many sons are there in your father's house ?	Tūhārō bābā-kē kōi bājō ? . . . .		Tērō bāw-rō ghār-dē kaitnō bājō ? . . . .	
224.	I have walked a long way to-day.	Hāi ēā dūrā lig nō'hā-thā . . . .		Ā āi bahar chālē . . . .	
225.	The son of my uncle is married to his sister	Mērē kākā-kē bētē tēs-kē bōhī-kē āmā hā kīyā. . . .		Mērē chāhō-ye bājō-rū bāyāb tēs-ī bōbō-āhē hōi. . . .	
226.	In the house is the son of the white horse	Bhūwāī sūklā ghārē-ki jīn pāī ē . . . .		Sūpēd gaupē-ī jīn ghār- mō sa . . . .	
227.	Put the saddle upon his back	Jīn pōrāw . . . .		Tēs-ī pādō-pādī jīn pū . . . .	
228.	I have beaten his son with many stripes.	Mē tēs-kē hātē-ki chībuko- lēi pītē . . . .		Māī tēs-rō chhōtō-dē bōhī chhīā lē . . . .	
229.	He is grazing cattle on the top of the hill	Sō āpnī gōrū dīdō-kē mūhārō-chh lē chārē. . . .		Sō ghā-pādē dāgar chār . . . .	
230.	He is sitting on a horse under that tree.	Sō ghārē chh rōhā bōhī tōhā lūpō tē. . . .		Sō gaupē-pādō tēs paī- hātē nā . . . .	
231.	His brother is taller than his sister.	Tēs-kā bhāī āpnī bōhī-tē lōgē lāhā ē . . . .		Tēs rā bhāī tēs-ī bhōb-dā bārā nā . . . .	
232.	The price of that is two rupees and a half.	Tētārē-kē jānā dhāī rupayō ē . . . .		Tētārē māl dhāī rupayō . . . .	
233.	My father lives in that small house	Mērā bābā tōhā nāndrē kānē pūchā lōhō. . . .		Mērā bājō tēs chhāupē-sē ghār-dē nān-sa. . . .	
234.	Give this rupee to him	Īyā rupayā tēs-kē dē . . . .		Āi rupayā tēs dē . . . .	
235.	Take those rupees from him.	Tēs bhārī sōjō rupayō sambhāl . . . .		Sō rupayē tēs dē lā . . . .	
236.	Beat him well and bind him with ropes.	Tēs-kē khōb mār ōr pēgōt lē bādh. . . .		Tēs khōb tīp hār pēgūt-dē bād . . . .	
237.	Draw water from the well.	Kāē-dī pāgi khāēch . . . .		Bāj-dē chīs khāch . . . .	
238.	Walk before me . . . .	Mōrē sāmri ādā-pādā hāī . . . .		Mī-dē āgē chāl . . . .	
239.	Whose boy comes be- hind you ?	Kēs-kā lāpōttā ā tū pōchh ? . . . .		Tūt pōchhē kā-rā chhōtā aw ? . . . .	
240.	From whom did you buy that ?	Tundē sō kēs-bhārī mōlē gādā ? . . . .		Sō kas-dā hā ? . . . .	
241.	From a shopkeeper of the village	Īkō gāwō-kē bāniyē-bhārī . . . .		Gāw-rē bāniyē-dō . . . .	

	T m	Y
Se dawe . . . .	Sə gə . . . .	216. They went
Dew . . . .	Jā . . . .	217. Go.
Dewdā . . . .	Jānda . . . .	218. Come.
Dəwā . . . .	Gā . . . .	219. Come.
T mē lā nāw sē ? . .	Tān kūh nāw ? . .	220. What is your name ?
Ēs ghəpə-rə kā mən sē ? .	Sə gəhə kā hāfā-xā ? .	221. How old is this horse ?
Ū dā Kasmīn kēū dūr sē ?	Kasmīn sī-də kēū dūr ōsə ?	222. How far is it from here to Kashmir ?
Təwə hāwə-rə ghār-ō lētə chhōtə sē ?	Təw hāwə-rə ghār kōm həgher ?	223. How many sons are there in your father's house ?
Mai sē Uharī bāy bādē .	Aŋ az bāhūt-in hāndā .	224. I have walked a long way to-day
Mə ē kārē-rā chhōlā tēs-rī bōnō chāhī gādār uā.	Məw chāhē-rā bəgher tēs- rī kāmā-sāl hīn cā.	225. The son of my uncle is married to his sister.
Chā ē ghəwə-rə jīn ghār bhūtā sē.	Dhəwā ghəwə-r jīn ghār ōsə.	226. In the house is the saddle of the white horse.
Tes-rī pīhō-gē-sē jīn pūrō	Jīn pīhō-pīhō mākō .	227. Put the saddle upon his back.
Mai tēs-rā chhōtə chhōtə pō pītē	Māi tēs-rə bəgherī-khə khūh tīpī.	228. I have beaten his son with many stripes
ŋ ar gā ē bālā chār sē .	Sə ghōh-pādē dūngā tūnō	229. He is grazing cattle on the top of the hill.
Sə tēs bīkh mīthə ghəpə gōp bīthā sē	Sə tēs dāl bēthə ghər- pās chārē rā	230. He is sitting on a horse under that tree
lēs-rā dūlā tē-rī dādī-dū lāhā sē.	Tē-rā hāy vā tēs-rī bālmā- dū lāhā-ōsə.	231. His brother is taller than his sister
T tēs mōl dāi rūpayā sē	Tēs-rā mōl dāi rūpayē ōsə	232. The price of them is two rupees and a half
Māi bīhā tēs chhōtə ghār dā rāh sē.	Māi bānū tē chhōtā chhōnā ōē rāh	233. My father lives in that small house.
Ē rūpayā es-lhə dē . .	Dī rūpayā tēs-khə dō .	234. Give this rupee to him.
Sə rūpayā tēs-dū ōū kar .	Sə rūpayā ēs-ōē lō . .	235. Take those rupees from him
Tēs ōkhā yāt tyā pāgētā lān.	Tēs khūh mār bōr rāsā-sāi lān.	236. Beat him well and bind him with ropes.
Kū-dū chis gārō . .	Kū-dē pānī ān . . .	237. Draw water from the well
Mā-dā āgē chāl . .	Mā-dē ōkā bāyē . .	238. Walk before me.
Tāmū-dē pāchhē kās-rā chhōtā sē ?	Tārē pāchhā tēs-rā bəgher ās ?	239. Whose boy comes behind you ?
Tā sē lās-dū gūā ? . .	Sə tūnē kōs-dē lōā ? .	240. From whom did you buy that ?
Gīwō-rē bāniyē-dū . .	Gēw-rē bāniyē-dē . .	241. From a shopkeeper of the village.



## THE KIÜTHALI GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrinagar thanā of Patiala. Here the language is Kiüthali, reaching from Baghat and Sirmur right up to the State of Bhajji lying along the south bank of the Satlaj.

West and East of this central Kiüthali tract other Western Pahāri dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiüthali group. On the west, in the State of Nalagarh is Handūri, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirāji, Barāji, Kirnī, and Śōrachōli. Finally belonging to the same group is the Kōchi, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barāji and Śōrachōli. The number of speakers reported for each of these dialects is as follows:—

Kiüthali	43,577
Handūri	53,211
Simla Sirāji	28,833
Barāji	7,804
Śōrachōli	2,123
Kirnī	5,998
Kōchi	51,852
Total for Kiüthali Group	188,786

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Kotgura (Kotgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmauri these end in *ē* or *ō*, in Baghatī in *ā*, and in the languages of the Kiüthali Group in *j* or *ō*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

## K UTHALI

K uthal is properly a language of the State of Keontha (K ūṭh) and the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kūṭhali is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thana of Patiala (see Baghāṭī, ante p. 513 ff.) and in the States of Dinn and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows.—

Keonthal . . . . .	31,745
Simla . . . . .	2,741
Patiala (Śrinagar) . . . . .	3,000
Bhami . . . . .	2,024
Bheja . . . . .	12,167
<b>Total</b> . . . . .	<b>52,577</b>

To its east Kūṭhali has Sirmaurī, Simla, Sirajī, Barāṇī, Kirmī, and Śādhochī, to its south Baghāṭī, to its west Mandūrī, and to its north Suketi, all of which are closely allied to Kūṭhali.

The most striking peculiarities of Kūṭhali are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghāṭī and the *ē* of Sirmaurī, and the use of *hāgē* as the postposition of the dative.

A sketch of Kūṭhali is given in the Rev. T. Graham Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kūṭhali poetry on pp. 267 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary and Mr. U. A. Rose, I.C.S., has published two Kūṭhali ballads (both Text and Translation), entitled, respectively *Suhāṭī Nāṭī, a Pakāṛī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxvii (1909), p. 328], and *Mohiye Lī Har, or Bar* [ib. Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 60 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pakāṛī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kūṭhali, there is here given a Kūṭhali vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khasi language once spoken in these hills—

## A

<i>agayā,</i>	an order, command.
<i>āh,</i>	yes.
<i>ainṛ, inṛ,</i>	a fight
<i>abkṛ, ōkṛ,</i>	the eye.
<i>ākṛālā,</i>	wise.
<i>akrā,</i>	arrogant.
<i>ālē ānālē,</i>	round about.
<i>ālī, hālī,</i>	a slave, a servant.



<i>ūlō,</i>	a brass pot, <i>lōfā</i>
<i>āmā,</i>	a mother.
<i>andlō,</i>	on this side.
<i>ānū,</i>	to bring, to draw (water).
<i>antū,</i>	this much
<i>asjō,</i>	eighty.
<i>avh,</i>	a plough, <i>avh! bāhū,</i> to plough.
<i>avū,</i>	to come.

## B

<i>bād,</i>	a complaint in a law-court.
<i>bādā,</i>	all, the whole.
<i>bādā,</i>	a share.
<i>bādāto,</i>	a shepherd.
<i>bādārō,</i>	brotherhood, caste-fellows.
<i>bādē dēnū,</i>	to divide out into shares.
<i>bādū,</i>	to obey.
<i>bādūrā,</i>	a bag.
<i>bādū,</i>	the complainant in a law-case.
<i>bādēdā, bāpēkū,</i>	outside.
<i>bāpēh,</i>	son, boy.
<i>bāpūr,</i>	wind.
<i>bāhrō,</i>	a load
<i>bār, bāiā,</i>	a brother.
<i>bāinēkū, bāēdū,</i>	outside.
<i>bāt,</i>	hair.
<i>bādūnū,</i>	to get made.
<i>bānū,</i>	to become, be made
<i>bāpū,</i>	to make.
<i>bāltī,</i>	a bracelet.
<i>bāmū,</i>	to put clothes on some one else.
<i>bāmū,</i>	clothes
<i>bāmū,</i>	clothing, appearance.
<i>bāhū,</i>	to begin.
<i>bāō, bāpū,</i>	a father.
<i>bāraktsār,</i>	a feast.
<i>bās,</i>	ruin.
<i>bāstarū,</i>	a cultivator, a peasant.
<i>bāfū,</i>	to knead.
<i>bāhū,</i>	jungle
<i>bāhūnū,</i>	to flow.
<i>bēbī,</i>	a sister.
<i>bēdū,</i>	penetrated.
<i>bēghē, bēgē,</i>	very, much, very much.
<i>bēhē,</i>	sheep.
<i>bēō, bīō, bōō,</i>	poetical for <i>ōō</i> , was. Cf. <i>bēhūō</i> .



## D

<i>dagāsū,</i>	a small knife for cutting grass, on the principle of an axe.
<i>daggā,</i>	flesh (not eaten, as of a cow, horse). Cf. <i>ḍalki</i> .
<i>ḍāhē,</i>	two and a half.
<i>ḍāhrō,</i>	a hill.
<i>ḍar,</i>	a daughter.
<i>ḍarhyū,</i>	a day.
<i>ḍāl,</i>	a tree.
<i>ḍāḍchā,</i>	a mat ( <i>gaḍichū</i> ).
<i>ḍalḍrī,</i>	lazy.
<i>ḍalki,</i>	meat (for eating). Cf. <i>daggā</i> .
<i>ḍarḍ,</i>	a front-tooth.
<i>ḍāphī,</i>	a room.
<i>ḍar,</i>	a back-tooth.
<i>ḍāḍ,</i>	sunshine.
<i>ḍēs,</i>	the sun.
<i>ḍēunū,</i>	to go; <i>ḍēūḍ-zāpū</i> , to go away.
<i>ḍhāchhū,</i>	to feed.
<i>ḍhāḍ (1),</i>	help' ( <i>ḍōhḍ</i> ).
<i>ḍhar (2), ḍhāḍ, ḍhāḍi,</i>	on high.
<i>ḍhāḍḍi,</i>	at midnight ( <i>ḍdhīḍi</i> ).
<i>ḍhīsō, ḍhīsō,</i>	visible.
<i>ḍingā,</i>	a club.
<i>ḍiḍgnū,</i>	to take out.
<i>ḍōkhar,</i>	a field.
<i>ḍōtē,</i>	to-morrow.
<i>ḍūkkē,</i>	sunrise.
<i>ḍurḍgī,</i>	a kind of loud drum.

## E

<i>ēbhō,</i>	thus.
<i>ēbi,</i>	now.
<i>ētē, ēthiḍ,</i>	here, cf. <i>īḍiḍ</i> .
<i>ēthiḍ,</i>	from here.
<i>evāḍ,</i>	here.

## G

<i>gā,</i>	a village.
<i>gāḍkā,</i>	before.
<i>gāḍ,</i>	upon.
<i>ghāl-mathhōl.</i>	fighting, mutual assault.
<i>ghavā,</i>	a wall.
<i>ghip,</i>	compassion.

gī ra  
g ī da  
g h  
gōḍḍu,  
gōhr or gawhr,  
gōhrchī,  
gōhrī-bārī,  
gōḷī,  
gudḷā,  
gudḥī,

hōdī, hāḍrī,  
hālī or ālī,  
hāḍḍū, hāḍḍū,  
hājī,  
hīrnū,  
hīśū, īśū,

ī, ījī,  
īnnī, uīnī,  
īśū, hīśū,  
īlā,

jagrō,  
jēlīā,  
jīkīkūtā,  
jīhā,  
jīśū,  
jōḍḍē,  
jōḡā,  
jūbā,  
jūhn,  
jwānas,

kūchh,  
kūlī,  
kanōrē,  
kaphhā,  
kūnīg,  
kūrā,  
karēgō,

an earthen pot (*gna a*)  
tom  
a place (*angathā*)  
a cell  
a house.  
property, substance.  
property.  
the neck.  
sweet.  
a finger.

## H

a word, thing (= *bāt*).  
a slave, a servant.  
to go, walk  
yesterday.  
to look at, stare  
like this, of this kind.

## I

mother.  
a fight.  
like this.  
here, cf. *īhīā*.

## J

the walls of a house  
where (rel.).  
a garment.  
a person.  
like what (rel.).  
when (rel.).  
a place.  
a plain, a maidan.  
the moon.  
a woman, a wife.

## K

a bank, high ground.  
a famine.  
in (a certain) direction (= *turaf*).  
young, small.  
a row, noise.  
revenue.  
a corpse.

*kartā,*  
*kaṭṭā, kaṭṭēṭā,*  
*kētū,*  
*khāṭi,*  
*khēḷ,*  
*khayānā,*  
*kīlō,*  
*kīśū,*  
*kōbbē,*

great anxiety.  
to beat.  
where?  
revenue.  
a field.  
to give to eat.  
in the morning.  
like what?  
ever, sometimes; *kōbbē-nā*, never; *kobbē kōbbē*,  
sometimes

*kōddē,*  
*kōc,*  
*kūlī,*  
*kūkū,*  
*kutōzzō,*  
*kyūṭh,*

when?  
why?  
a verandah.  
a cuckoo  
bad, ugly, ignorant.  
clouds.

L

*lāt,*  
*lauuā,*  
*lōuyā,*  
*lōkhā-chōkhā,*  
*lūdū,*  
*līṭ,*  
*lōṇ,*  
*lōṭi-pōṭi,*

a foot.  
to take  
to supply, fix, determine (*lagṇā*)  
computation.  
crop-tailed.  
a cry.  
iron.  
goods and chattels.

M

*māchh,*  
*mācchō,*  
*mājṇat,*  
*mānjā,*  
*manrū,*  
*mhāṭhō, mhāṭhṛō,*  
*mīṭ,*  
*mīṭyā,*  
*mōj,*  
*mōl,*  
*mukṇū,*  
*mukṭi,*  
*mūlē,*

a man  
parents.  
an army.  
a bed.  
a betrothal.  
small.  
a roof.  
to be got, to be met.  
merriment, rejoicing.  
price.  
to complete.  
much, very much.  
below.

N

*nā,*  
*nā,*  
*nāhārnū,*

no, not.  
a name.  
to pierce.

nādrī  
 nā a  
 uau  
 narēlō, narēlīū,  
 natōsōzō,  
 nāus, nāusō,  
 nāvī,  
 nācīrō, nēōrī,  
 nēpū,  
 nēōrī, nāvīrō,  
 nēūpē,  
 nāōthū,  
 nēh,  
 nīkīpā,  
 nōkhī,

s h (s r)  
 gut l a her string  
 to bring  
 a vessel, dish.  
 bad, ugly, ignorant.  
 bread, food.  
 subject, ruled.  
 likeness.  
 to take.  
 likeness.  
 near.  
 to run.  
 no, not.  
 small.  
 an unfair injury (*anōkhī*).

## O

ōlō,  
 ōhū,  
 ōpē,  
 ōpū,

up, above.  
 to be.  
 causelessly.  
 to turn, return.

## P

pachīā, pichīā,  
 pagī,  
 pagrā (1),  
 pagrā (2),  
 pāhī,  
 pajāhī,  
 pākhārō,  
 pāndatē,  
 pāndē,  
 pāndkū,  
 pāndū,  
 pānī,  
 pāpū,  
 pānz,  
 pārchī,  
 pāucēnō,  
 pātēr,  
 pā(rī,  
 pēhōpī-khō,  
 phābhū,  
 pharād,  
 phāyā,

a paternal uncle.  
 a vestibule, verandah.  
 visible.  
 a follower.  
 a hull.  
 a load of grass or firewood.  
 opposition, enemy.  
 a verandah  
 upon.  
 beyond.  
 to clothe  
 a shoe.  
 to throw, place.  
 five.  
 a lance (*barchī*).  
 sharp.  
 remonstrance, appeasing.  
 a field (East Kīṭhahī).  
 (adv.) next.  
 to meet.  
 a complaint in a law-court.  
 a kiss.

<i>pī'vēcō,</i>	on the day before yesterday.
<i>piēhhaūka,</i>	behind.
<i>piōhā, packhā,</i>	a paternal uncle.
<i>piōnōl,</i>	yellow ink
<i>pī'ī,</i>	a generation ( <i>pī'hi</i> )
<i>pi'nā or ti'pā,</i>	to beat.
<i>pōnā,</i>	an ear of corn.
<i>pōriā,</i>	there.
<i>pō'i nū,</i>	to fall; to be proper.
<i>pōkāō,</i>	on the day after to-morrow.
<i>pūjūā,</i>	to arrive.
<i>purā, purē, purō,</i>	back, beyond.
<i>pu'ū'i, pu'ūcal,</i>	a door.

## R

<i>rabālī,</i>	a caress.
<i>rāchhū,</i>	to lose.
<i>rā'ī,</i>	a harlot.
<i>raghēs,</i>	meaning, signification.
<i>rakā, rēkā,</i>	another, other.
<i>rakh,</i>	alas!
<i>rāmbā,</i>	an instrument for uprooting grass, etc.
<i>rauhgū, raupū,</i>	to remain.
<i>raunā,</i>	a verandah, platform.
<i>rēgarū,</i>	see <i>rīgarū</i>
<i>rēkō, rākū,</i>	other, another
<i>rēkhā,</i>	a rival (fem.)
<i>rīg'arī,</i>	people, population.
<i>rīgarū, rēgarū,</i>	a member of the royal family.
<i>rī'pū,</i>	to fall.
<i>rōhānū,</i>	to stop, prevent.
<i>rōhāū,</i>	to be angry.
<i>rōśśī,</i>	a rope.
<i>rābhān.</i>	before, in front ( <i>rā-ba-ra</i> ).

## S

<i>sād,</i>	a sound.
<i>sād'nū,</i>	to call, summon.
<i>sāh,</i>	life, breath.
<i>sūi,</i>	made, completed.
<i>sairī,</i>	see <i>sērē</i> .
<i>samān,</i>	a reward.
<i>sa'ngī,</i>	with.
<i>sanō,</i>	treatment, conduct.
<i>-suri,</i>	opposed ( <i>sarī</i> ).

*sa da**sar**sat* (1)*sa* (2)*śavhī,**śekurā,**śēlā, śōllā,**śīrī, śairī, śētī,**śibuvē,**śigā,**śigī, śīgī,**śijlā,**śikhū,**śilā,**śilī,**śirāś,**śīr,**śōā,**śōb, śōbbī,**śōēvā,**śōkā,**śōllā, śēlā,**śul,**śunnū,**śūran,**sullnū,**tātō,**tāunū,**tēlā,**tēhū,**tēnā,**tēgō,**thōkurī,**tīpnū or pāpnū,**tīśū,**tōl,**tśalū,**tśūmū,**tśūr,**tśūnū,**tśūnū,**tśāśā,**tśūthē,*

plen y

lo ul

a fr end comi n n

w th

debauchery, lechery.

a husk.

cold (East Kiūthali)

a plain, flat place.

always.

swift.

quickly.

altogether.

to learn.

hemp.

a jackal.

mustard.

a boundary.

straight in front

all

gold

dry.

cold

memory.

to hear.

astonishment.

to lie down, to sleep.

## T

hot.

to warm up.

there

a thing.

man.

a scoundrel, cheat.

a handcuff.

to bent.

like that

service (*fehul*).

to go, walk.

to prepare, arrange.

four.

to graze (transitive).

to cause to rise, to put up (*charhānā*).an uncle (*chāchā*).

on two days after to-morrow, on the fourth day.



<i>tshē,</i>	six.
<i>tgōzzarō,</i>	good, beautiful, clean.
<i>tgugauuū,</i>	to graze (transitive).
<i>tgūhgaū,</i>	to graze (intransitive)
<i>tnāih,</i>	stormy wind
<i>tūktukū,</i>	bread, food.

## U

<i>ūbhā,</i>	up; <i>ūbhā ōhū,</i> to stand up.
<i>uchtā,</i>	high.
<i>unmōr,</i>	age, time of life.
<i>ūndhā,</i>	down (adv.).
<i>urē ōhū,</i>	to return, come back.
<i>urē lauū,</i>	to take away.

## W

<i>wilthkū,</i>	inside.
-----------------	---------

## Z

<i>zāgaū,</i>	to guard, watch, tend (cattle).
<i>zāpū,</i>	to think, consider, know.
<i>zāhū,</i> <i>zāhū,</i>	to speak.
<i>zōga,</i>	fit, suitable.
<i>zōpū,</i>	to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-fū*, *-fō*, or *-tō*; fem. *-fī*. In the specimens, this termination occurs in the word *chhēllū*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kīūthālī Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kīūthālī words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *linyē*, *linyē*, *liprē*, *tinrē*, and *tingē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling; when possible, following that adopted by him.

**Pronunciation.**—Kīūthālī strongly resembles Sirmaurī in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *ū*. Both these are prominent features of Kīūthālī. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *ā* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both *तवे* and *तोवे*, then, will be transliterated as *tōbē*. The use of *ō*, and sometimes *ū*, instead of a final *ā* is also very common. Thus,

we have both *ch hā* and *hoh* as *bo* *boh* *bolu* and *n* *nr* *ohhara* and *ohra*, a *kar*, *kaa* and *kaa*, many *Samādhis* are *thara* or *thara* to *an*, so that we have *gohr* or *ganhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātī* (Hindi *dāhārī*), midnight; *gīhī* (Hindi *āgīhī*), a fireplace, *nūkhā*, for *anūkhā*, curious.

In *Kūñbhālī* we note for the first time a peculiar sound, resembling a much prolonged German *v*. It has no fixed representative in the Nagari character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *v*. Thus, *ayayā*, a sister, transliterated *būhā* (see the remarks on aspiration below). It may be noted that this sound also occurs in *kāshmirī*.

The letter *h* is dropped as frequently as in the other Sindh Hill dialects. We have *kor* or *ōr*, and; *hālī* or *ālī*, a servant; and *tāl* for *tahāl*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *būr*, for *bhūr*, a brother; *bīlī*, for *bhīlī*, milk. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both *ayā* and *ayā*, meaning 'to be', the first is pronounced *āhā*, and will be so transliterated. Similarly we shall find words such as *ayā*, a horse, transliterated *gōhā*; *ayā*, a boy, transliterated *bagā*; *ayā*, a house, transliterated *gohr*; and *ayā*, a son, transliterated *chōhā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Pīśāchī languages of the North-West Frontier.

Another Pīśāchī peculiarity is the development of a *ḡ* and a *ḡ* (often pronounced *dz*) from *ch* and *ḡ*. The specimens will show frequent examples of this, a good one is the word *ḡōzzerā*, good, often written *chajarā*. In the vernacular character *ḡ* is indicated by the character for *ch* with a dot under it,—thus *ḡ*,—and similarly *ḡ* or *dz* by *ḡ*. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *ś* in 'shine'. Thus, *śunā*, heard (Hindi *sunā*); *śas*, ten (Hindi *das*), and so on. This is really a case of retaining an original *ś*, which Hindi has changed to *s*.

In the specimens, the cerebral letters *r*, *n* and *l* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *r*, which is a derivative of *ṛ*, never commences a word. When initial the sound is always a pure *ṛ*; but in the second specimen, we have a remarkable instance of *r* being used instead of *ṛ* at the commencement of a word, as in the word *rōhā* (Hindi *rōhā*). So also in the preceding vocabulary, we have *rāmbī*, a wedding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rō*, a ladle, for the Indian *ḡō*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Pīśāchī languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chān*, three; *chāmā*, copper; *chāmā* (Hindi *thōpā*), a little; *chijā* (Hindi *tijā*), third; *pihā* (Hindi *pīhā*), a paternal uncle. The same change occurs in Sirmauri Bīssan. A further change of the *ch* so developed into

*ts* occurs in *khēṭṣ* (Hindī *khēt*), a field. In Kāshmirī the change of *t* to *ts* is very common.

Sometimes, and this is also a peculiarity of the Pisācha languages, a soft consonant is hardened, as in *parchi* (Hindī *parchī*), a lance; *lēkhā-chōkhā* (Hindī *lēkhā jōkhā*), computation.

A change of *g* to *d* occurs in *dālīchā* (Hindī *gālichā* غاليچه), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus *सबो* will be transliterated *sōbbō*, because the word is so pronounced.

**Nouns.**—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhrē*, a house, has *gōhrē*, *bōpū*, a father, has *bōpūē*; *bētī*, a daughter, has *bētīē*; and *būhā*, a sister, has *būhāē*. It must be remembered however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique cases.

Masculine *Tadbhava* nouns which, in Hindī, end in *ā*, also end in *ē* in Kiññhalī, but this *ē* is, as already explained, interchangeable with *ō* and sometimes with *ū*. Thus *gōhrā* or *gōhrō*, a horse; *chhēṭṭā* or *chhēṭṭū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ē* and the vocative plural, by changing it to *eo*. Thus *gōhrēā*, O horse; *gōhrōē*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses, *gōhrē* by or in a house or houses, *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiññhalī. Baghātī has here *a*, while Sirmaurī has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bōpū*, a father or fathers; *bōpūē*, by or in a father or fathers; *bōpūā*, O father! *bōpūō*, O fathers! obl. sing. and plur. *bōpū*.

Feminine nouns in *ī* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bētī*, a daughter, or daughters; *bētīē*, by or in a daughter or daughters; *bētīē*, O daughter *bētīō*, O daughters! obl. sing. and plur. *bētī*.

Other feminine nouns take *ē* in the agent and locative singular and plural, *ō* in the vocative plural, and *e* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādē*; voc. plur. *pharādō*, nom. plur. *pharād*; all other cases, *pharādō*. *Būhā*, a sister, changes the *ā* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *būhūē*.

It will be observed that except in the nominative and vocative case, all Kiññhalī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhrō*.

T a b l e o f a s a m p l e s o f t h e u s e o f t h e o b l i q u e

Singular.	X		IV		Oblique, Singular and Plural
	Plural.		Singular.		
gāh, a horse . . . . .	gāh	gāh	gāh	gāh	gāh
gāh, a house . . . . .	gāh	gāh	gāh	gāh	gāh
bāp, a father . . . . .	bāp	bāp	bāp	bāp	bāp
bēti, a daughter . . . . .	bēti	bēti	bēti	bēti	bēti
pānā, a complainant . . . . .	pānā	pānā	pānā	pānā	pānā

The commonest postpositions are :—

Accusative—*kā, kā, kā*, &c.

Instrumental—same as the Ablative. Sometimes the same as the Ag

Dative—*kā, kā, kā, kā, kā, kā*, to or for.

Ablative—*kā (kā), kā, kā, kā*, from; *sā, sā*, with.

Genitive—*kā*.

Locative—*kā (kā), kā, kā, kā*, in; *pānā*, upon

Of the above *kā* and *kā* are sometimes used in a sense equivalent to *chez*, as in :—

*āpā āpā kā-kā kā-kā*, they went away, each to his own home.

*āpā kā-kā kā-kā kā-kā kā-kā kā-kā*, I remained for three days in my own house.

Both these examples occur in the second specimen. In the latter of the use of *kā* to mean 'during', equivalent to the Hindi *kā*.

The oblique form itself can be used without a postposition for any oblique. Several examples of this will be found in the specimens, principally in pronouns. Here we may note :—

*kā-kā kā-kā kā-kā kā-kā*, for so many years I did thy service.

The following are examples of the use of the cases :—

**Nominative Plural**:—*kā-kā kā-kā*, of a certain man the sons.

*kā-kā kā-kā kā-kā kā-kā*, how many servants are there in a house (see above regarding the meaning of *kā-kā*).

**Agent**.—This is used for the subject of the past tense of a transitive verb. Thus :—

*kā-kā kā-kā kā-kā kā-kā*, the younger son said to his father that *kā-kā* is transitive.

*kā-kā kā-kā kā-kā kā-kā*, the father said to his servants.

*kā-kā kā-kā kā-kā kā-kā*, the complainant gave abuse of (i.e. to) all.

As occasionally happens in Hindi dialects the Agent case is sometimes the subject of the past tense of an intransitive verb, used as an impersonal passive *kā-kā kā-kā kā-kā kā-kā*, by the younger son it was gone to a far country, i.e. the younger son went to a far country.

**Accusative.**—This case is usually the same as the nominative, but, as in Hindi, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative :—

*sūr zāgū-rī khātar bhējā*, he sent him to guard swine.

*sūrō-rē jūkhē sēkhurē khāc-rō*, having eaten the waste husks of the swine.

*achhē achhē jhānūē lēō*, bring very good garments.

**Instrumental.**—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236) :—

*mōē tēs-rā chōhtā chīpē-sāthī fipā*, I have beaten his son with blows.

*rōssī-sāthī bōah*, bind with ropes.

#### Dative—

*kunchhē bagēhrē dūr pōrdēsō-khē dēūā*, the younger son went away to a far country.

*bāpōē āpnē hōjī-khē bōlō*, the father said to the servants.

*kunchhē bagēhrē āpnē bāō-khē bōlō*, the younger son said to his father.

*jō-khē mō-gē gōhrī-bāri ā*, whatever properly is to me, i.e. whatever I have.

*gauhērō-rī tēi rāji khustī ōtē-rō*, having returned happy and well to the house.

*bītrē zāgū-rī tēi bhājā*, he refused for entering (to enter).

*mērī pharād-rē pōkne-rī tēi*, for stopping (in order to stop) my complaint.

*tinē sūr zāgū-rī khātar bhējā*, he sent him for watching (to watch) swine.

#### Ablative—

*kūc-dā chīs ān*, fetch water from the well.

*sē rupōyē lēs-hōgō urē lō*, take those rupees from him.

*sē tussē kōs-phā lōd-thā ? gā-rō bānigē-phā*, from whom did you buy that ?

From a shopkeeper of the village.

The postposition *sāthī* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have :—

*tū dāihērē-rā mō-sāthī rōā*, thou art ever with me.

**Genitive.**—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindi, and the *rō* of Mārṇāṇī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus :—

*jō gōhrchī-rā mērā bāḍā āsā*, (that) which is my share of the property.

*sūrō-rē jūkhē sēkhurē khāc-rō*, having eaten the waste husks of the swine.

*mērē kākē-rā chōhtā tēs-rī bauhne-sāthī bīā āsā*, the son of my uncle is married to his sister.

*tērē bāō-rē gauhrē kīnē bagēhr āsē*, how many sons are there in thy father's house ?

*ās gōhērē-rā kāk ummōr ōssō*, what is the age of this horse ?

*āc buḍārō ghaṇē-rī sīw lāvndē lōē-gōā-thā*, I had taken away the brotherhood to fix the boundary of the wall.

*hāthō-rī guṇṭhī-khē chhāp*, a ring for the finger of (his) hand.

**Locative.**—The postposition *dā* (*dō*) of the locative is, like *rī*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dā*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus :—

*tērē hāw-rē gauhrē kilaē bagēhr āsā*, how many sons are there in thy father's house ?

*mērā bāḍ tēs mihōthgē gauhrō-dā i anhā*, my father lives in that small house

*jēthā hāi khēthgō-jā thāi*, the elder brother was in the field

*āw bī tēi-dō parā-nhōfhā*, thereon, I also ran away.

*tēs mikhō-dē ēkī ādmī-hāgē rōā*, he dwelt with a man (masc. sing. obl.) in that country.

*āpūi tōfi-pōfi saukē-dē khōi*, he lost his goods and chattels (fem.) in deismchery.

*mā-khē āpnē hāti-māiē rākh*, keep me amongst thy servants.

*sē tihbē-pāndē pāēā tēirō*, he is grazing cattle upon the hill-top.

*hamē sobbi jhōnē sēwē pānē pājē*, we all arrived upon (at) the boundary.

*ekī ghaṇē-pāndē hamē gōdē*, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative** :—

*hē bāpā*, O father! (I have sinned).

*bagēhrā*, O Son! (thou art always with me).

**Adjectives.**—The rule for adjectives is the same as in Hindi. Adjectives in *ā* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *i*. Other adjectives are undeclinable, thus :—

*tēs-rā jēthā hāi*, his elder brother (was in the field).

*kanckhē bagēhrē bōlō*, by the younger son it was said.

*sīw-rē jāthē sēkayē*, the waste husks of the swine.

*āpūi gōhrchī kaṭṭhī hōrē-rō*, having made his property put together.

*sē kaṅgāi bē-gōā*, he became poor.

*dāi pōrdēsō-khē dēuā*, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *tsōzayā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus :—

*is-dā bēh*, better than this

*sōbbi-dā tsōzayā*, better than all, best.

*tēs-rā bāiā tēs-rī baukhē-dā tāiā āsā* his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in :—

*ēkī ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

*ēkī ādmī-hāgē rōā*, he dwelt with a certain man.

*ēkī ghaṇē-pāndē hamē gōdē*, we quarrelled about a wall.

**Pronouns.**—The **Personal Pronouns** of the first and second persons, are thus declined :—

	I.	Thou.
Sing.		
Nom.	<i>ā, āw.</i>	<i>tā.</i>
Ag.	<i>mōē.</i>	<i>tōē.</i>
ObL.	<i>mā.</i>	<i>tā.</i>
Gen.	<i>mērā (ō).</i>	<i>tērā (ō).</i>
Plur.		
Nom.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Ag.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
ObL.	<i>hamū, hāmū.</i>	<i>tussē.</i>
Gen.	<i>māhrā (ō), mōrā (ō).</i>	<i>tumāhā (ō), tumārā (ō).</i>

In the plural of the above, the final nasal may be omitted, as in *hamē, tussē*, etc. This is generally done in the case of the forms *tussē* and *tussā*, the most common forms of which are *tussē* and *tusso*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamē* below.

The following are examples of the use of these pronouns :—

*ē ēti hākhā mōrā tēgū-mā.* I am dying here of hunger.

*junā ā āpnē sāthi-sangē khvō kōrdā,* with which I might have made merry with my friends.

*ē ēti bānū-hūgē qēhā,* I will go from here to my father.

*mā-pāndē kōrā gālē dēgē-rī pharā,* a complaint upon me of giving his abuse (of abusing him).

*jō mōrā bādā ām,* (that) which is my share.

*mā ē bābē-hūgē kīlū ālī ōssā,* how many servants are there in my father's house.

*mēri pharādē-rī rōhū-rī tē,* in order to stop my complaint.

*ekī pharā-pāndē hamē gōgē,* we quarrelled about a wall.

*jōhē hāmē sāthi jhōmē sūwē-pāndē pujē,* when we all arrived at the boundary.

*āw tērā khōkhā bōlū cōmū nū rō,* I am not worthy to be called thy son.

*mōē pūp kē,* I did sin.

*mōē tēr tōl tī,* I did thy service.

*mōē bōdū nū āpnā,* I did not beat the complainant.

*mā-khē āpnē hālī-mājē rakh,* keep me among thy servants.

*sē mā-khē dē-dē,* give that to me.

*jō-khē mā-gē gōhrī-bār ā,* whatever property is (belongs) to me.

*āj ēh mā-tē mājā,* to-day this (brother) was found for (got by) me.

*hamē khvā kōrnē pōrā,* it is proper for us to be merry.

*nū māhrā phāt-makhēl ō,* we had not a fight.

*mōhrī tē qālē dillī,* abuse was given to us.

*tō dāhī-rā mā-sāthē rō,* thou art ever with me.

*tōē mā-khē chhēlū bī nū diltō,* thou didst not even give to me a kid.





*tānē sār sāgare-rī khātār khēlē-dā bhējā*, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ālmīē*.

*tēs āchhā fīp*, heat him well.

*tēs ghay lāg*, compassion came to him.

*tēs-khē bōlāñ*, I will say to him.

*iōē tēs-khē jān tsānū*, thou preparedst a feast for him.

*tēs-rā jēphā bāñ*, his elder brother (was in the field).

*tēs-rē gōlē-dā lāgā*, he fell on his neck.

*tētthī-rī tē tē ē bōpñē bāraklē-rē tsān*, on account of that thy father prepared a feast.

*tētthī-rē pharād ēbi kōrpū ō*, a complaint of that must now be made

*sē rupōyē tēs-hāgō urē tō*, take those rupees from him.

*tānē khūñī māpāñ*, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpī* or *āpñ*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpñē*, equivalent in meaning and use to the Hindi *apnā*, is of frequent occurrence. Thus:—

*sē sūñ-ō-rē jāthē sākayē khār-rō āpñī pēt bōhrū-thā*, he was filling his belly with the waste husks of the swine.

*āñ bī tēi-dō āpñē dēv parā-ukōthā*, thereupon, I also ran away in my fear.

*bōpñē āpñē hātī-khē bōlā*, the father said to his servants.

*tānē āpñī gōhrchī bāñ-dittī*, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus:—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	jō	jō	jī	jū	jō	jō
Ag.	jānāñ	jōñē	jīñē	jānāñ	jōñē	jōñē
Obl.	jēs	jōsāñ, jōsō	jītthī	jēnāñ	jōñē	jōñē

Examples are:—

*jō gōhrchī-rā mōñ bāñā dāñ, sē mā-khē dē-dē*, that give to me, which is my share of the property.

*tōē mō-khē ohhēñ bī nī dittō, jūñē āñ khūs kōñāñ*, thou didst not give me even a kid, with which I might have done rejoicing.

*tērā chōhtā, jūñē āpñī gōhrchī-bōñē rōñ-dī khūñī*, thy son, who wasted his property on harlots.

*mērē bābē-hāgē kītñē āñ ōssō, jūñē-hāgē muktī rōñ āñ*, how many servants are there in my father's house, to whom there is much bread.

The **Interrogative Pronoun** is very summarily declined —

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>kun</i>	<i>kun</i>	<i>kāh</i>	<i>kun</i>	<i>kun</i>	<i>kāh</i>
Ag.	<i>kunīē</i>	<i>kunīē</i>	<i>kunīē</i>	<i>kunīē</i>	<i>kunīē</i>	<i>kunīē</i>
Ob.	<i>kūs</i>	<i>kūsan, kūsi</i>	<i>kūhīē</i>	<i>kūsan</i>	<i>kūsanīē</i>	<i>kūhīē</i>

Examples are :—

*inē kāh kōrē-rōkhō, what are these doing ?*

*tussō-phā piēhāwā-kā kōs-rā ekhātā āō, whose boy comes behind you ?*

*sē tussē kōs-phā lōā-thā, from whom did you buy that ?*

The **Indefinite Pronouns** are *kōi*, anyone, someone, and *kīē* or *kuchh*, anything, something. *Āō* has an agent *kunīē*, and an oblique form *kūs*. *Kīē* and *kuchh* do not change in declension. *Jō-kōī* is 'whoever', *jō-kīē* or *jō-kuchh*, whatever.

Examples are :—

*tes kōi khānē-khē nā dēō-thā, no one gave him to eat.*

*jō-kīē mā-gē gūhrī-bārē ā, whatever property is mine (is thing).*

**Verbs. A.—Auxiliary Verbs and Verbs Substantive.**—The present tense is thus conjugated :—

I am, etc.

Singular	Plural
1. <i>āssō, āsī, or ā</i>	<i>āssū āsī, ā,</i>
2. <i>āssō, āsī, ā</i>	<i>āssū, āsī, ā,</i>
3. <i>āssō, āsī, āsī, āsī, ā, ā</i>	<i>āssū, āsī, āsī, āsī, ā, ā</i>

It will be seen that there are three sets of forms. The first commences with a short *ā*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *āssō, āsī, ā* and *ō*. Sometimes *ū* is found instead of the last.

There is a negative form of the present, *nāh ānhi*, which is the same for all persons of both numbers.

The past is *thīā* or *thā*; plur., *thīē* or *thē*, fem. (both numbers) *thī*. Like the Hindi *thā* it does not change for person.

The verb 'to become' is *āhnū*, the past participle of which is *āā*. *Rāhnū* or *raunā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean 'I am'. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

*tērā kāk nā ōssō*, what is thy name ?  
*ēs gōhrē-rī bāk unamōr ōssō*, what is the ago of this horse ?  
*jō gōhrchī-rō mērā bāḍā āsā*, (that) which is my share of the property.  
*juano-hājē muktī rōtī āsā*, to whom there is much bread.  
*jō-kīē mō-gō gōhrī-bārī ā, sē sōbbī tērā ā*, whatever property is mine that all is yours.  
*mēē bābō-hājē litā ātī ōssō*, how many servants there are to my father !  
*tērē bābō-rē gahrē kitā bagēhr āsā*, how many sons are there in thy father's house ?  
*tes-rā jēthā bāt khēlō-dū thā*, his elder brother was in the field  
*sē ēhī dūr thā*, he was still distant (when his father saw him).  
*ēhī ātm-rē dō bagēhr thē*, of a certain man there were two sons.  
*nā māhrā ghāl-mothōl ā*, no fight took place between us.  
*sōhī jhōnē śūran ā*, all the people became astonished  
*āw tērā chōhtā bōlnē sōgā nā rōā*, I am not worthy to be called thy son  
*tū dahrē-rā mā-sōthī rōā*, thou art ever with me.

**Active Verb.**—The **Infinitive** or **Verbal Noun** is formed by adding *nū* (or *nu*) to the root. Thus, *tīpā* or *tīpu*, to strike. After *l, r, v, or n*, the *nū* (*nu*) becomes *nā* (*na*). Thus *kōrnā* or *kōrnu*, to do. Its oblique form ends in *nē* (*nē*); thus, *tīpnē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

*śār sāgnē-rī khōtar*, for feeding swine  
*muktī rōtī khānē-dēnē-khē āsā*, there is much bread for eating, and giving away.  
*hitrē sāgnē-rī-tōi bhājī*, he refused to go inside.  
*khēsi kōrnē pōrō*, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhtā bōlnē sōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *tīpdā*, striking, masculine oblique *tīpdē*, feminine *tīpdī*. Examples are :—

*mērē hanārē tīpdā jāurā*, he ran beating in my direction.  
*nhōfhē nhōfhē*, while running, i.e. as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āw baḍārō sēw lāundē lōē gōh-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *nā* (*nā*) instead of *dā* (*dō*). So :—

*ḍēunū*, to go, has *ḍēundā* ;  
*raunū* or *rauhnū*, to remain, has *raundā* or *rauhndā* ;  
*sānū*, to go, has *sāndā* ;  
*anū*, to come, has *anndā*.

The verb *ōhnū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle to be precisely described this participle is often constructed with the oblique infinitive and then has a potential passive meaning. Mr. Bailey gives the following examples:

*māhrē nāh dēnō*, (as for) our (case), there is no giving, *i.e.* we cannot give

*tērē nāh dēndō ōnāh*, (as for) thy (case), there is no going, *i.e.* thou canst not go.

*mērē baulhāc-rē kitāp nāh pōrhā*, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *tipā* (*tēpō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular:—

Past Participle

*ōhū*, to become,

*ōā*.

*zāpū*, to go,

*gōā*.

*lauū*, to take,

*lōā*.

*ronū* or *ronhū*, to remain,

*rōū* or *rōhō*.

*kōnū*, to do,

*kēū* or *kūū* (tem. *kī*), or *kittā*.

*dēnū*, to give,

*dittā*.

*aunū*, to come,

*āyā*.

*khāpū*, to eat,

*khūpā*.

*pīpū*, to drink,

*pūpā*.

*dēunū*, to go,

*dēūā*.

A compound past participle, corresponding to *tipā laundā*, in the state of being struck, is given by Mr. Bailey

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *ni* (or *nā*). Thus, *tēthā-rē pharād kōrā ō*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often constructed with the oblique genitive case. Mr. Bailey gives the following examples:—

*mērē bāh-rē nāh dēnū*, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.

*tēs-rē chīs pīpū*, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ō* to the root, but this form is mostly confined to compound verbs, *q.e.* The usual conjunctive participle adds *rō* to this, as in *tipō-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *tipō-aw*, but such a form does not occur in the specimens.<sup>1</sup> Examples of the *rō* form are:—

*āpū gōhrchī kaṭṭhī kōrō-rō*, having made his property together.

*lētē zāc-rō*, having gone there (he wasted his substance).

*sūrō-rē jūhō sēhūc khāc-rō*, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wājā* to the oblique infinitive. Thus, *tipāwājā*, a striker. As an example, we can quote:—

*yā Kōpī-rā baspēwālā*, (I am) an inhabitant of village Kōtī

<sup>1</sup> This is probably *tipō-rau* (*i.e.* *rō*), with the *r* elided. The elision of *r* is a marked peculiarity of the Pishcha languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *tīp*, strike thou; *tīpō* (or *tīpā*), strike ye. Irregular are:—

	2nd Sing.	Imperative. 2nd Plur.
<i>anpū</i> , to come,	<i>ā</i> ,	<i>āō</i> or <i>ā</i> .
<i>dēnū</i> , to give,	<i>dē</i> ,	<i>dēō</i> or <i>dō</i> ( <i>dā</i> )
<i>launū</i> , to take,	<i>lau</i> or <i>lē</i> ,	<i>lēō</i> or <i>lō</i> .
<i>dēunū</i> , to go,	<i>dau</i> or <i>dē</i> ,	<i>dēō</i> or <i>dō</i> .

The following are examples of the Imperative:—

2nd Sing.—

*sē mā-khē dēō-dē*, give thou to me.  
*mā-khē āpūō hāl-mājē rākh*, keep me amongst thy servants.  
*tēs-pāndē ān tsār*, put the saddle upon him.  
*rōssā sāthi bānh*, bind him with ropes.  
*kuē-dū chīs āy*, bring water from the well.  
*mā-dā gāō-kā dē*, walk before me

2nd Plural.—

*āchhē āchhē ghukhūtē lōō, ēs-dō pānō. Hāthō-rī gunthi-khē chhāp, ōr lātō-khē*  
*pāpī dēō*, bring ye very good garments, (and) put ye (them) on him.  
 Give a ring for the finger of his hand and shoes for his feet.  
*ēh rūpōyā tēs-khē dā*, give ye this rupee to him.  
*sē rūpōyā tēs-hōgō arē lo*, take those rupees from him.

The **Present Indicative** is conjugated as follows:—

Singular	Plural
1. <i>tīpō</i> ,	<i>tīpō</i> .
2. <i>tīpē</i> ,	<i>tīpō, tīpā</i>
3. <i>tīpō, tīpā</i> ,	<i>tīpō, tīpā</i> .

The **Present Subjunctive**. "I may strike", "(if) I strike", etc. is similarly conjugated, except that the 3rd person singular is *tīpē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *anpū*, to come, has its 1st person singular *ān*; *dēunū*, to go, has *dēū*; and *launū*, to take, *lau*, and so on respectively for the other persons.

Examples of the present Indicative are:—

*sē tībē pāndē pāsū tsārō*, he is grazing cattle on the hill-top.  
*mērā bōō tēs māthirē gunhrō-dā rouhā*, my father dwells in that small house.  
*tussō-phā pichhāū-kā kōs-rā chōhtā āō*, whose boy comes behind you?

For the Present Subjunctive, we have:—

*khāū, pūū, mōj kōrā*, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *tīpō āssō*, he is striking; but more usually it is formed by adding *līgē rōē* either to the present participle or to the oblique form of the infinitive.

Th w n a n d u not to se  
of an intransitive verb. Thus *ā tīpā hāp rāw ā tīpā hāp rāw*, I am striking. The only example in the specimens is —

*ā ātī bhūhā mōw hāp rāw*, I have an dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (to), he was kept, with the shortest form of the conjunctive participle *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōw tīpā rākhā*, by me, having beaten, he was kept, i.e. I am beating him. So in the parable, the elder son asks his servant *ā hā hā rākhā*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus *ā tīpā hāw*, I was beating. Similarly, in the parable we have:—

*sā ātī-rāw jūthā bhūhā rākhāw pātī bhūhāw*, he was filling his belly with the waste husks of the swine.

*āw hāi khāw-khā wā dāw-thāw*, we were giving him to eat.

The **Future** is conjugated as follows. It changes for gender. —

	Singular			Plural
	Male	Female	Neuter	Form
1	<i>tīpāw, tīpā ā</i>	<i>tīpāw</i>	<i>tīpāw</i>	<i>tīpāwā</i>
2	<i>tīpāwā (tīpā)</i>	<i>tīpāw</i>	<i>tīpāw</i>	<i>tīpāw</i>
3	<i>tīpāwā (tīpā)</i>	<i>tīpāw</i>	<i>tīpāw</i>	<i>tīpāwā</i>

As examples we have:—

*āw ākhāw bhūhāw hāpāw hāw hāw hāw hāw*, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindi, by using the present participle without any auxiliary. Thus, *tīpāw*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have:—

*ākhāw, jūthā ā āpāw āthāw-sāwā hāw hāwāw*, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindi. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindi.

Thus, *mōw tīpā*, he was struck by me, *mōw tīpā*, she was struck by me, and so on. It will be remembered that according to the usual rule, the masculine past participle can end either in *ā* or *ā* (in the case of *hāw*, done, it ends in *ā*). Thus, *tīpā* or *tīpā*. The masculine plural ends in *ā*, as in *tīpāwā*, and the feminine singular and plural in *ā* as in *tīpāwā*.

The following are examples of the past tense of intransitive verbs :—

*bēśudā paṛā rōhā*, I remained fallen senseless.

*ā āj bahutā haṇḍā*, I have walked a long way to-day.

*dūr pōrdēśō-khē ḡlāū*, he went to a far country.

*tētā bōṛā kāl pōrā*, there a great famine fell (cf. *pōrō*, below).

*sā kaṅgāl āḡ-gōā*, he became poor.

*sē uḡhā*, he arose.

*ḡōbē sē gōuhrō-rē nēuṛē āyā*, when he came near the house.

*haṇḍ khusi kōrnē pōpō*, it fell to us to do rejoicing, i.e. it is proper for us to do rejoicing.

*ēkī ghaṇḡ-pāndē hamē ḡōdē*, we quarrelled about a wall.

*ḡōbē haṇḍē sōbbī ḡhōnē sīrē-pāndē pājē*, when we all arrived at the boundary.

*āpnē āpnē hāḡō-khē ḡlāē*, they went each to his own house.

*ḡōbē tēs śud āī*, when memory came to him.

The following are examples of the past tense of transitive verbs :—

*mōḡ tēs-rā chōḡḡā ḡpā*, I have beaten his son.

*mōḡ pāp kōū*, I have done sin (cf. *kittā*, below).

*tōḡ mō-khē chhēḡḡā bī nī dittō*, thou didst not give me even a kid.

*tōḡ tēs-khē ḡūn tēāṇō*, thou preparedst a feast for him.

*kaḡchhē bōḡchhē āpnē bāḡ-hāḡē bōlō*, the younger son said to his father.

*tinē sūī zāḡḡē-rē khōtar khōḡḡō-āḡ bhēḡā*, he sent him into the fields to feed swine.

*bādḡḡ mō-pāndē bād kittō*, the complainant made a complaint upon me.

*mōḡ tērī ḡōl kī, tērī āḡḡā nī tōṛī*, I did thy service, I did not break thy commands.

*tanē āpnī gōhrchī bāḡḡ-dittī*, he divided out his property and gave it.

*tinē khūśī mānāḡē*, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mōḡ ḡpā ḡssō* I have struck him, or by a circumlocution, as in :—

*tērā bāt ēthiā āḡ-rōḡ*, thy brother having come here remained, i.e. thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mōḡ ḡpā-thū*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

*mērō choḡḡā mōṛē ḡōḡ-thū*, my son had died, i.e. died long ago.

*rāchā-thū*, he was lost (a long time ago).

*sē tussē kōs-phā tōḡ-thū*, from whom did you buy that?

Often the sense of the true pluperfect is indicated by a completive compound (*cide post*), as in —

*ḡōbē sōb khōḡ-rō mukā*, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *cāḡḡ*, to go, as in *ā ḡpā cāḡḡ*, I am being beaten, but it is seldom used.

**Causal Verbs** are as a rule formed by d the root l u t pan u with the ho ten d to cause to strle ts j e us az

T Pa of su h erbs ads ja, u. u. papu.

Irregular is *khigānā*, to cause to eat, Past *khigāno*, as in *janie āpā gōhrī-hārī rāḍē-dī khigānī*, who has caused his property to be devoured on (i.e. by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

**Intensives** are formed with the short form of the conjunctive participle, and are as common as in Hindi.

Thus, to quote a few from the specimens, we have —

*dē-dēnī*, to give away

*bāḍē dēnī*, to share out.

*ōē sūnī*, to take place.

*mōrē sūnī*, to die.

*lōē sūnī*, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīrē lārā*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīrdā rāhā lōgī hundā*, he continues to fall, he keeps on falling.

**Completives** are formed with *muknī*, to complete, with the full conjunctive participle in *-rē*, as in :—

*jōḥ sōb khōē-rō mukī*, when he completely squandered all, used, as explained above, in the sense of a pluperfect.



[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARI (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KĒONTHAL.

## SPECIMEN I.

एक्की आदमी-रे दो बघेर थे । कणछि बघेरे आपणे बाबो-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे देण दे । तबे तिनोए दूई-खे आपणी घरची बाँडे दिती । थोड़े-जए दैहड़े-दा फिरे कणछि बघेरे आपणी घरची कठी करे-रो दूर परदेशो-खे डेजआ होर तेती ज़ाए-रो आपणी लटो-पटी शौकी-दी खोई । जबे सब खोए-रो मुका तबे तेती बड़ा काळ पड़ा होर से कंगारू ओए गोआ । तबे तेम मुलको-दे एक्की आदमी-हागे रोआ । तबे तिनोए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूरि-रे जूठे शुकुड़े खाए-रो आपणा पेट भरो-या । रका तेस कोई खाणे-खे ना देओ-या । जबे तेस शुद् आई तबे बोलो मेरे बाबे हागे कितने आळी असो जुनो-हागे मुकती रोटी खाणे देणे-खे आसा अर थाँ एती भूखा मरने लागे रोआ । आवँ एथिओ बापू-हागे डेजआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमे-श्वरो-रा बड़ा पाप केज । आवँ तेरा कोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाळी माँजे राख । मे उठा अर बापू-हागे डेजआ । से एक्की दूर या बापूए देखा । तेम घिग लागी अर दीरे-री तेम-रे गळे-दा लागे अर फाँया दिता । तेम-रे कोट बोलो जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केज अर आवँ तेरा कोटा बोलणे जोगा ना रोआ । तबे बापूए आपणे हाळी-खे बोलो जे आछि आछि भिखुते लेओ एस-दे पनेओ । हाथो-री गुंठी-खे काप अर लातो-खे पाणी देओ । खाऊ पीऊ मोज करू जे मेरा कोटा मोरे गोआ-या जीए गोआ । राचा-या फावे गोआ । तबे तीने खुशी मणावी ॥

तोबे तेस-रा जेठा बाड़े खेचो-दा थीआ । जबे से घोरो-रे नेजड़े आया तिनोए नाचणे गाणे-रा शब्द गुणा । तिनोए तबे आपणा हाळी शब्दा अर मुका जे ईने काह करे राखी । तिनोए तेस-खे बोलो जे तेरा बाड़े एथीआ

આણ રોઆ ઘીરો-રી તેઈ રાઓ મુઘો અટ રો આણ રોઆ તઘી રી તેઈ તે  
 વાપૂણ બારકચારી ઘાળો । સે તઘે બહે રોજે ઓઓ બીતર જાળે-રી તેઈ  
 ભાજા । તેસ-રા વાપૂ તઘે વાઈંહા આયા અર તેસ પ્રતેગે-ચે લેણ-ગોઆ । તઘે  
 તિનીણ આપળે વાપૂ-હામે બોલો જે ફૂતને વરશો મોઈં તેરી ટઠ્ઠ વી તેરી અગયા  
 ની તોડી અર તોઈં આજો તેઈ માં-ચે કુંલટૂ બી ની દિત્તો જુનીણ આં આપળે  
 સાથી સંગી સુશ કરદા । જઘે તેરા કીટા આયા જુનીણ આપળી ઘરી-વારી  
 રાંડે-દ્દી સિયાની તોઈં તેસ-ચે જૂન ઘાળો । તિનીણ તેમ-ચે બોલો જે બઘેરા  
 તૂ દેહડે-રા માં-સાથી રોઆ । જો-કોઈં માં-મે ઘરી-વારી આ સે સઘી તેરી આ ।  
 આજ અજ માં-તેઈ મીટા હામો મુશી કરને પડો । કોણ જે તેરા વાઈ મરે  
 ગોઆ-થા અઘી જીણ ગોઆ । રાચે ગોઆ-થા અઘી મીટે ગોઆ ॥

[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēki-ādmī-rē dō lagēhr thē. Kapchhē-lagēhrō apnē-bāō-hāgē  
*A-certain-man-of two sons were. By-the-younger-son his-own-father-to*  
 bolā jē, 'jō gōhrchī-rā mērū bāḍā āsā, sē mā-khē  
*it-was-said that, 'what property-of my share is, that me-to*  
 dēē-dē.' Tōbē tūnē dūi-khē apnī gōhrchī bāḍē-dittī.  
*give-away. Then by-him the-two-to his-own property was-divided-out.*  
 Thōpē-jāē dahrō-dā phirē kapchhē-lagēhrē apnī gōhrchī kaṭṭhī  
*A-few-indeed days-from after by-the-younger-son his-own property together*  
 kōrē-rō dūr-pōrdēō-khē dēnā, hōr tēti zāē-rū apnī  
*made-having a-far-country-to it-was-gone, and there gone-having his-own*  
 lōṭi-pōṭi śauki-dī khōi. Jōbē sōb khōē-rō mukā,  
*goods-chattels debauchery-in was-lost When all been-lost-having was-finished,*  
 tōbē tēti bōrā kāl pōrā, hōr sē kaṅgāl oē-gōā. Tōbē  
*then there a-great famine fell, and he poor became. Then*  
 tēs-mulkō-dē ēki-ādmī-hāgē rōā. Tōbē tūnē sūr  
*that-country-in a-certain-man-to he-remained. Then by-him siting*  
 zāgnē-rī khātar khētō-dā bhōjā. Hor sē sūrō-rē  
*watching-of for-the-sake the-fields-in he-was-seat. And he the-swine-of*  
 jāthō ēckurē khāē-rō āpnā pēt bōhrō-thā. Rakā tēs  
*waste husks eaten-having his-own belly he-filling-was. Other to-him*  
 kōi khānō-khē nā dēō-thā. Jōbē tēs śud āi, tōbē  
*anyone eating-for not giving-was. When to-him memory came, then*  
 bolō, 'mērē-bābē-hāgē kitnē āṭi oēsō, junnō-hāgē mukī  
*it-was-said, 'my-father-to how-many servants are, whom-to much*  
 rōṭi khāpō-dēnē-khē āsā, ōr ā ēti bhūkhā mōrnē lāgē-rōā.  
*bread eating-giving-for is, and I here hungry to-die engaged-remained.*  
 Āw ēthiō bāpū-hāgē dēūā. hōr tēs-khē bolūā, "hē bāpūā,  
*I from-here the-father-to will-go, and him-to I-will-say, "O father,*

mōṣṣ tū-hundē Pārmāśwarō-rā bōrā pāp kēū. Āw tērā  
*by-me thy-while-being God-of great sin was-done. I thy*  
 chōḥṭā bōlā zōgā nā rōā. Mā-khē āpnē-hālī-mājē  
*son to-say fit not remained. Me (acc.) thine-own-servants-among*  
 rākḥ.” Sē uḥḥō, ōr bāpū-hāgē dēūā. Sē cōbī dūr  
*keep.” He arose, and the-father-to went. He still distant*  
 thē, bāpūā dēkhā. Tēs ghin lāgī, ōr daurē-rō  
*was, by-the-father he-was-seen. To-him compassion came, and run-having*  
 tē-rē gōlē-dā lāgū, ōr phāya dittō. Tēs-rē chōhtē  
*him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son*  
 bōlō jū, ‘hē bāpūā, tēro-dēkhō Pārmāśwarō-rē mōṣṣ pāp  
*it-was-said that, ‘O father, in-thy-scene God-of by-me sin*  
 kēū, ōr āw tērā chōhtā bōlāpī. zōgā nā rōā.  
*was-done, and I thy son to-say worthy not I-remained.’*  
 Tōhē bāpūc āpnē-hālī-khē bōlō jē. ‘āchhē āchhē  
*Then by-the-father his-own-servants-to it-was-said that, ‘good good*  
 jlikhutē lēo, ēs-dē pāmō. Hāchō-rī gunṭhī-khō chhāp,  
*clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,*  
 ōr lātō-khē pāpī dēū Khāū, pūū, mōj  
*and the-feet-to shoes give. Let-us-ent, let-us-drunk, merriment*  
 kōrū, jē mōrā chōhṭā mōrē-gōā-thā, jē-gōā;  
*let-us-make, that my son having-died-gone-was, having-lived-went;*  
 rāchā-thā, phubē-gōā. Tōhē tinē kḥuṣī  
*lost-was, having-been-found-went. Then by-them rejoicing*  
 manāwī.  
*was-celebrated.*

Tōhē tēs-rī jēthā bāi khētō-dā thā. Tōhē sē gauhrō-rō  
*Then him-of the-elder brother the-fold-in was. When he the-house-of*  
 nāṣṣrē āyā, tinē nāchṇē-gāṇē-rā sād sūnā. Tinē tōlē  
*near came, by-him dancing-singing-of noise was-heard. By-him then*  
 āpnā hālī sādā, ōr puchhā jē, ‘inē kāh  
*his-own servant was-called, and it-was-asked that, ‘by-these what*  
 kōrē-rākḥō?’ Tinē tēs-khō bōlō jē, ‘tērā bāi āthā  
*is-being-done?’ By-him him-to it-was-said that, ‘thy brother here*  
 āē-rōā. Gauhrō-rī-tēi rāji kḥuṣī dē-rō  
*come-has. The-house-of-for (ie to) happy rejoicing returned-having*  
 āē-rōā, tētthī-rī-tēi tērē-bāpūc bārukṭārī tēānī. Sō  
*he-come-has, that-of-for by-thy-father feasting was-prepared.’ He*  
 tōhē bōpō rōlē-āō, lātrē zāṇō-rī-tēi bhājā. Tēs-rā  
*then much angered, withāa going-of-for it-was-refused. Him-of*

bapū      tōbē      hāēdā      āyā,      ōr      tēs      patērō-khē      lēē-gōā.  
*the father      then      outside      come,      and      him      appeasing-for      took-away.*  
 Tōbe      tinīē      āpnē-bāpū-hāgē      bōlō      jē,      'itnē-bōsā      mōē  
*Then      by-him      his-own-father-to      it-was-said      that,      'for-so-many-years      by-me*  
 erī      tōl      ki,      terī      agayā      nī      lōrī,      ōr      tōē  
*'thy      service      was-done,      thy      command      not      was-broken,      and      by-thee*  
 ajō-tēl      mā-khē      chhēlū      bī      nī      dittō,      junīē      ā  
*today-up-to      me-to      a-kid      even      not      was-given,      by-u      which      I*  
 āpnē-sāthī      sangī      khuś      kōrdā.      Jōhē      tērā      chohtā  
*my own-companions      with      rejoicing      might-have-made.      When      thy      son*  
 aya,      junīē      āpnī      gōrhi-bārī      rāqē-di      khyānī,      tōē  
*came,      by-whom      his-own      property      harlots-on      was-caused-to-be-eaten,      by-thee*  
 ēs khē      jūn      tsāpō '      Tmīē      tēs-khē      bōlō      jē,  
*him for      a-feast      was-prepared.'      By-him      him-to      it-was-said      that,*  
 'bagēhrā,      tū      daihīē-rā      mā-sāthī      rōā.      Jō-kīē      mā-gē      gōhrī-bārī  
*'son,      thou      days-of      me-with      remainedst.      Whatever      me-to      property*  
 a,      sē      sōbbī      tērī      ā.      Āj      ēh      mā-tēl      mītā      hāmō  
*is,      that      all      thine      is      Today      this-one      me-to      was-got      for-us*  
 khuśī      kōrnō      pōrō;      kōē      jē      tērā      hāi      māre-gōā-thā,  
*rejoicing      to-do      is-proper;      why      that      thy      brother      having-died-gone-was,*  
 ebī      jīē-gōā;      rāchē-gōā-tā,      ēhī      mītē-gōā.  
*now      having-lived-went;      having-been-lost-gone-was,      now      having-been-got-went'*

[ No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT

STATE KEONTHAL.

## SPECIMEN II.

मेरा नाँ माधो । मेरे बापू-रा नाँ साधू । जात कनेत । गाँ कीटौ-ग  
बसनेवाळा ॥

बादूए माँ-पांदि चानचख भूठिए बाद कित्ता । भीएँ बादू नी टीपा ।  
ना भारा बाल-मथोल ओछा । एकी घने पांदि हमें गडे । तेतीए आव  
बडारी घने-री सौब लाडदे लोए गोआ था । जवे हामें सबी भग्ने सीवि-पांदि  
पूजे तवे बादूए सबी-री गाली दिनी । जवे मेरे कनारे टीपदा दौड़ा सबी  
भग्ने शूरण आए । आपणे आपणे हागो-खे डेऊए । आव नी तेई-दो आपणे  
डर परा-न्होठा । न्होठदे न्होठदे मेरा जात फोड़ूआ । आपणे हागे तीऊं  
देहडे-तेई वेगुदा पड़ा रोड़ा । बादूए जागो जे माँ-पांदि तेम-री गाली देगे-री  
फराद करनी ओ । एथी-री तेई मेरी फरादे-र डोकणे-री तेई बादूए ओहें  
फराद की । जो न्हारी तेई गाली दिनी तेथी-री फराद एबी करनी ओ ॥

[No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KHONTUAL.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Mērā	nā	Mādhū.	Mērē-bāpū-rā	nā	Sādhū.	Jāt	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhū.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhū.</i>	<i>Caste</i>	<i>Kanēt.</i>
Gā	Kōṭī-rā	haspēwālā.					
<i>Village</i>	<i>Kōṭī-of</i>	<i>inhabitant.</i>					
Bādūē	mā-pāndē	chānchakh	jhūthiē	bād	kittā.		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>gratuitous</i>	<i>false</i>	<i>complaint</i>	<i>was-made.</i>		
Moē	bādū	nī	ṭipā.	Nā	māhrā	ghāl-mathōl	ōā.
<i>By-me</i>	<i>the-complainant</i>	<i>not</i>	<i>was-beaten.</i>	<i>Not</i>	<i>of-us</i>	<i>fighting</i>	<i>look-place.</i>
Ēki-ghanē-pāndē	hamē	gōḍē.	Tētē	āw	badārō	ghanē-rī	
<i>One-wall-upon</i>	<i>we</i>	<i>quarrelled.</i>	<i>There</i>	<i>I</i>	<i>the-brotherhood</i>	<i>the-wall-of</i>	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē	sōbbī	jhōpē	
<i>boundary</i>	<i>for-fixing</i>	<i>taken-away-had.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>persons</i>	
sāwē-pāndē	pūjē,	tōhē	bādūē	sōbbī-rī	gāli	dittī.	
<i>the-boundary-upon</i>	<i>arrival,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>all-of</i>	<i>abuse</i>	<i>was-given</i>	
Jōbē	mērī-kanārē	ṭipdā	daupā,	sōbbī	jhōpē	sūran	ōē.
<i>When</i>	<i>in-my-direction</i>	<i>beating</i>	<i>he-run,</i>	<i>all</i>	<i>persons</i>	<i>astonished</i>	<i>became.</i>
Āpnē-āpnē-āgō-khē	ḍēnē	āw	bī	tēi-dō	āpnē-ḍōrē		
<i>Their-own-their-own-houses-to</i>	<i>they-went.</i>	<i>I</i>	<i>also</i>	<i>there-on</i>	<i>in-my-own-fear</i>		
parā-nhōthā.	Nhōthdē-nhōthdē	mērā	lāt	phōrūā	Āpnē-hāgē		
<i>away-run.</i>	<i>A-running-a-running</i>	<i>my</i>	<i>foot</i>	<i>was-burnt.</i>	<i>In-my-own-house</i>		
lāū-daihrē-tēi	bēsudā	pōpā	rōhā.	Bādūē	zāpō		
<i>three-days-for</i>	<i>senseless</i>	<i>fallen</i>	<i>I-remained.</i>	<i>By-the-complainant</i>	<i>it-was-thought</i>		
ṭē,	'mā-pāndē	tēs-rī	gāli	dōpē-rī	pharād	kōrnī	ō.'
<i>that,</i>	<i>'me-upon</i>	<i>him-of</i>	<i>abuse</i>	<i>giving-of</i>	<i>complaint</i>	<i>to-be-made</i>	<i>is.'</i>
tēi	mērī-pharād-rē	rōkpē-rī	tēi	bādūē	ōrē	pharād	
<i>for</i>	<i>my-complaint-of</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-complainant</i>	<i>counsellessly</i>	<i>complaint</i>	
kī.	Jō	māhrī-tēi	gāli	dittī,	ṭēthī-rī	pharād	ēbī
<i>was-made.</i>	<i>Because</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>that-of</i>	<i>complaint</i>	<i>now</i>
kōrnī	ō						
<i>to-be-made</i>	<i>is.</i>						

## PATIALA KIŪṬHALĪ.

As explained on p. 550 *ante*, Kiŭṭhali is spoken in the Śrinagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiŭṭhali, a version of the Parable is given as received from Śrinagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiŭṭhali or Śrinagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dī*, when we should expect *dā*, as in *hāthō-dē chhāp*, a ring on the hand; *khēṭso-dē*, (the elder son was) in the field; *ināqī-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *hūngē* instead of *hāgē*, the sign of the dative.

Once or twice we have *ahū* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *eh*, this, and *koh*, what, is dropped, and the word for anything is *hōṭ*, not *kōṭ* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āp-rō*, having come, and *ūthō-rō*, having arisen.

In *bōlamā*, I will say, the long *ā* has been shortened. Borrowings from Hindī are *kōṭē*, let us eat, *hōṭē*, let us become.



No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

JALINAGAR DIALECT.

(PATIALA STATE.)

ایکے آدمی رے دو بگہیر تھے بہنوں مانجے دے چھوڑے ے بابو  
 ہاگے بولا ہیں بابو جو مانو را بانڈا مائے پہانبا تھا مائے دے دے  
 تنٹے تینوں ے سے مال بانڈے دنا ار نہواڑے دنو باجے چھوڑے  
 بگہیرے سبے ٹھپڑوں کٹھا کرے رو ایکے دورو رے ملکہو ے ڈیوا اریستی  
 آپنا سب ٹھپڑوں کیوتی مانجے کھوآ ارجبے سنہ ٹھپڑوں کھوڑے بابا ار  
 رے ملکہو دا بڑا کال پڑا تہی سے کنگال اوھنے لاگا تہے سے بیس ملکہو  
 رے ایکے رے ہاگے ڈیوا تنٹے سے آپے کھینچو دے سور جاگنے بھجا ار تنٹے  
 سونچا کہ جے شیوکر سور کھاؤ سے تینو ے کھاؤ کہ کوئی بیس ے کوئیں  
 نہ دبو تھا تہے تنٹے ہوشی دے آر رو بولا میرے باؤرے کاما ہیرے والے  
 ے لیکہاجی روٹی کھاو اوسو آر اھوں بہوکھا مرو مہرے اوٹھو رو آپے  
 بار ہاگے ے ڈبونا آر تیس ے بولیاں بابو اھوں گین را و تیرا گنائی  
 اوسو ایسے اھوں نینہی جوگا ے جو لوگ مائے تیرا بیٹا بولو ایسے مائے  
 نو آپنا ہالی جانیرو راکھ تہے اوٹھیرو آپے بارا ہاگے چالا آر سے ایبر دورہا  
 تیس دیکھے رو تیسرے باؤ ے ترش آیا آر دوڑے رو اونگٹی دتی ار  
 بہت بہاٹیاں لوآ ھے تیس ے بولا بابو موہین نیرا ار گین را ہرا کدا



[No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪTHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIVISION.

STATE PATIALA.

## TRANSLITERATION.

Ēki-ādmī-rē dō bagēhr thā. Tilunā-māje-dē chhōtrē-nē bāpū-hāgē bolā, 'laī bāpūā, jō mālo-rā bādā mā-khē phābā-thā, mā-khē dē.' Tēhē tinīē tinsā-khē sē māl bāde-dittā. Ōi thwārē-dinō-pāchhē chhōtrē bagēhrē sabbī-ṭhiyā katṭhā korē-rō ēki-dinō-rē mulkhō-khē dēuā, ōr tēfi āpnā sōb-ṭhiyā kapūti-māje khoā. Ōr jōbē sōbh-ṭhiyā khōē-jāyā, ōr tēs-mulkhō-dā bōrā kāl pōrā. Tōbē sē kungāl ohnā hōgā. Tōbē sē tēs-mulkhō-rē ēki-rāpō-hāgē dēuā. Tinīē sō āpnō-khētō-dē sūr zāgnē khējjā, ōr tinīē sōchā ki jō śvokur sūr khāō, sē tinan bī khāō, ki kōi tēs-khē kōī na dēō-thū. Tōbē tinīē hōsi-dē sū-(for dē-)rō bolā, 'mērē bāō-rē kārāā bānēwālē-khē lēkhāji rōji khāō-ōssō, ōr ahū bhākhā mōrū. Mērē-ūthē (for ūthē)-rō āpnō-bāō-hāgē-khē dēuā, ōr tēs-khē bōlumā, "bāpūā, ahū Ōī-rā wā tērā gunāl ōssō; ēhī ahū tēthī zōgā nī, jō log mā-khē tērā bētā bolō. Ehi ruā tū āpnā hālī zānē-rō rakā." Tōbē ūthē-rā āpnē-bāwī-hāgē tsālā. Ōr sē ēbū dār thā, tēs dōkhē-rō, tēs-rē bāō-khē tarē āyā, ōr dāpē-rō ūgai diti, ōr bulat phaiyā lōā. Bētē tēs-khē bolā, 'bāpūā, mōhē tērā ōr Ōī-rā burā kiā, ōr ēhī ēbū zōgā nī jō log mā-khē tērā bētā bolō.' Bāpnē āpnē-naukrō-khē bolā, 'tsāngī-dē tsāngī jūkhātē lēō, ōr tēs-dē pahmāō, ōr tēs-rē hūthō-dē chhāp, ōr lātō-dī hāhūi dēō; ōr ham khāē ōr khūs hōē; mōē zāgā-thā, jē mērā bētā mōrē-gōā, par ēhī jō gōā; rāchē-gōā-thā, par ēhī mīthē-gōā.' Tōbē sē khūs ohnā lōgē.

Ōr tēs-rā bōrū bētā khētō-dē thā. Jōbē ghārō-rē nēārē āyā, gānē ōr pōchhō-rā sād hōā. Tōbē ōk naukrō sādē-rō pūchhā ki, 'ē kā ōssō.' Tinīē tēs-khē bolā, 'tērā bāāi āyā, ōr tērē bāwē bōrī dhām diti, tēthī-rō-tēī ki ki rāji-bāji āyā.' Tinīē rōsē hōē-rō na sōchā ki 'bāhārā jūn.' Tōbē tēs-rē bāwē bāhar āwē-rō tinīē māpōwā. Tinīē bāō-khē jawāb diti, 'dēkh, āw itnē-bōrō-dē tērī ṭahāl kōrdō, ōr kōbbhī tērī bōlī bāhar na dēuā, pōr tōē kōbbhī bukrī-rā chhēlṭū mā-khē na diti, jō āw āpnē-sāth-āē sāthī khūs hō-ān. Ōr jōbē tērā ē bētā āyā, junīē tērā lōtā-pōtā lūṇḍī-dē khoā, tōē tēs-rī khātīr bōrī dhām kī.' Tinīē tēs-khē bolā, 'ē pōtā, tū sōdā mā-hāgē rō-bai; jō-kiē mā-hāgē ōssō, sōb tērā ōssō. Khūs ohnā ōr khūsī māpōwā pōrō-thā, kōē-ki tērā bhāī mōā-thā, ēhī jō-gōā; ōr rāchē-gōā-thā, sē ēhī mīthē bāi.'

## HANDÜRĪ

The word 'Handūrī' means literally, the language of the State of Hinder (properly Handūr) or Nalagarh, lying immediately to the south-west of the rest of the Simala Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Handūrī, spoken by an estimated number of 17,562 people. Handūrī is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Bija and Kunhar where Baghālī is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhar, the language is called Bāghālī. Bāghālī, although it has a name of its own, is, however, only Handūrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Handūrī merging into the Kahlūrī Pañjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Handūrī at all, but must be considered as identical with Kahlūrī.

At other times it is more nearly Handūrī. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Handūrī spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Handūrī in the following statement.—

Handūrī—		
East Nalagarh . . . . .	17,562	
Mailog . . . . .	6,117	
	<hr/>	23,679
Bāghālī—		
Baghal . . . . .	24,824	
Kunhar . . . . .	1,848	
	<hr/>	26,672
Total Handūrī of both kinds . . . . .		<hr/> <hr/> 50,351

Handūrī itself is a transitional form of speech. It is a mixture of Kiñṭhālī and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiñṭhālī and Pañjābī forms are used almost indifferently.

**Nouns** may be declined as in Kiñṭhālī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ā*, as in *kāniyā-khā*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūthali termination *ē* as well, as in *putē-nē*, by the son (*put*, a son). The locative may end either in the Kiūthali *ē*, or may be formed as in Pañjābī. Thus, we have *qōruyē*, (the elder son was) in the field, and *qōrupā-bichē*, (sent him) into the fields (to feed swine), in which *bichē* represents the Pañjābī *nichech*.

The postposition of the Dative-Accusative is the Kiūthali *khe*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūthali *nē*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *nē* is *nī* with *nīyā* for its oblique form. Thus, *ghōyē-rī jīn*, the saddle of the horse; *tēs-rīyā bāhan-sōthē*, with his sister, *tēs-rīyā kyāpī-tē*, on his neck.

The First two personal Pronouns are *kāñ*, I; ag. *mē*, obl. *mū*, *mā*, or *mē*; gen. *mērō* plural nom. and ag. *āsē*; obl. *āsā*; gen. *asāqā* or *asārā*. So *tū* or *tū*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērō* plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusāqā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have.—

*ē*, this; ag. *inī* or *nīyē*; obl. *ēs*, *ēlē*, or *ē*; plur. *ē*; ag. *inē*; obl. *inā*  
*sē* or *ō*, that; ag. *tinī* or *tinīyē*; obl. *tēs*, *tētē* or *tē*; plur. *sē*; ag. *tinē*; obl. *tinā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnī* or *jīnīyē*, and so on, like the demonstratives.

*Kāñ*, who? obl. sing. *kēs*. *Kyā*, what? obl. not noted.

*Kichh* is 'anything'; *jō-kichh*, whatever.

As regards Verbs, the Verb Substantive is the same as in Pañjābī, but *hē* or *haē* may also be used for any person of either number. *Āñhā* is 'I am not.'

The principal parts of the verb *mārṇā*, to strike, are as follows:—

Pres. part. *mārdā*; Past part. *mārēyo* or *māryā*, (*lagyā*, to begin, has *lāgā*); conj. part. *māri-kē*.

Imperative, 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārā*, 2. *mārē*, 3. *mārē*; plur. 1. *mārē*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahā-hā*, thou remainest (always) with me; *bharā-thā*, he was filling (his belly); and *dēō-thē*, (no people) were giving.

The Future is:—

Masc. sing. 1. *mārāgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are:—

*dītā*, given.

*kitā*, done.

*lēyā*, taken.

*payā*, fallen.

*gēyā* (plur. *gayā*), or *gā*, gone.

[No 4]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARI (KIŪTHALI).

HANPURI DIALECT.

NALAGARH STATE

एकी-माणूआँ-रे दो पुत धे । छोटे-पुते-ने बोल्या की मेरा बाँडा है  
 मे माँ-जो देई-दे । तीनीयें आपणे घरो-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-  
 पुते-ने जब आपणा बाँडा लेई-लेया बड़ी दूरो-रे मुन्खो-खे चाली गेया । तती  
 रई-के आपणा लटा-फटा सारा जतो-पातो-कीचे खोई दीता । तेबे से  
 सब लटा-फटा खोई चुक्या तो तेते मुन्खो भारी काड़ पया । से बड़ा  
 कांगड़ हुई गेया । तेबे से तेते मुन्खो-रे एकी माणू साथे रहने लागेया ।  
 जे-सगे मे रहा तीनी आपने डोमआँ बीचे मूर चारणे भेज-दीता । मे मूँरे-  
 रे बचूरे-सलेजकड़ा-ते आपणा पेट भइ-या तेस-खे होर माणू किह ना देखो-  
 थे । तेबे तीनीयें सूँच्या के मेरे-बाबे-गे इतने हाड़ी है । तीना-गे इतना  
 रीजक है खाणे होर बाँडणे-खे बतेरा है । हाँजँ भूग्या मरूँ हा । हाँजँ जठो-के  
 आपणे-बाओ-गे जाऊँगा होर तम-खे बोलूँगा है बाओ मे पणमेसरो-खे नी  
 जाणी-के ताँ हुँदिये पाप कीता । हाँजँ तेरा पुत बोलणे जीगा नोहूँ ।  
 जेइ तेर होर हाड़ी है मूँ-जो बी राखी ले । होर जठो-के आपणे-बाओ-री  
 आया । से अजा दूर-ही था तेस-रे बाबे तेबे से देखेआ । तेबे ते-जो तरस  
 आई-गा । होर दोड़ी-के तेस-रीया क्याड़ी-ते जाफी दीती होर तेस-रे मूँह-  
 ते पूका लिया । पुत बोलणे लागेया है बाओ मे पणमेसरो-खे नी जाणी-के  
 ताँ हुँदिये पाप कीता होर हाँजँ एबे तेरा पुत बोलणे जीगा नी रेहा ।  
 फेरी तेस-रे बाओ-ने हाड़ीयाँ-खे बोलेया सोबटे सोबटे टाले ल्याओ होर तेस-  
 खे पन्हाओ । तेम-रे हायो-धे मूँदी होर पाओ-ते जूती पन्हाओ । आसा-खे  
 खाणे पीणे देखो होर राजी होणे देखो । मेरा पुत मरी गा-था ऐबे  
 बीजँदा हुई-गा । हाओ गा-था एबे मीटी-गा । तेबे सेओ राजी होणे  
 लागे ॥

तेस-रा बड़ा पुत डोहवे था । तेबे से घरा-रे नइे पूच्या तीनी गीत  
 नाचणा सुणेया । तेबे एक हाड़ी बसवाई-के पुछेया के एती क्या हाई राहा ।

तीनी तेस-खे बोल्या जे तेरा भाई आया हे । तेरे-बाओ-ने तेस-रे-राज्जी-बाजी आवणे-रा जग कीता । तेवे से जड़ी गा होर भीतरे जाणे-खे भूकरी-गा । तेवे तेस-रा बाओ बार आया । तेस-खे पल्याणे लागा । पुते-ने बोल्या भई इतनी बसां मने तुसा-री टेक कीती । कदी तुसारा बोस नी मोड़ा । होर तें मा-खे बाकरीया-रा केखू बी नी दीता । तेते-साथे जे हाँऊँ आपणे-मिचा-जो खवाई-के राज्जी हुंदा । तेते बगती जो ए तेरा पुच आया जीनीयें जे तेरा घर-बार राँडा-जो खड़वाया तें तेस-रे आवणे-री खातर कीती । तेस-रे बाओ-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा । जे-कीछ मेरे-गे हे से तेरा-ही हे । आसा राज्जी होणा चाँड़दा या । तेवे-जे तेरा भाई मरी गा-था तेवे से फेर जीवी गा हाची गा-था मोटी गा ॥

[No 4]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PĀLĀRĪ (KĪŪṬHĀLĪ).

HAMPŪRĪ DIALECT.

NALAGARH STATE.

## TRANSLITERATION AND TRANSLATION

Īki-maṇṇā-rē dō put thē. Chhōtē-putē-nē bōlyā, 'jō  
*One-man-of two sons were. The-younger-son-by it-was-said. 'what*  
 merā bāḍā hai, sē mē-jō dēi-dē. Tūyē āpnē-gharō-rū latā-phatā  
*my share is, that me-to gave. By-his his-house-of property*  
 dū-jō bāḍi dītā. Chhōtē-putē-nē jōhē āpnā bāḍā  
*both-to having-decided was-given. The-younger-son-by when his-own share*  
 lei-leyā harī-dūrō-rē mukhō-khē chālī-gyā. Tēhē rai-kē  
*was-taken a-very-far-of country-to it-was-gone. There having-remained*  
 āpnā latā-phatā sārā ūtō-pātō-bichē khon-dūtā. Tēhē sē sab  
*his-own property whole debauchery-in was-lost When he whole*  
 latā-phatā khoi-chalyā, to tētē-mukhō bhāḍī kār payā.  
*property wasted-completely, then that-county-in a-great famine fell.*  
 Sē harā kungār huī-gyā. Tēhē sē tētē-mukhō-rū ōki māṇṇē-sāthē  
*He very poor became. Then he that-county-of one man-with*  
 rēhnō-lāgēyā; jō-agē sē mahā, tūi āpnē dōraḍī-bichē sūr  
*to-dwell-began; whom-with he dwelt, by-him his-own field-in sowing*  
 chārṇō bhōj-dītā. Sē sūrō-rē bachārō-sakōkṛā-tō āpnā pēt  
*to-graze he-was-sent-away. He sowed-of remaining-husks-with his-own belly*  
 bharū-thā; tēs-khē hōr māṇḍē kichhī nā dēō-thē. Tēhē tōiyē  
*filling-was; him-to other men anything not giving-were. Then by-him*  
 sūchyā kē, 'merē-bābō-gē itnē hārī bē, tūnē-gē itnā  
*it-was-thought that, 'my-father-of so-many servants are, them-with so-much*  
 rījk hē khānē, hōr bāḍqē-khē batērā hē, hāñ bhukhā marū-ha.  
*food is to-eat, and distributing-for sufficient is; I hungry dying-am.*  
 Hāñ ūthī-kō āpnē-bāō-gē jūḍgā, hōr tēs-khē bōḷḍgā, "hē  
*I arisen-having my-own-father-to will-go, and him-to I-will-say, "O*  
 bāō, mē Pāpmēsrō-khē nī jānī-kē tē hūndiyē pāp kitā;  
*father, by-me God-to not known-having thee in-being sin was-done;*  
 hāñ tērā put bōhpē jōgā nīhñ. jērē tērē hōr hārī hē,  
*I thy son to-be-called worthy are-not; such-as thy other servants are,*



mū-jō bi rākhī-lē." ' Hōr ūṭhī-kē āpnē-bāō-gē āyā. Sē  
*me-to even keep."* And arisen-having his-own-father-to he-came. He  
 aja dūr-hī thā, tēs-rē-bābē tēbē sē dēkhēā. Tēbē tē-jō taras  
*yet far-even was, by-his-father then he was-seen. Then him-to compassion*  
 āi-gā, hōr dōṛī-kē tēs-riyā kyāṛī-tē jāphī dītī, hōr tēs-rē  
*came, and run-having his neck-on embracing was-given, and his*  
 mūhā-tē pūkō lēyō. Put bōlnē lāgēyā, 'hē bāō, mē  
*mouth-of kiss was-taken. The-son to-say began, 'O father, by-me*  
 Paṁmēsrō-khē nī jāṇī-kē tū hundiyō pāp kitā, hōr hāū  
*God-to not known-having thee in-being sin was-done, and I*  
 ēbē tērā put bōlnē jōgā nī rēhā.' Phērī tēs-rē-bāō-nō  
*now thy son to-be-called worthy not remained.' Again his-father-by*  
 hārīyā-khē bōlēyā, 'sōbtē sōbtē tālē lyāō, hōr tēs-khē panhāō;  
*the-servants-to it-was-said, 'good good clothes bring, and him-to put-on;*  
 tēs-rē hāthō-thē mūḍī hōr pāō-tē jūṭī panhāō; āsā-khē khānē pīnē  
*his hand-on ring and feet-on shoe put-on; us-to eat (and) drink*  
 dēō, hōr rāji hōnē dēō; mērā put marī-gā-thā, ēbē jūḍā  
*allow, and glad to-be allow; my son having-died-gone-had, now living*  
 huī-gā; hrāchī-gā-thā, ēbē mīṭī-gā.' Tēbē sōō rāji hōnē  
*became; having-been-lost-gone-had, now was-found.' Then they happy to-be*  
 lūgē  
*began.*

Tēs-rē barā put dōrūyō thā. Tēbō sē gharā-rē nēre pūjyā,  
*His elder son field-in was. When he the-house-of near arrived,*  
 tinī gīt nāchān sūṁyā. Tēhē ēk hāṛī balwāī-kē  
*by-him singing dancing was-heard. Then one servant called-having*  
 puchhēyā kē, 'ētī kyā hāi-rāhā?' Tinī tēs-khē bōlyā  
*it-was-asked that, 'here what is-going-on?' By-him him-to it-was-said*  
 jē, 'tērā bhāī āyī-hē; tērē-bāō-nē tēs-rē rāji-bāji āwnē-rā  
*that, 'thy brother come-is; thy-father-by his safe-and-sound coming-for*  
 jag kitā.' Tēhē sē jāṛī-gā, hōr bhitrō jāṇē-khē mūkrī-gā.  
*feast was-made.' Then he angry-went, and inside going-for refused.*  
 Tēbē tēs-rā bāō bār āyā, tēs-khē patyānē lāgā. Putē-nē  
*Then his father outside came, him-to to-entreat began. The-son-by*  
 bōlyā, 'bhāī, itnī barsā manē tusāri tēl kitī, kadi  
*it-was-said, 'lo, so-many years by-me thy service was-done, ever*  
 tusārā bōl nī mōṛā, hōr tē mā-khē bākriyā-rā chhālī  
*thy saying not was-disobeyed, and by-thee me-to goot-of young-one*  
 hī nī dītī, tētē-sāthē jē hāū āpnō-mitrā-jō  
*even not was-given, that-with that I my-own-friends-to*  
 khawāī-kē rāji hundā. Tētē-bakhō jō ē tērā  
*caused-to-eat-having happy might-have-become. At-that-time that this thy*

putr dy j niye je tera gh b i j kharwaya te  
 son came by whom i at th popr h ot o - - - given-to-eat, thou  
 tes re auno khadar k.l.. Tēs-rē bāc-nō bolyā jē. 'hā  
 his coming-of feast was-made.' His father-by it-was-said that, 'O  
 put, tū sadā mērē-sāthē ruhū-hā, jō-kichh mērē-gē hē, sē tārā  
 son, thou always me-with dwelling-art; whatever me-with is, that thine  
 hī hē; āsā rājī hōpā chā'ndā-thā; tēhō-jē tārā bhāt  
 alone is; to-us happy to-be proper-was; then-that thy brother  
 marī-gā-thā, tēhē sē phēr jīwī-gā; hrāchi-gō-thā,  
 having-died-gone-had, then he again came-to-life, having-been-lost-gone-had,  
 mīti-gā.  
 was-found.'

## SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as *Sirāj*, i.e. Śiva's Kingdom. The *Sirāj par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śōdhōch, and the language here spoken is Śōdhōchī, which is akin to Kulu Sirājī. South of Śōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Pannur, part of the State of Kumbarsain, the States of Darkoti and Baisan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a *Sirāj*, and, to distinguish the dialect here spoken from the *Sirājī* of Kulu, we may call it *Simla Sirājī*.

This *Simla Sirājī* includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiūṭhali and Kōṭhali. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiūṭhali spoken to the west of the *Simla Sirājī*, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of *Simla Sirājī* is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Pannur:—

Keonthal	9,110
Kumbarsain	4,275
Darkoti	596
Baisan	8,457
Bashahr	9,511
Kotkhai	9,882
<b>TOTAL</b>	<b>28,831</b>

*Simla Sirājī* closely resembles Standard Kiūṭhali. Immediately to its south lies the Bīśau dialect of Sirmāuri spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiūṭhali.

As in Sirmāuri, a final *i* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *badhāē* and *badhāi*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *kāché*, for *kāchī* (Hindi *kāñī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiūṭhali, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The Declension of nouns is nearly the same as in Kiūṭhali. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ā*. Thus, the oblique form of *dēē*, a country, is either *dēsō* or *dēsū*.

The postpositions of the dative are *kā* or *kō* instead of *kāh*, and *agē* instead of *hāgē*. Similarly, in the ablative we have *agō* instead of *hāgō*, but *dō* (*dā*) is more common. If the sentence *kā-s-rē sūchurō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns** *v h v*

	I	Thou
<b>Sing.</b>		
Nom.	ā	tā
Agent	mā, mōḥ	tā, tōḥ
Obl.	mā, mō	tā, tō
<b>Plur.</b>		
Nom.	ē, āimā, ēḥ	tēḥ
Agent	ē	tōḥ
Obl.	āḥ	tōḥ

The genitives are as in Kīṣṭhālī, except that according to Mr. Bailey the genitive plural 'your' is *tuṃrō* or *tuṃrōḥ*.

The **Demonstrative Pronouns** are thus declined :—

	This, ha			That, lo		
	Male.	Fem.	Neut.	Male.	Fem.	Neut.
<b>Sing.</b>						
Nom.	ū	ēḥ	ḥ	ā	ēḥ	ḥ
Ag.	ū, ē, ā	ēḥ	ḥ, tūḥ	ā, ē, ā	ēḥ	ḥ, tūḥ
Obl.	ū	ēḥ	ḥ	ā	ēḥ	ḥ
<b>Plur.</b>						
Nom.	ūḥ	ēḥ	ḥ	āḥ	ēḥ	ḥ
Ag.	ūḥ	ēḥ	ḥ	āḥ	ēḥ	ḥ
Obl.	ūḥ, tūḥ	ēḥ	ḥ, tūḥ	āḥ, tūḥ	ēḥ	ḥ, tūḥ

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāḥ*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	ā	āḥ
2.	ai	ā
3.	au, ā, ā	au, ā, ā

or *sō*, *ḥō* or *ḥōḥ* may be used for any person of any number as in the Bissau dialect of Sirmaurī.

The past is *kā* or *kāḥ*, 1st. *ā* or *thā*, etc.

In the **Active Verb**, the principal peculiarity is the conjunctive participle. This may end in *i*, as in Sirmaurī, of which *ē* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *hāḥi-gōḥ*, he refused, and *rāḥi-gōḥ*, he became angry. More commonly, however, *jō* is used instead of *i*, as in *rāḥjō*, having remained; *khorchyō*, having spent, and many others. Compare Gīrpārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is:—

‘I beat,’ etc.

	Sing	Plur
1.	<i>pīfā</i>	<i>pītī</i>
2.	<i>pīcā</i>	<i>pītō</i>
3.	<i>pīfō</i>	<i>pītō</i>

Similarly, the **Future** masculine is:—

‘I shall beat,’ etc.

	Sing	Plur.
1.	<i>pīfālā</i>	<i>pīfāmē, pīfmē</i>
2.	<i>pīcālā</i>	<i>pīcōlē, pīclē</i>
3.	<i>pīfālā, pīllā</i>	<i>pīfōlē, pīllē</i>

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ā pīfū tā*, I was striking. Or a periphrasis is used, as in *ā pīlē rōhā tā*.

The only other point to notice is the use of the verb *ājnā*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No 5]

# INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHARI (KĪŪṬHALĪ).

SINLA SIRAJI DIALECT.

एकौ माकर दो छोटू थ । छोटड़े छोटूण आपणे बाबके बोलो जे जो घरचे या खेच मेरे बाँडरे आजो से मुँके ट । तेने सब खेच दाने छोटूक बाँडी । छोट छोटूण आपणा बाँडा लेय एक दूरो देशरे हाटक डेवा । तेथे रहय आपणे खेच जाँदपणे-दे खोए । जेबे सब खेच खरचय मुका तबे तेस देशदा भारी काळ पड़ा । तबे से कंगारू हुआ । तबे तेस देशरे एकौ बसन्त आगे रहंदा लाग़ा । तेने बसन्त से सुंगर चारदा खेचदा छाड़ा । तबे से सुंगररे बचेदे शलेखड़े संगे आपणे पोछड़ भरो था । तेमके रेका माछ किक ना देखो था । तब तेसरे सूचवो जे मेरे बाबे आगे परे रीगड़ असी जीने रोटीरा छोटा नई आँ भूचा मोई रथा । आँ जठय आपणे बाबे आगे डेऊ तेसके बोलू जे बाबा मों भगवानोरा पाप ताँ हुंदे कीया । एबे आँ तेरा छोटा बोलने जोगा नई रथा । जेरे तेरे रीगड़ असी एरा मुँके बी रगड़ । तबे से जठय आपणे बाबे आगे आज़ा । जेबे से दूर आज़ा तो तेमरे बाबे देखा । घीण करय तेमरे गऊदे हूँडी देय घवाळ दी मुँहदे खोवे दित्ती । छोटूण बोलो जे बाबा मों भगवानोरा पाप ताँ भामने कीया । एबे आँ तेरा छोटा बोलने जोगा नई रथा । बाबे आपणे रीगड़ोके बोलो जे एसके समीदो आके झूड़के बमायो । हाथोदे काँगणी खातादे पाणी लाओ । आँके खाने पीने बधाए होणे देखो । कड़ेरी तेई जे मेरा छोटा मरय जाँवा । खोआ था एबे मिली गोआ । तबे बधाई करदे लाग़े ॥

तेसरा बड़ा छोटा खेचदा था । जेबे से घरो नेड़ा पूजा तबे तेने नाचणी गाणी शूणी । एकौ रीगड़ बोद्ध पूछो जे ए का हो रहो अ । तेने तेमके बोलो जे तेरा भाई आज़ा अ । तेरे बाबे तेमरी राजी खूशीरे बधावीरे पावणचगे कौ अ । तबे से रुशे गोआ भीतरे डेवदा भाजी गोआ । तेसरा वावा बाहर आज़ा । तेस पतेऊँदा लाग़ा । छोटूण बोलो जे मों तो तेरी

चाकरी एतनी बरशो करे । ना कभी तेरो हुकम चोड़ो । तूएँ मूँके एक  
 छेलटू जी ना दित्तो जो आँ आपणे मिचो संगे मिलय खूशी करदा । जबे ए  
 तेरा छोटा आज्ञा जेने बादे घरचे छेवड़ीदो खेवे तूएँ एसके एतखे पावणचारे  
 दी अ । बाबे उत्तर दित्ता जे छोटया तू तो धिड़ी मूँ साथे रहे । जो  
 बाह मूँ आगे असी से सवे तेरा असी । आबोँ खूशी होणा पड़ो था ।  
 कौँ जे तेरा भार्ड मूँदय जीवा खोए गोआ था एवे मिले गोआ ॥

[ No 5 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARI (KIŪTHALI).

SIMLA SIRAJI DIALECT.

## TRANSLITERATION.

Ēki-māchhō-rē dō chohtā thā. Chhōtā-chohtā āpnē-bābē-kē bolō jē, 'jō ghōrchē (yā khēchē) mērō bāqē-rō ājō, sē mū-kē dē.' Tānō sab khēchē donē-chohtā-kō bādi. Chhōtē-chohtā āpnā bāda lēyō ēk-dūrō-dēsō-rē hātō-kō dēwa. Tēthē rōhyō āpnē khēchē jādpanē-dē khōā. Jōbē sōh khēchē khōrchō-mūkā, tōbē tēs-dēsō-dā bhārī kāl pōrā. Tōbē sē kaṅgāl huā. Tōhē tēs-dēsō-rē ēki-bōsnī-āgē rōhndā lāgā. Tānē-bōsnī sē sūgōr chārūdā khōchō-dā chhārā. Tōbē sē sūgōr-rē bōchō-dō sōlēkhrā-sāngē āpnō pōchhōrē bhōrō-thā. Tēs-kē rēkō (*other*) māchh kichh nā dēs-thā. Tōbē tēs-rē sūchwō jē, 'mārē-bābē-āgē ērō rīgōr ōsō, jōnō-rē rōṭī-rā chōṭā (*scarcely*) naī; ā bhūkhā mōi-rō. Ā ūthyō āpnē-bābē-āgē dō, tēs-kē bolō jē, "bābē, mō Bhōgwānō-rē pāp tā-hundē kiya. Bābē ā tērā chohtā bolnē jōgā naī rōā. Jērē tērē rīgōr asō, ērā mū-kē bi rōkh." Tōbē sē ūthyō āpnē-bābē-āgē ājā. Jōbē sē dūr ājā, tō tēs-rē bābē dēkhā ghūp kōryō, tēs-rē gōṭ-dē bhūri-dēyō (*having run*) gōhwāl dī (*embraced*) mūh-dē khōhē diti. Chohtā bolō jē, 'bābē, mō Bhōgwānō-rē pāp tā-sāmne kiya. Bōbē ā tērā chohtā bolnē jōgā naī rōā.' Bābē āpnē-rīgōr. kē bolō jē, 'ēs-kē sabhī-dō āchhē jhūrkē bōmāō Pāthō-dē kāgnī, lātō-dē pāṇī lāō. Āṭ-kō khānē piṇē-rē badhār hōnē dō. Kēī-rī-tēī jē mērā chohtā mōryō, jiwā; khōā-thā, ēbē mill-gōā.' Tōbē badhār kōrdē lāgē.

Tēs-rā bōrā chohtā khēchō-dā thā. Jōbē sē ghōrō-nērā pājā, tōbē tānē nātsnō gōnō supō. Ēki rīgōr bōdyō pūchhō jē, 'ē kē hō rōhō-ō?' Tānē tēs-kē bolō jē, 'tērā bhāī ājā-ō. Tērō-bābē tēs-rī rāji khūsi-rē badhārī-rē pāwanchārē ki-ō.' Tōbē sē rūst-gōā, bhitrē dēwā bhāji-gōā. Tēs-rā bābē bāhōr ājā. Tēs patēndā lāgā. Chohtā bolō jē, 'mō tō tērī chākrī ētnī-bōrō kōrē, nā kōhī tērō-hukōm tsōrō. Tūē mū-kē ēk chōhtā hī nā dūtō jō ā āpnē-mitrō sōngē mūyō khūsi kōrdā. Jōbē ā tērā chohtā ājā, jōnō bādē (*all*) ghōrchē chhōrī-dō khawō, tūē ēs-kē ētnē pāwanchārē dī-ō.' Bābē utōr diti jē, 'chohtā, tū tō dhērī mū sāthē rōhē. Jō-kāh mū-āgē ōsō, sē sōbē tērā ōsō. Āṭ khūsi hōnā jōrō-thā, kēī jē tērā bhāī mūyō jiwā; khōē gōā-thā ēbē mill-gōā.'



## BARĀRĪ.

The northern, or Barār part of the Jubbāl State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barār and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barārī. The estimated number of speakers reported is as follows :—

Jubbāl (Barār)	3,898
Keonthal (Punur)	434
Bashahr	2,624
Kotkhai	688
Total number of speakers of Barārī	7,644

Barārī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirāji, somewhat mixed with the Bissau form of Giripārī Sirmauri spoken in Jubbāl. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *chhōṭāṭā* as in Bissau. This is evidently an attempt to represent the sound of *chōṭāṭā*, the true pronunciation of the word spelt *chhōṭā* in the vernacular character. We may also note the word *tēchhē*, there, for *tēthē*, another instance of the common change of *t* to *ch*.

The interchange of *i* and *ē*, and the oblique form in *ō* are as common as in Simla Sirāji; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *āṭ* instead of *ā*, I; *mōṭ* instead of *mō*, by me; and *tāṭ* instead of *tā*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tēō*, that, used for the nominative and accusative singular and plural. Its dative singular is *tēthūṭ* instead of *tēthī*. Here again, compare the Kāshmiri *tah*, that (neut.), dative *tath*.

Another word for 'that' is *sējē* as in Giripārī. In the neighbouring Jaunsāri *jō* is very commonly added to the demonstrative pronoun. 'Anything' is *kichhū*.

In Sirmauri the present participle is commonly employed as an infinitive of purpose, and here we have *chūrdā* used with the same force. *Handē* in *khāyē-handē* is for *hundē*.

[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARI (KIÜTHALI)

BARARI DIALECT.

STATE JUBBAL.

एकी माणछ रे दुई छोचटे थे । काणके आपणे बावे खे लिगो जे ऐ वावू जू घरचे मेरे बाँडे दी आअ तेअ मूँ ओरू दे । तेणे आपणे घरची बरोबर दुई छोचटे खे बाँडी । काणके छोचटे ज बादी लग्ने हेड़ी तवे एकौ दूर देश दा डेवा । तेके रई जू आपणे घरचे थे बादे खार्ई खंगाले । ज किक्की ने रचो सेजे देश दा काळ पड़ा । मे कुआ दाऊजी । तवे रआ तेथुए देश रे वसण सायी । तेणे वसणे छाड़ा आपणे डोगरे दा सुंगर चारद । जू सुंगरे खाये हदे शेकले वच तेअ खार्ई आपणे घेठ भरा । रेका ने देअ किक्की ने कीडए । तेणे सूँचो जे मेरे बावे काए जेतौ रीगड़ स तेस खे आपू खे ओ बाँडणे खे सुक्ती रोटी स । आँअँ मरि लाग़ा भूखा । आँअँ आपणे बावे काए डेजला ओ बोलूला जे मँएँ पणेसर री खुशी खू बार ताँअँ आगू पाप किया स । एवे तेरा छोचटा वोलणे योगा ने रआ । मूँ भी आपणे वाकर न्होरा जाण ॥

[No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪṬHĀLĪ).

BARĀṆĪ DIALECT.

STATE JUBBAL.

## TRANSLITERATION AND TRANSLATION.

Ēki-māṇchha-rē    dui    chhōaṭṭhē    thē.    Kānchhē    āṇṇē-bābē-khē  
*One-man-of    two    sons    were    By-the-younger    his-own-father-to*  
 likhō    jē, 'ai    Bābū,    jū    ghōrchē    mērē-bāḍē-di    ā-ō,    tēō  
*it-was-written    that, 'O    Father,    what    property    my-share-in    comes,    that*  
 mē    ōrū    dē.'    Tēpē    āṇṇē    ghōrchē    hōrōvōr    dui-chhōaṭṭhē-khē  
*to-me    here    give'    By-him    his-own    property    equally    two-sons-to*  
 hāḍi.    Kānchhē-chhōaṭṭhē    jō    bādō    layē-hērō,    tōbē    ākī-dār-dēsō-dā  
*was-decided.    By-the-younger-son    when    all    was-taken,    then    as-for-country-in*  
 dēwā.    Tēchhē    rōi,    jū    āṇṇē    ghōrchē    thē,    bādē  
*he-went.    There    having-remained,    what    his-own    property    was,    entirely*  
 khāi    khōṅgālē.    Jā    kichhī    nē    rōō,    sējē-dēsō-dā  
*having-eaten    it-was-was'ed.    When    anything    not    remained,    that-country-in*  
 kāl    pōrū.    Sē    huā    dālji.    Tōbē    rōā    tēthue-dēsō-rē  
*a-famine    fell.    He    became    poor    Then    he-remained    that-country-of*  
 lō-ōṇ    sātbi.    Tēnē-bōsnē    chhārū    āṇṇē-dokhrē-dā    suṅgar    chārdā.  
*inhabitant    with.    By-that-inhabitant    he-was-sent    his-own-field-in    swine    for-feeding.*  
 Jū    sungrē    khāyē-handē    séklē    bōchō,    tēō    khāi  
*What    by-the-swine    being-eaten    husks    remained-over,    those    having-eaten*  
 āṇṇē    pēt    bhōrū.    Rōkū    nē    dēō    kichhī    nē    kīē  
*his-own    belly    was-filled.    Other(-thing)    not    was-given    anything    not    by-anyone.*  
 Tēpē    sūchō    jē, 'mērē-bābē-kāē    jētī    rigōr    sō,    tēs-khē  
*By-him    it-was-thought    that, 'my-father-near    as-many    servants    are,    them-to*  
 āṇṇē-khē    ō    bāḍnē-khē    muktī    rōi    sō.    Āō    mōri-jāgū    bhukhā.  
*themselves-for    and    distributing-for    much    bread    is.    I    dying-am    hungry*  
 Āō    āṇṇē-bābē-kāē    dēulā,    ō    bōlūlā    jē, "mōē    Pōṇēsōrō-rī  
*I    my-own-father-near    will-go,    and    I-will-say    that, "by-me    God-of*  
 khushi-khū    hār    tōō    āgū    pāp    kiya-sō.    Aibē    tērā    chhōaṭṭhē    bōṇē  
*desire-to    outside    thee    before    sin    done-is.    Now    thy    son    for-calling*  
 yūgā    nē    iḍā.    Mū    bhi    āṇṇē-chākōr    nhōtā    jān."'  
*fit    not    I-remained.    Me    also    thine-own-servants    like    consider."*

## SÖRĀCHOL

Söracholi is the *ranari* dialect on the Thakurte of Kawan, - a portion of the *Keonjhal* State. The Thakurte is situated immediately to the east of the Barāṇ Pargana of Jubbāl. The number of speakers is estimated to be 2,128.

Sörācholi is closely connected with Sirājī. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kīṭṭījālī. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words.—

- āhā*, a hand.
- āpnū*, to bring.
- āsū*, to come.
- bādā*, all, the whole.
- bāmnū*, to put clothes on a person.
- chhāṅtū*, a son.
- chhāṅgī*, a daughter.
- chhēlānū*, in *chhēṅā chhēkū*, to eat completely, to finish eating.
- dālī*, poor, poverty-stricken.
- dākhōrā*, a field.
- gaur* or *gōr*, a house.
- jhūṅkā*, a garment.
- kāṅgū*, a rug.
- kāṅ*, the mouth.
- khaṅgālū*, to waste.
- kṅbā*, a kiss.
- māṭ*, a girl, a daughter.
- māyā*, a boy, a son.
- or-dēnā*, to give away.
- paunchārī*, a feast.
- rekā*, other, another.
- sāṅ*, a sound.
- sēkhā*, a husk.
- tādō*, property, goods and chattels.
- tīkhā*, angry.
- ujūnū*, to rise, to arise.
- uṭā*, an embrace.

The interchange of *i* and *ē* is extremely common. Thus we have *paunchārē dīṇē*, a feast was given, where we should expect *paunchārī dīṇī*, etc.; for 'by him' we have *tīṇī*, *tēṇē*, and *tīṇē*. On the other hand in *bhākhāṭī*, by hunger, we have *ē* used instead of *ī*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rū*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our' These are: *āmārō*, *āmōrō*, *āmārū* or *āmūrō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōmā* (or *ōrō*, or *ōrā*), to be, *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahāri change of *l* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Krūthālī the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gaur*, a house, obl. *gaurō*. In Sirāji this *ō* often becomes *ō*, and this is also the case in Śōrāchālī. Thus, in the first few lines of the parable, we have *mānchhō-rē*, *bāyō-kē*, and *dēśō-khē*. The same termination is even added to a noun ending in a vowel, in *mūō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *ra* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khi*), we have also *khū*, *kū*, *kūē*, and the Sirāji *kē*. For *hāyē*, we have *āyē* and *āgū*.

For the Instrumental there is *kōri* (*kōrō*), as in *rōstē kōri bānā*, bind (him) with ropes; *śēkhē-kōrē*, (filled his belly) with husks

For the Ablative, besides *dā* (*dō*, *dū*), there are *khā* and *kūē*.

For the Locative there is the usual *dā* (*dō*). 'On' is *gās* or *gāsī* (*gāsē*).

For the Personal Pronouns there are several forms. We may note :—

	I.	Thou.
Sing.—		
Nom.	<i>ā</i> , <i>āū</i>	<i>tū</i>
Agent	<i>mūā</i>	<i>tūā</i> , <i>tāā</i>
Obl.	<i>mū</i>	<i>tū</i>
Gen.	<i>mērā</i> ( <i>ō</i> )	<i>tērā</i> ( <i>ō</i> )
Plur.—		
Nom.	<i>hāmā</i> , <i>āmā</i>	<i>tumā</i>
Agent	<i>hāmā</i> , <i>āmā</i>	<i>tumā</i>
Obl.	<i>āmū</i>	<i>tumū</i>
Gen.	<i>āmārā</i> ( <i>ō</i> ), <i>āmōrā</i> ( <i>ō</i> ), <i>āmārā</i> ( <i>ō</i> )	<i>tumārā</i> ( <i>ō</i> ), <i>tumōrā</i> ( <i>ō</i> ), <i>tumārā</i> ( <i>ō</i> )

The Demonstratives are :—

	This.	That
Sing.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sō</i>
Agent	<i>īrē</i> , <i>ērē</i> , <i>īrē</i> , neut. <i>ēthāē</i>	<i>tīrē</i> , <i>tērē</i> , <i>tīrē</i> , neut. <i>tēthāē</i>
Obl.	<i>ē</i> , neut. <i>ēthū</i>	<i>tē</i> , neut. <i>tēthū</i>
Plur.—		
Nom.	<i>ē</i>	<i>sē</i> , <i>sō</i>
Agent	<i>īrē</i>	<i>tīrē</i>
Obl.	<i>ī</i>	<i>tī</i>

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jū* or *jō*, declined like *sē*. Thus, Agent sing. *jīrē*. *Jim-jō* is 'whatever.'

*Kū* is 'what?' and *kichhē*, 'anything.'

1h Ve b t a n t e l a m a n y n f o t 1 n The o w n h a v e b e e n  
n o d

I n e t c

sing. and Plur.

1. osū, āsū, sū.

2. } ōsū, sū, ōsō, sō, āsū (ō), sū, ō. ō.  
3 }

The Singular and Plural are the same, and so are the second and third persons.  
The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *ānū*(ō), given; *gō* or *gū*, gone; *rōū*(ō), remained; and *nū*(ī), become.

The conjunctive participle ends in *ī* (ē) as in *phēī*, having run; *ōsē*, having come; but the Sīrājī form in *yō* is more common as in *ōiyō*, having become; *pāiyō*, having struck; *lōyō*, having taken; *rōyō*, having remained; *njūyō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhārdō*, sent him to feed (swine).

The Present is thus conjugated:—

I strike, etc.

sing.

1. *pūlō*.

2. *pīto*.

3. *pūto*, *pūto*, *pūto*

Plur.

*pūlō*, *pūlō*.

*pīto*, *pīlē*.

*pūlō*, *pūlē*

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhārdō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine:—

'I shall strike,' etc.

sing.

1. *pūlūlō*

2. *pūlūlō*

3. *pūlūlō*

Plur.

*pūlūlō*.

*pūlūlō*

*pūlūlō*.

The Past is quite regular, and need not detain us.

So is the Perfect. Thus: *ōsō-ō*, he has come. Forms like *kōrū-ō*, (sū) has been done, are for *kōrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *uūō-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have,—

Intensives, such as *mōrē* (for *mōrē*) *gō-thō*; *ōē* (for *hōi*) *gō*.

A completive is *lūē khāyō chhārdō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō lūgō*, he began to remain.

A Permissive compound is *khānō pūyē dōū*, allow (me) to eat (and) drink.

No 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

GORACHOLI DIALECT.

एकी माण्हरे दुई छाँगटू थे । आपणे बायके तेणे काणके छाँगटूए बोली मेरे ओ बाया जूणजो टाँडो मेरे बाँडेदो आश तेथू मूँ वी ओर-दे । तीणी आपणो टाँडो दुई बिल बाँडो । जवे काणके छाँगटूए बादो लय एडो तेवा सेओ छाँगटू दूर देशखे डेवो तेके तेणे नय आपणो टाँडो खाओ खंगालो । जवे तीणे बादो खाय केकी तेवा तेस देशदो बड़ी काळ पड़ी । तेवा सेओ दाळजी उओ । तेवा सेओ तेस देशदो एकी माण्ह माँजी रंदो लागो । तेवा तीणी माण्हके सेओ डोखरेदो सूंगर चारदो छाड़ो । सेओ मूंगरने खाए हुंदे श्रखके करे आपणो पेट भर थो । औरी माण्हके तेस किछो ने दीणो । तमरे सूँचोथो जे जंतणे रीगड़ मेरे बाय काए असो तीज रीगड़ आगे आगे बाँडनेखी मुकती असो आँ मूँआ भूखाई । आँ उजूइय आपणे बाय बिल डेज ज मूँई तेरे मूँअ आगू पणसरदो बदको आगली करू ओ । आज तेरो छाँगटू बोलणे जोगो ना रआ । मूँ वी रीगड़ भाशे चाण । उजूइय आपणे बाय काको आशो । एवी सेओ दूर आगे लागो थो तीणी बाय आशदो वर देवो घीण कौथे फेटो आशिय गळा उठे दीणे तेसरी खावदे खावे दीणे । तेसरे छाँगटूए तेसखे बोली ए बाया मूँई तेरे मूँअ आगू पणसरदो बदको आगली करू ओ । एवा आज तेरो छाँगटू बोलणे जोगो ना रआ । बावे आपणे रीगड़खे बोली बादेखू आछड़े भुड़के आणो तेसखे वामो । तेसरे हाथदे रेके काँगणे लाओ नई पाणी लाओ । मूँ खाणे पीणे देखो आछे रीणे देखो । मूँई जाणो ज मेरो छाँगटू मेरे गो थो तवे जीउंदो ओए गो । सेओ खुशी उंदे लागे ॥

एवै तेसरो बड़ी छाँगटू डोखरेदो थो । तेवा सेओ घौर नेड़ा पूजा तवे नाचणे गाणेरा शाद शुगा । तीणी एकी रीगड़दू बोदिय शादो कौ तेसरो का मतलब अस । तेणे तेसखे बोली ज तेरो भाई आशो अ । तेरे बाय

પૌણ્યાર દીણ સચો જોડદો મિલો    સ ઠાકા ડાકા મોતર ડડદા ભાજો ।  
 તથૂતૂ તસરો વાચ વારે આપી    તલા તમ સસખાડદો લાગી । મેઓ ભાજો  
 જ ઇટી વરણ તેરો કાલકામ કિયો કૈવી તેરો બોલલો ન અટાચો ધિયો ।  
 મૂંકી વી તાઈ લોકડો પેઠટૂ ના દીગો જ્યે આજે આપણે મલમાળકેદા આકો  
 રંદો ધિયો । જલે તેરો સે કાંગટૂ આપો જીણો વાદ ઘરચે કૈવડીટૂ રેવે તૂં  
 તેસલી પૌણ્યારે દીણે । તીણી નાઈ કિયે તૂ દુસકૂરી મૂં જારે રચા । જૂ  
 મૂં આગૂ અસો વાદો તેરો । ધામૂં સુણી ઓળા ધિયો જ તેરો માર્ડે મરે મો  
 ધિયો એવે તૂં જીડંદા ઓળ મોઆ । રોવ મો યો રજે મિલે મો ॥



[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIṬṬHALĪ).

## ŚURĀCHOLĪ DIALECT

## TRANSLITERATION AND TRANSLATION.

Bki-mānchhō-rē	dhī	chhāḡṭṭi	thē.	Āpṛē-bāyō-kē
<i>A-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>His-own-father-to</i>
tēṇē-kānchhē-chhāḡṭṭhē	holō.	'mērē-ō-bāyā,	jūn-jō	tāḍō
<i>by-that-younger-son</i>	<i>it-was-said,</i>	<i>'my-O-father,</i>	<i>whatever</i>	<i>property</i>
mērē-bāḡē-dū āsō, tēthū mī hī ōr-āē.			Tipī āpṛō	tāḍō
<i>my-shore-in comes, that to-me also give-away.'</i>			<i>By-him his-own</i>	<i>property</i>
dhū-hil bāḡē.	Jōbē	kānchhō-chhāḡṭṭhē	bādō	lōyō-ērō, tēbā sēō
<i>two-near was-divided.</i>	<i>When</i>	<i>by-the-younger-son</i>	<i>all</i>	<i>it-was-taken-up, then that</i>
chhāḡṭṭi dār-dēsō-khē	dōwō.	Thēhē	tēṇē	rōyō āpṛō
<i>son a-far-country-to went.</i>		<i>There</i>	<i>by-him</i>	<i>having-remained his-own</i>
tāḡō khāō	khangālō.	Jōbē	tāō	bādō khāyō-chhēkō,
<i>property was-eaten was-wasted.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-eaten-completely,</i>
tēbā tēs-dēsō-dō	bōpō	kāl	pōpō.	Tēbā sēō dāji nō. Tēbā
<i>then that-country-in a-great famine fell.</i>				<i>Then he poor became. Then</i>
sēō tēs-dēsō-dō	ōki-mānchhō-wāji	rōndō	lāḡō.	Tēbā tipī-mānchhē
<i>he that-country-in a-man-among remaining began.</i>				<i>Then by-that-man</i>
sēō dōkhōrē-dō	sūḡō	chārō	chhārō.	Sēō sūḡōrā-rē
<i>he the-field-in swine feeding was-deputed.</i>				<i>He the-swine-of</i>
khāē-hundē-śēkhē-kōrē	āpṛō	pēi	bhōrō-thō.	Aurī-mānchhē tēs
<i>eaten-being-kushes-with his-own belly filling-was.</i>				<i>By-another-man to-him</i>
kichhī	nē	dīpō.	Tēs-rē	sūchōyo jē, 'jōṇē-rigōr
<i>anything not was-given.</i>			<i>His-of</i>	<i>it-was-thought that, 'as-many-servants</i>
mērē-bāyō-kāē	ōsō,	tipī-rigōrō-āḡē	khāṇā	bāḡnē-khī muktī
<i>my-father-to are, those-servants-to eating dividing-for much is, I die</i>				
blākhāl.	Ā	ujāyō	āpṛō-bāyō-hil	dēū jō. "mūt
<i>by-hunger. I</i>	<i>having-arisen</i>	<i>my-own-father-near</i>	<i>(will-)go</i>	<i>that, "by-me</i>
tērē-māḡō-āḡā	Pōpēsōr-dō	bōdkō	āḡō	kōrā-ō. Āḡ tērō
<i>thy-fare-before</i>	<i>God-in</i>	<i>sin</i>	<i>formerly</i>	<i>done-is. I thy son</i>
bōṇō	jōṇō	nā	rōā,	Mī hī rigōr bhāḡō chān."
<i>to-be-called worthy not remained.</i>				<i>Me also a-servant like consider."</i>
Ujāyō	āpṛē-bāyō-kāchhō	āsō	Ēli	sēō dūr āḡ
<i>Having-arisen</i>	<i>his-own-father-near</i>	<i>he-came.</i>	<i>Yet</i>	<i>he distant having-come</i>

la<sub>2</sub> th      tm haye      asō d      e      kh      gh n  
*r ached was    by th fā hei    eo ag f      n      e wa e    eo pa son*  
 k ye      let      aē y      o      e      n      te r k bo-de  
*was-made, naming-run having . om . . . . . e-k    b    u    g    is n    o*  
 khābē      dīpē      Tēs-rē      chhāgūnō      tēs-khē      hōlō,      'ē bayā,  
*his-ess were-given    By-him-of    the-son    him-to it-was-said,    'O father,*  
 mūī      tērō-mūō-āgū      Pōpēsōr-dō      hōdkō      āgū      kōrū-ō.      Ebā      āū      tērō  
*by-me thy-face-before    God-m    sin    for merly done-is.    Now I thy*  
 chhāgū      hōlpē      jōgō      nā      rōā.'      Bābē      āpē-  
*son    to-be-called    worthy    not I-remained.'    By-the-father his-own*  
 rigōpō-khē      hōlō,      'bādē-khū      āchirē      jūpkē      āpō,      tēs-khē      hāmō.  
*servants-to it-was-said,    'all-than    good    garments bring,    him-to clothe.*  
 Tēs-rē      āthō-dē      rēkē      kāgū      lāō,      nāi      pāpī      lāō.      Mūī      khānē      pūpē  
*Him-of    hand-on another    ring    put,    new shoes    put    Me to-eat to-drink*  
 dēō.      āchhē      rōpē      dēō.      Mūī      jānō      jō      mērō      chhāgū  
*allow,    well    to-remain    allow.    By-me it-is-'though!    that    my    son*  
 mōrē-gū-thō,      tōbē      jūndō      dē-gō.'      Sēō      khūī      undō      lāgē  
*died-gone-was,    then    being he-became.'    They rejoicing    being begun*

Ēbāi      tēs-rō      bōrō      chhāgū      dōkhōrē-dō      thō.      Tēhā      sō      gaurhō-nērā  
*Now him-of    the-elder    son    the-field-on was.    Then he the-house-near*  
 pūjō,      tōbē      nāchē-gāpē-rā      sād      āunā.      Tīnī      cki-rigōp-dū  
*arrived,    then    dancing-singing-of    sound    was-heard.    By-him a-servant-on*  
 bōdiyō      sādō      kī,      'tēs-rō      kā      mōlōh      sōpō?'      Tēsā  
*having-called    it-was-asked    that,    'that-of    what    meaning    is?'    By-him*  
 tēs-khē      hōlō      jō      'tērō      bhāi      āsō-ō.      Tēsā-bāyō      paupchārē  
*him-to    it-was-said    that    'thy    brother    come-is    By-thy-father,    feast'*  
 dīnē,      sō      jūndō      mīlō.'      Sē      tīka      uō,      bhūlōrē      dēuadō      bhājō.  
*was-given,    he    living    was-got.'    He    angry    became,    within    going    refused.*  
 Tēthū-khū      tēs-rō      bay      hārē      āsō.      Tōhē      tēs      sōmjhāundō  
*That-for    him-of    the-father    outside    came.    Then to-him    explaining*  
 lāgō      Sēō      bhājō      jō,      'etī      hōrōs      tērō      kāj-kām      kiyō;  
*he-began.    He    refused    that,    'so-many    years    thy    business    was-done ;*  
 kābī      tērō      bōlpō      nā      atāō-thiyō.      Mūī-kē      hī      tāī      lōkrō      chēltā  
*ever    thy    saying    not    put-aside-was.    Me-to    also    by-thee    as    not    goat*  
 nā      dīpō,      jēthē      āū      āpūē-bhōl-māpūchhē-dā      āchhō      rōpō-bhīyō  
*not    was-given,    by-which    I    my-own-friends-among    well    might-have-remained.*  
 Jōbē      tērō      sō      chhāgū      āsō,      jīnī      bādē      ghōrchī      chhāwri-dū  
*When    thy    that    son    came,    by-whom    the-whole    possession    harlots-on*  
 khāwē,      tūī      tēs-khī      paupchārē      dīnē.'      Tīnī      nāī  
*was-caused-to-be-eaten,    by-thee    him-for    a-feast    was-given.'    By-him negation*

kiyé, 'tū dus-kūrī mñ hārē vōē. Jā  
*was-done, 'thou days-a-score (i.e. always) me with remainedst What*  
 mñ-āgā ōsō, hādō tērō. Āmñ khuśi ōpā thiyō, jō tērō bhāi  
*me-to is, al' thine. For-us rejoicing to-be was, as thy brother*  
 mōrē-gō-thiyō, ēbē rai jīundā ōē-gōā; khōē-gō-thō, ēbē mlē-gō.  
*died-gone-was, now verily living he-became; lost-gone-was, now was-got.'*

---

## KIRNĪ

Immediately to the south of the Bāwār Pargana of Jubbāl and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbāl, of which the language is the Bissau dialect or Simmimī, and to its east the Jamsār-Bāwār Pargana of Dehra Dun, of which the language is Jamsārī. The language spoken in Taroch and the adjacent parts of Jubbāl is called Kirnī, from Kīrn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhālī and Jamsārī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhālī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *ī* and *ē*, as in the dative postposition *lē* corresponding to the Simla Sirāṇī *lē*; and *kielkē*, anything, corresponding to the Śrāmbolī *kichhī*.

On the other hand, the postposition of the genitive is the Jamsārī *lē*, changed to *kō* under the usual Kiūṭhālī rule.

The first person singular of the Future occurs in *nasēṭhō*, I will go, and *hōlētō*, I will say, which are Eastern Kiūṭhālī. The Jamsārī forms would be *nasamī* and *hōlmī*. In the Conjunctive Participle *kharī-bēr*, being troubled, we are reminded of the Kumsamī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *rō* added, as in Rājasthānī, to the Past Participle, as in *māgīr-rō* and *bēchīr-rō*. The word *śō* for 'was' is interesting as a survival of the old Prākṛit form *āś*, from which is derived the Panjābī *ś*. Forms similar to *āś* also occur in several of the Pisācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *wērō hōndē-kō lētō*, the share of my being, i.e., my share. Here we see the commencement of the use of *hōndē* to form a genitive, an idiom which is firmly established in Kōshmirī, where *hōndē* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwārī) and in Sindhī.

[No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪTHALĪ.)

(KIRNĪ DIALECT.)

(STATES JUBBAL AND TABOCH.)

एकी आदमी के दो बेटा हुए थे । कानके बेटे आपणे बापो की बोली  
 जो मेरे हीन्दे को बाँटो ओरो दे । तेने घरजँची दीनो को बाँटे दिनो ।  
 जब तिने आपणो बाँटो ओरो माँगीएइो तबे सेचो दूरी देसो नगो । तियो  
 तिने बादो खाचो बेचो । जवे तिने आपणो बाँटो खाई बेचोएइो तब  
 पड़ो तेस देसो काक । तब तेस खरौ बेरु आगौ । तब तेस-के जिऊ दी एसी  
 आशी हँ केसिके धान साँडो । तेन से आपणे खेचो दा सुँको चारदी  
 छाड़ा । तेस सुँगे कीँ जो तूस ऊवराओ थो से खायो आफु ओर तिस कीई  
 किछे न देखे । तब तिने आपणे जीओ दो सुँघो मेरे बापू के ठाँई तो  
 बोको चाको को घाटो नी जिऊँ खे खागे के बाँटणे के बावले चापड़े हँ  
 एईके मरू भोकी । हँ आपणे वा कीँ न नशूलो तेस कीँ बोलूलो वा मूँ  
 भगवानो कीँ कचली कीँ ताजँ आगे हँ न तेरो बेटो भटैजँदी । जसने तेरे  
 नोकर एणो मूँ भी जान ॥

[ No 8 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PANĀRI (KIŪTHALI).

KIRNĪ DIALLOE.

(STATES JUBBAL AND TAROOH.)

## TRANSLITERATION AND TRANSLATION.

Eki-admi-kē dō bēṭā luē-thē. Kānonhē-harē āpā-hāpō-kī  
*One-man-of two sons were. By-the-garager-sa his-own-father-to*  
 bōlō jō, 'mērē-hōndr-hō hāṭā, ōro-de.' Tēnē ghārēṭhēchi dōnō-kē  
*it-was-said that, 'my-being-of share, away-give.' By-him property both-to*  
 hāṭā-dinī. Jāb tinē āpō hōṭō āro-māṭērō, tabē sē-ō  
*was-divided-out. When by-him his-own share away-was-taken. then he-also*  
 ārī-dēsō vāsō. Tēthō tinē hādō khāō hēchō. Jābē  
*to-a-far-country went-away There by-him all was-eaten was-sold. When*  
 tinē āpō hāṭā khāi-hēchōṭērō, tab jārō tēs-dēsō kōl.  
*by-him his-own share was-eaten-was-sold, then fell in-that-country n-famine.*  
 Tab tes khārī-hērū āṣī Tab tes-kē jīu-di āṣī āṣī. 'hā  
*Then to-him being-troubled was. Then him-of soul-in such was, 'I*  
 kēsi-kō dūān sādō.' Tēnē sē āpō khēchō-dā sīkrō chārō  
*some-one-of near may-live.' By-him he his-own fields-in swine feeding*  
 chhārā. Tēs-sūgrō-kī jō tās ābrān thō, sē khāyō  
*was-sent That-pig-for what hawks remained-over were, that was-eaten*  
 āphu, āc tās kō kichhē na dē thē. Tab tinē  
*by-himself, and to-him anyone anything not giving was. Then by-him*  
 āpā-jīō-dō sīchōṭā, 'mērē-hāpā-kē thāi tō nōkrō-chākrō-kō  
*his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of*  
 ghātā nī, jīṭ-khō khāyē-kē bāṭā-kē būwālē chāpṛā, hā eikē  
*deficiency is-not, whom-for eating-of dividing-of much bread (is), I here*  
 marū bhākē. Hā āpā-hō-kī-na nāsūlō, tēs-kī bōlūlō,  
*die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,*  
 "hā, mā Bhagawānō-kī kachhī ki tāṭ āgē. Hā na tērō  
*'father, by-me God-of sin was-done thee before. I not thy*  
 bēṭō jhātēṭdō. Jasnē tērō-nōkar-ēṭō mū lhi jān."'  
*son to-be-called. As thy-servant-like me also consider."*

## KŌCHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śādhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barār tract of Juhāl, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāw'rī or Kanaurī and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiūthālī, closely allied to Simla Sirājī and Śrāchāli. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lā* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiūthālī.<sup>1</sup>

The specimen of Kōchī, as received, was written in an alphabet of its own, allied to, but not the same as, Ṭākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *ghu* and *dha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahārī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *dha*, *bha*) :—

<sup>1</sup> There is a slight error in regard to the area shown for Kōchī in the map facing p. 578. Mr. Grubbs Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *ī* of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

a	उ	da	र
ā	ली, ड, डः	dha	उ
i, ī	ॆ	na	र
u, ū	ॆ	pa	प
ē	ॆ	pha	ढ
ai	ॆ	ba	व
ō	ॆ	bha	भ
au	ॆ	ma	म
ka	ॆ	mha	म्ह
kha	ॆ	ya	य
ga	ग	ra	र
gha	ग	la	ल
cha	च	va	व, ड
chha	छ	śa, sha, sa	स
ja	ज	ha	ह
jha	ज	lā	ॆ, ॆः
ṭa	ट	kī, kī	की
ṣha	ॆ	ku, kū	कु
ḍa	ड, डः	kē	ॆ, ॆः
ḍha	ॆ	kai	ॆ
va	ॆ, म	kō	ॆ
la	उ	kau	ॆ
lha	व		



The Kōchī alphabet is as careless as the Tākri in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *a*. Thus, *āpāṣ* is written अषे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter *v* is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this *v* is used instead of *y* when this precedes *ō*. Thus *tāhiyō* is written तवेवो and *kāyō* is written कावो. Instances of the use of initial vowels instead of non-initials are ल्वावाटे for *lvāṣṣe* and गावाणी for *gāṣṣō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ā*, we have अः or even अय (for अये) for *āḥ*; and ऐवये for *tāyē*. In the latter we have an example of *yō* used for initial *ē*. For non-initial *ō* we have cases like परदेसवी for *pardēsā*, while still more extreme cases are दाव for *dō*, and even वव for *ghōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकड़ेवो for *pākṛiyō*, and similarly *ō* is used instead of *u*, as in जवेवो for *jāṣṣū*.

The letters *ē* and *ai* are continually confused, as in तेदे for *tēḍe*.

A sign resembling a *visarga* ( : ) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Tākri) merely an indication of length.

As regards consonants, it may be noted that *ṣ* is always written with *anunāsika* (or, rather, *anusvara* instead of *anunāsika*) over the preceding vowel. Thus, *tēṣṣe* is written तेणे.

As regards pronunciation the facts are much as in Sirājī. Thus there is the frequent interchange of *ā* and *i*, as in *ghūrchā* or *ghōrchā*, property; *dīṣi* or *dēṣe*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulhā-dō* instead of *mulhō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *ihā* and once *ichhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūthali, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṣṣi* is pronounced, and in this work transliterated, *chōḥṣṣū*. This pronunciation affects the Kōchī spelling of the word *chhōṣṣū*, which is here spelt *chhōḥṣṣu* (छोहड़). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōḥṣṣū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāḍā*, a friend, if it represents *sādhā*.

In the declension of nouns we have the occasional Sino-Tibetan change of *a* to *o*, as in *mānsō-rē*, of a man, but *sāgōrō-rē*, for *sāgōrō-rē*, of the swine. In other respects the oblique form is made as in Kīūthali.

In addition to the usual Kīūthali postpositions, we may note *lē* (borrowed from Kulu Sirāji), to; *uīlē* (or, once, *uīlō*), near, equivalent to the Hindostāni *pās*; *māji*, with, together with; and *kōrē* (or *kōrē*), with, by means of. The Kīūthali *hūgē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kīūthali. Thus we have *hūā* or *hā*, I; agent *mōā* or *mō*; obj. *mē*, *hūā*, us, *māhō*, our *tū*, thou; agent *tāē* or *tē*, you, *tūā*.

*ē* or *yā*, this, has its emphatic form *ēi*, this very; and its oblique (regular) *ōs*. *Sē*, he, that, has its agent *tēpē* (*tēpē*), and its oblique *tēs*, *tē*, or *tēh*. The relative pronoun *jē* has its agent *jēē*, referring to a goat, and *jēnē* (*jēnē*), referring to a human being. *Kā* is what? *Kōē* (*kōē*), anyone; *kichh*, anything; *jē-kīā*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsō*, and a conjunctive participle *āsōyō*, with which forms we may compare the Kāshmiri *āsun*, to be, which is conjugated throughout.

The imperfect is *thō*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kīūthali. The present participle of *kāpō* (*kānō* or *kāpō*), to be, is *kānā*, not *kānō*.

The past participle of *dēpō* (-ō, -ō), to give, is *dēpō* (*dēpō*, etc.) or *dēlā* (*dēlā*). In the phrase *dēnā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Dugrī dialect of Panjābi, spoken far to the west.

The conjunctive participle is formed by adding *i* (*ē*) or *iyō*, as in Smala Sirāji. The *i* (*ē*) forms are principally used in compound verbs, as in *phēfē dēwiyō*, having run, in which *phēfē dēwiyō* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhāyō*, appointed him to feed (-swine).

Inceptive compounds are formed with *lagpō* (past part. *lāgō*) and the present participle, as in *manāōndō patōōndō lāgō*, he began to reconcile and coax.

Completive compounds are formed with *mukpō* and the conjunctive participle, as in *ghōrōhē khū(i)yō bēchīyō mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted. —

<i>ād</i> ,	memory.
<i>ājōn</i> ,	to come.
<i>bōdā</i> ,	to summon, call.
<i>dhērō</i> , a day; <i>dhērē</i> ( <i>dhērē</i> ),	always, continually.
<i>ās</i> ,	a day.
<i>ghyāl</i> ,	clinging, an embrace.

<i>kēr,</i>	the neck.
<i>khōlū,</i>	a kiss.
<i>laakkhō,</i>	small, younger.
<i>mukqū,</i>	to complete.
<i>nāsṣū,</i>	to go, depart.
<i>nōhōrē,</i>	adv. like.
<i>phēṭṭū,</i>	to run.

[ No 9 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN RAIPARI (KĪŪṬHALĪ)

KÖCHT DIALECT.

STATE CASPAR.

IN KŌCHĪ CHARACTERS.

- [illegible]

[ No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHI DIALECT.

STATE BASHAH.

## LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

एकी मानसो रे दुइः कोहटु थे । लोखड़े कोहटुए बाबे खे बोली ए बाबा

जो तेरे घरचे हौ तेइः रा बांडा सु ले और दे । तेवै तेंगे अपंगे

घरची दुइः वीले बांडीयो दींगे । तेवे हकड़े दुसो पाखे कांगकः कोहटु

अपंगे बांडा पाकड़ेवो परदेसवो लेः नासो । तेवे तेंगये अपंगे सारे

8 घरची देआके दे खोए । जैवे तेहर सए अपंगे सारे घरचे खावो देचेवो

मुके तेवे तेस मुलका दो काळ पड़ो । तेवे सए दाळजे हुअ ।

तेवे सए एकी जीमीदारो मांजी रहदा लागे । तेंगे से अपंगे

डोखरे दे सुंगरा चारदः छाड़वोः । तेवै सं सुंगर रे वचे हींदे सके-

काड़े करे अपंगवोः पकड़ा भरना चावो था । होर ना देवो थे

10 कोए कीक तेस ले । तेवै तेस रे अपंगे बाप रे रीगड़ धगड़

रे आद आजे जे तीन रे आपु खाइयो रोटी पोळी बचदी थी

हांवो इःका भूखा मर । तेंगे अपंगे जीवो दाव सुँचो हांवो

वःथा अपंगे बाप वीले डेउ हांवो तेस खे बोलु जे मोर्ये पंग-

सर ना देखीयो तांवो आसदे पाप कीय । एवै हांवो तेरो कोहटु

13 फीरने जोगा ना रहाः । तु सं अपंगे एकी रीगड़वो नहीरे अपु आगे



- छाड़ । तेवे सए तेघीवी अपणे बाप बीलो चाला । अजी सए दुरइः  
 था तेस रे बाप तेस देखीवी चींग की । तेंगे फटी डेवेयो तेस  
 छोहटु री करवी दे ध्याऊ देइःयो मुंह दे खोउ देंगे । तेस रे छोहटुए  
 बोलआः मों बाबा पंगसर ना देखीयो तांवे आसदे पाप कीयो
8. एवै तेरो छोहटु फीरने जोगः ना रहः । तीणयें अपणे रीगड़योः खे  
 बीलोः जे एस खी भीतरा गाड़ीयो आछे आछे जुड़की बसांवे ।  
 हाथ दे कांगणे लातवी दे एवाआट लावी । जे आज ये मेरा छोहटा  
 मुआ होंदा जीवा खोआ होंदा मीला । तेवे सए दुइः सुखा दे पड़े ॥
- तेहग बडड़ा छोहटा डोखरे दे डेउआ दी याः । जेवे सअ घरवः नेडे
10. पुजा तीणयें नाचंगो गाआंगो सुणवी । तेबै तेंगे एक रीगड़  
 बोदीयो पुछो जे म्हारे कार्य यः काः होए रवोः । तेंगे तेस खी बोली  
 जे तेरा दाद आए रओ सवोः । तेरे बावे तेए खी भली चांगे आणे  
 री तेंडः खंगोकारी की सवोः । गंइः सुंणयो रुसे गोआ । भीतर डेवींदा  
 भाजे गोआ । तेइ रा बाव बाहारे आसयो तेस खे मनावोंदा पतेवींदा जागाः ।
15. छोहटे बीलो जे मांयें तेरे ठहल ठकुरी कःये बरसो की । तेरो  
 बीलो नेइः टाला । तेंडः मुंखे एक छेकटु बी ना दीतो जेंडःये हां अपणे  
 साउ संगे खुसी करदा । जेवै ए तेरा एजा छोहटा आजा जेणयें  
 तेरे सारी घरचे छेबोड़ीयो दे खेवे तेस खे तयें खंगोकारी देंगे ।  
 बावे तेस ख जवाव दीणा जे तु तो मुं संगे छेड़ी रये सः जे

ਸੀਏ ਭੁ ਭੀਏ ਭੁਏ ਖੇ ਸਥ ਤੇਰੇ ॥ ਤੇਰੇ ਸੁਖਾ ਤੇਰੇ ਮਨੁ ਕੇ  
 ਹੋਏ ॥ ਤੇਰੇ ਸੁਖਾ ਤੇਰੇ ਮਨੁ ਕੇ ॥ ਤੇਰੇ ਸੁਖਾ ਤੇਰੇ ਮਨੁ ਕੇ ॥  
 ਤੇਰੇ ਸੁਖਾ ਤੇਰੇ ਮਨੁ ਕੇ ॥



कोयें मुं आगे अःसो से सब तेरो सब । हाँवो खुसी होणा पड़व था  
 कीवोद्वः जै तेरा दाद मरे गोआ था । एबै जीउंदा हुआ सबः  
 गड़ावे गोआ था मौले गोआ ॥

[ No 9 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRI (KIŪTHALĪ).

KĀCHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND  
TRANSLATION.

Eki-mānsō-rē	duī	chōhtā	thō.	Laukhē-chohtā	hābē-klē			
One-man-of	two	sons	were.	Be-the-younger-son	the-father-to			
hōlō,	'ō	bābā,	jō	tērō	ghorēhō	haū,	tēh-rā	bhēdā
it-was-said,	'O	father,	what	thy	property	may-be,	that-of	share
mē-lē	ōrū-dē.	Tēhō	tēnō	āpnō	ghōrēhī	duī-wilō		
me-to	give-away.	Then	by-him	his-own	property	the-two-wee		
bhāiyō	dīnō.	Tēhō	hōkrō-dusō-pāchhō	kānchhū	chōhtā			
having-divided	was-given.	Then	some-days-after	the-younger	son			
āpnā	bhēlā	pākōiyō	pōrdēsō-lī	māsō.	Tēhō	tēnō	āpnō	
his-own	share	having-taken	a-far-country-to	went.	Then	by-him	his-own	
sāwē	ghōrēhī	dehā-dē	khōō.	Jēhō	tēh-rō	sō	āpnō	sārō
all	property	bankruptcy-in	was-lost.	When	him-of	that	his-own	all
ghōrēhō	khāiyō	bēchhīyō	maukō.	tēhō	tēs-mulkā-dō			
property	having-eaten	having-sold	was-finished.	then	that-county-in			
kā]	pōrō.	Tēhō	sē	dāijō	hoā.	Tēhō	sō	ekī-jmāidēsō-sūjī
a-famine	fell	Then	he	poor	became	Then	he	a-farmer-with
rehu-lā	lāgā.	Tēhō	sē	āpnō-dohinō-dō	sūgā	chōhdā		
remaining	beyond.	By-him	he	his-own-fields-in	going	feeding		
chhūgō.	Tēhō	sō	sūgōrō-rō	bōchhō-hōmō-sōlēkō-lōrō	āpnō			
was-appointed.	Then	he	the-swine-of	remained-becoming-hvaks-with	his-own			
pēchhī	bhōrnā	chāō-thā,	hōr	nā	dēs-thō	kōō	kiēh	
belly	to-fill	wishing-was,	and	not	giving-was	anyone	anything	
tēs-lē.	Tēhō	tēs-rō	āpnō-lāpō-rō	tīgōr-dhōgāpō-rō	ād	ājō		
him-to.	Then	him-of	his-own-father-of	servants-maid-of	memory	came		
jō.	'tīn-rō	āpnō	khāiyō	rōtī-pōjī	bōchhī-thī,			
that,	'them-of	themselves	having-eaten	bread-etcetera	remaining-over-and-above-was,			
bhāī	ichhā	bhākhā	mōrō.	Tēhō	āpnō-jīwō-dō	sūchō.		
I	here	hungry	dīc.	By-him	his-own-soul-in	it-was-thought,		
'hāī	itbā (for ichhā)	āpnō	hāpō-wilō	dō.	Hāī	tēs-khō	bōlā	
'I	here	my-own	father-wee	may-go.	I	him-to	may-say	

jē, "mō<sup>2</sup> Pōnsōr nā dekhīyō tā<sup>2</sup> āsdē pāp kīy(ō).  
*that, "by-me God not having-seen thee in-being sin was-done.*  
 Ebā hāū tērō chohtū phirmē jōgā nā rōhā. Tū mū  
*Now I thy son to-be-called worthy not remained. Thou me*  
 āpnē-rigōrō-nōhōrē āpn-āgā chhōy." 'Tēhē sē tēhivō  
*thine-own-servants-like thyself-before keep." 'Then he from-thee*  
 āpnē-bāpō-wilō chālā. Ājī sē dūr-i thā, tēs-iē bāpē  
*his-own-father-never went. Still he far-even was, him-of by-the-father*  
 tēs dekhīyō ghīp ki. Tēnē phētī dēwiyō  
*him having-seen compassion was-made By-him having-run having-gone*  
 tēs-chohtū-ri kēr-dē ghīyāl dēiyō māhō-dē khōhū dīnē.  
*that-son-of neck-on clinging having-given the-face-on kisses were-given.*  
 Tēs-rō chohtūnē hōlā, 'mō, bābā. Pānsōr nā dekhīyō  
*Him-of by-the-son it-was-said, 'by-me, father, God not having-seen*  
 tēs āsdē pāp kiyō. Ebē tērō chohtū phirmē jōgā nā  
*thee in-being sin was-done. Now thy son to-be-called worthy not*  
 rōhā ' Tēnē āpnē-rigōpō-khe bōlō jē, 'ēs-khi  
*I-remained ' By-him his-own-servants-to it-was-said that, 'this-one-to*  
 bhitrā gōriyō achhē 'achhē jharkē bōmāō. Hāthō-dē  
*from-inside having-brought good good garments put-on. Hand-on*  
 kāgā, lātō-dē lwātē lōō. Jē āj yē mērā chohtū muā  
*a-ring, feet-on shoes put. That to-day this my son dead*  
 hōndā, jiwā; khōā hōndā, milā.' Tēhē sē dui sukhā-dē  
*being, lived; lost being, was-got.' Then they two happiness-in*  
 pōrē  
*fell.*

Tēh-rū bōdē chohtū dōkhre-dē dēuā-dō thā. Jēbē sē  
*Him-of the-elder son the-field-in gone was When he*  
 ghōrō-nēp pūjā, tēnē nāchpō gūnō supō. Tēhē tēpē  
*the-house-near arrived, by-him dancing singing was-heard. Then by-him*  
 ēk rigōr bōdiyō pūchhō jē, 'mhārē-kāē yah kā  
*a servant having-called it-was-asked that, 'our(-house)-in thus what*  
 hōi rōō? ' Tēnē tēs-khi bōlō jē, 'tērā  
*having-become remained ' By-him him-to it-was-said that, 'thy*  
 dād āē rōō-sō. Tērē-bāhē tō-khi bhōlē  
*younger-brother having-come remained-as. By-thy-father him-for well*  
 chōngē āpē-ri tēi khāpō-lārī kī-ēō. Bī sunyō  
*healthy coming-of for a-fest made-is. This having-heard*  
 rusē-gōā. Bhitrē dēndā bhājē-gōā. Tēh-rā bāb  
*he-became-angry. Within going he-refused. Him-of the-father*

ha wuu	sa-yo	ta-s-k	ra wud	pa-t u l	kuu	Ch'chte
<i>outside</i>	<i>having-become</i>	<i>him-to</i>	<i>reconciling</i>	<i>coaxing</i>	<i>began.</i>	<i>By-the-son</i>
bōlō	jē, 'mōē	wē tōhōl	tōkuri	kāc-hōrsō	kī,	
<i>it-was-said that,</i>	<i>'by-me</i>	<i>thy service</i>	<i>attendance</i>	<i>for-several-years</i>	<i>was-done,</i>	
tērō	hōlō	nēi	tōd.	Tōi	mō-khē	ēk
<i>thy said-thing</i>	<i>not-even</i>	<i>was-disobeyed.</i>		<i>By-thee</i>	<i>me-to</i>	<i>a</i>
lū	nā	dōō,	jēō	hē	āpōō-wā-sōō-ē	khnsi
<i>even</i>	<i>not</i>	<i>was-given,</i>	<i>by-which</i>	<i>I</i>	<i>my-own-friends-with</i>	<i>rejoicing</i>
kōrdā,		Jōhē	ē	wā	tōjā	chōhtā
<i>might-have-made</i>		<i>When</i>	<i>this</i>	<i>thy</i>	<i>such</i>	<i>son</i>
ōrē	sūri	ghōrchī	chōwriō-d	khōwē,	ōs-khē	tāš
<i>thy</i>	<i>all</i>	<i>property</i>	<i>harlots-on</i>	<i>was-counsel-to-be-eaten,</i>	<i>him-for</i>	<i>by-thee</i>
klānō-kārī	dōnē,		Bōhē	tōs-khē	jāwāh	dīnā
<i>a-feast</i>	<i>was-given.</i>		<i>By-the-father</i>	<i>how-to</i>	<i>answer</i>	<i>was-given that,</i>
'lū	ō	mō-sōgē	dōyī	tōc-sō.		jē-kō
<i>those</i>	<i>indeed</i>	<i>me-with</i>	<i>for-days (i.e. always)</i>	<i>remained-art.</i>		<i>Whatever</i>
mō-ōgē	ōsō,	sō	sōb	tōrō	so	Hōō
<i>me-to</i>	<i>is.</i>	<i>that</i>	<i>all</i>	<i>there</i>	<i>is.</i>	<i>For-us</i>
pōrē thā,	lēāi	jē	tōrō	dāi		mōiō-gōā-thā,
<i>proper-was,</i>	<i>because</i>	<i>that</i>	<i>thy</i>	<i>younger-brother</i>		<i>dead-gone-was,</i>
jūnēā	hā-sō;	gōtāō-gōā-thā,	mōlō-gōā?			chō
<i>living</i>	<i>become-is;</i>	<i>lost-gone-was,</i>	<i>got-went.</i>			

STANDARD LIST OF WORDS AND SENTENCES  
FOR THE KIÜTHALĪ GROUP.

English	Hindi
1. One	Ek
2. Two	Do
3. Three	Chāh
4. Four	Chār
5. Five	Pāñc, pāñch
6. Six	Ṭhēṣ
7. Seven	Sāt
8. Eight	Atth
9. Nine	Nau
10. Ten	Das
11. Twenty	Bis
12. Fifty	Pajih
13. Hundred	Śau
14. I	Ā
15. Of me	Mērā, mēre
16. Mine	Mērā, mēre
17. We	Hamē
18. Of us	Māhrā (or -ā), māre (or -ā)
19. Our	Māhrā (or -ā), māre (or -ā)
20. Thou	Tū
21. Of thee	Tērā, tēre
22. Thine	Tērā, tēre
23. You	Tumē, tumē
24. Of you	Tumāhrā (or -ā)
25. Your	Tumāhrā (or -ā)

# PHRASES FOR THE KIUTHAL GROUP

Si m. S. ra	ac	English.
Ek	Ek	1. One.
Dō	Dōi	2. Two.
Chann	Chin	3. Three.
Chār	Chār	4. Four.
Pāñj	Pāñj	5. Five.
Chha	Chha	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Nau	Nau	9. Nine.
Das	Dans	10. Ten.
Bis	Bis	11. Twenty.
Pajā	Ādō ān	12. Fifty.
San	Sau	13. Hundred.
Ā	Ā	14. I.
Mērā	Mērā, mērā	15. Of me.
Mērā	Mērā, mērā	16. Mine.
Ā, ā, āmā, ā	Āmā, āmā	17. We.
Māhā	Āmā, āmā, āmā, āmā, āmā, āmā, āmā.	18. Of us.
Māhā	Āmā, āmā, āmā, āmā, āmā, āmā, āmā.	19. Our.
Tā	Tā	20. Thou.
Tā	Tā, tā	21. Of thee.
Tā	.....	22. Thine.
Tā, tā	Tumā	23. You.
Tūar	Tumā, tumā, tumā, tumā, tumā, tumā, tumā.	24. Of you.
Tūar	Tumā, tumā, tumā, tumā, tumā, tumā, tumā.	25. Your.

		S
26. It		
27. Of him	Tes-rā	Tēs-dā
28. His	Tes-dā	Tēs-dā
29. They	Sā	Sā
30. Of them	Tin-dā, thānu-rā	Tin-dā
31. Their	Tin-dā, thānu-rā	Tin-dā
32. Hand	Hath	Hath
33. Foot	Lut	Lut
34. Nose	Nat	Nat
35. Eye	Ākkhā	Ākkhā
36. Mouth	Mūh	Mūh
37. Tooth	Dānā	Dānā
38. Ear	Kan	Kan
39. Hair	Bāl	Kēs
40. Head	Mānā	Sin
41. Tongue	Jih	Jih
42. Belly	Pā	Pā
43. Back	Pūh	Pūh, pūhā
44. Iron	Lā	Lā
45. Gold	Sānā	Sānā
46. Silver	Chādā	Chādā
47. Father	Dāpā, hān	Hānā
48. Mother	Āmā, tī	Āmā
49. Brother	Bān, bā	Dādā
50. Sister	Bāh, bāhā	Bāhā
51. Man	Māhā, thāpā	Māpā
52. Woman	Jwānā, phāpā	Tawānā



Ss	Ss, oo	
Ts-s-rā	Ts-s-rō	26. He.
Ts-s-rā	Ts-s-rō	27. Of him.
Ts-s-rā	Ts-s-rō	28. His.
Ss	Ss, oo	29. They.
Tinuu-rā	Tinuu-rō	30. Of them.
Tinuu-rā	Tinuu-rō	31. Their
Hāth	Āth	32. Hand.
Lāt	Bāgā	33. Foot.
Nāk	Nāk	34. Nose.
Ākh	Ākh	35. Eye.
Mā	Mhāb	36. Mouth.
Dād	Dād	37. Tongue.
Kān	Kōnthā	38. Ear.
Bā	Māthā	39. Hair.
Māq	Māq	40. Head.
Jīb	Jīb	41. Tongue.
Pē	Pē	42. Belly.
Pēh	Pēh	43. Back.
Lōh	Lōh	44. Iron.
Sān	Sān	45. Gold.
Rāp	Rāp	46. Silver.
Bābā	Bābā, bāy	47. Father.
I	Ie, āy	48. Mother.
Dādā, bhāi	Bhāi, bhāyā	49. Brother.
Dās	Dādā, kōp	50. Sister.
Māchh	Māchh, māchh	51. Man.
Āstr	Chāwā	52. Woman.

53. Wife	Chhawri	Bahā
54. Child	Baḡḡh	Bhūh
55. Son	Batā, baḡḡhr	Batā bhāḡ
56. Daughter	Batī	Chhoyī
57. Slave	Āh	Kāṭas
58. Cultivator	Hostarā	Pṛō
59. Shepherd	Kudālā	Gowāl
60. God	Ṭhankur	Paṇḍṣwar
61. Devil	Bhūt	Lūh
62. Sun	Sūraj	Sūraj
63. Moon	Jāhī	Chand
64. Star	Ṭārā	Ṭār
65. Fire	Ag	Āg
66. Water	Chh	Paṇī
67. House	Gauh	Ghar
68. Horse	Gohṛ	Ghōṛ, kōḡ
69. Cow	Gāu	Gāy
70. Dog	Sākārī, kukkar	Kētī
71. Cat	Gīṇḍa (w.), brālī (f)	Bat
72. Cock	Kukkrā	Kākhṛā
73. Duck	"	Bēlakḡ
74. Ass	Gīdhā	Gadhā
75. Camel	Ūt	Ūt
76. Bird	Charkā, paṇḡhī	Paṇḡhī
77. Go	Ḍo	Jā
78. Ear	Khā	Khā
79. Sie	Beth	Bath

Sanskrit.	English.
Batī . . . .	53. Wife.
Loṇḍa . . . .	54. Child.
Chhāṅgā, māyā . . . .	55. Sun.
Chhāṅgā, māyā . . . .	56. Daughter.
Kāmīn . . . .	57. Slave.
Bhān . . . .	58. Cultivator.
Bādhalā . . . .	59. Shepherd.
Pōnāṇ . . . .	60. God.
Sacān . . . .	61. Devil.
Sūraj . . . .	62. Sun.
Jāhā . . . .	63. Moon.
Tārā . . . .	64. Star.
Āg . . . .	65. Fire.
Pān . . . .	66. Water.
Ghān, gaur . . . .	67. House.
Ghān, gaur . . . .	68. Horse.
Gā . . . .	69. Cow.
Kukar . . . .	70. Dog.
Bāh . . . .	71. Cat.
Kukhar . . . .	72. Cock.
Bāh . . . .	73. Duck.
Gā . . . .	74. Ass.
Ū . . . .	75. Camel.
Chāpā . . . .	76. Bird.
De . . . .	77. Go.
Kā . . . .	78. Bat.
Be . . . .	79. Sil.

80. Come	Ā	Ā
81. Bent	Tip	Mar
82. Stand	Ūha ḍ	Ūhā-hṣ
83. Die	Mōr	Mar
84. Give	Dē	Dē
85. Run	Daur	Daur
86. Up	Ūbhā	Ūhē
87. Near	Nēure	Nēṣē
88. Now	Bāñḍā, āndhā	Ude
89. Far	Ōūr	Dār
90. Before	Gāḍkā	Āgē
91. Behind	Pichhukā, pichhāḍkā	Pichhā
92. Who	Kun	Kiñ
93. What	Kāh	Kyā
94. Why	Kōmī-khē, kōs	Kaḥ
95. And	Hōr	Phēr
96. But	Par	Par
97. If	Jai	Je
98. Yes	Āh	Hā
99. No	Nīh. na	Nī
100. Alas	Kakḥ	Onkh
101. A father	Bāpū	Bāṣ
102. Of a father	Bāpū-rā	Bāṣ-rā
103. To a father	Bāpū-khē, -hāḡo	Bāṣ-khē
104. From a father	Bāpū-dā, -hāḡo	Bāṣ-tē
105. Two fathers	Dē bāpō	Dē bāṣ
106. Fathers	Bāpō	Bāṣ

A	S. Comp.
Pit	81. Beat.
Uti-ho	82. Stand.
Mu	83. Die.
De	84. Give.
Šig	85. Run.
Ons	86. Up.
Nari	87. Near.
Niido	88. Down.
Dur	89. For.
Agū	90. Before.
Pichhi	91. Behind
Kupé	92. Who.
Ka	93. What.
Kankhi	94. Why
Taš, tšš	95. And.
Par	96. But.
Jo	97. If.
Hābā	98. Yes
Va	99. No.
Enš	100. Also.
Bābā	101. A father.
Babū-rā	102. Of a father.
Babū-khš	103. To a father.
Babū-dē	104. From a father.
Dni bābš	105. Two fathers.
Bāha	106. Fathers

.. Of fathers	Bāpā-rā	Bāp-rā
108 To fathers	Bāp-khē, -hāgē	Bāp-khē
109 From fathers	Bāp-dā, -hāgō	Bāp-rā
110 A daughter	Bētī	Bētī
111 Of a daughter	Bētī-rā	Bētī-rā
112 To a daughter	Bētī-khē, -hāgē	Dāpī-khē
113 From a daughter	Bētī-dā, -hāgō	Dāpī-rā
114 Two daughters	Dō bēṭī	Dō bēṭiyā
115 Daughters	Bēṭī	Bēṭiyā
116 Of daughters	Bēṭī-rā	Bēṭiyā-rā
117 To daughters	Dāpī-khē, -hāgē	Bēṭiyā-khē
118 From daughters	Bēṭī-dā, -hāgō	Bēṭiyā-rā
119 A good man	Ek bhālā mēchh	Kharā ādmī
120 Of a good man	Ek bhālā mēchh-rā	Kharā ādmī-rā
121 To a good man	Ek bhālā mēchh-khē, -hāgē	Kharā ādmī-khē
122 From a good man	Bhālā mēchh-dā, -hāgō	Kharā ādmī-rā
123 Two good men	Dō bhālā mēchh	Dō kharā ādmī
124 Good men	Bhālā mēchh	Kharā ādmī
125 Of good men	Bhālā mēchh-rā	Kharā ādmī-rā
126 To good men	Bhālā mēchh-khē, -hāgē	Kharā ādmī-khē
127 From good men	Bhālā mēchh-dā, -hāgō	Kharā ādmī-rā
128 A good woman	Ek jōzzarī jwānas	Ek kharī jwānas
129 A bad boy	Ek natōzzarī (or natōzzarā) bagēhr	Ek burī chhōṭā
130 Good women	Tōzzarī chhōṭī	Kharīyā jwānapas
131 A bad girl	Ek natōzzarī chhōṭī	Ek burī chhōṭī
132 Good	Tōzzarā (or -rā)	Kharā
133 Better	(Tēs-dā) bāh (better than this)	(Tēs-rā) kharā

B b	107. Of fathers.
Bābē-khē	108. To fathers.
Bābē-dō	109. From fathers.
Chhāgpi	110. A daughter.
Chhāgpi-rā	111. Of a daughter.
Chhāgpi-khē	112. To a daughter.
Chhāgpi-dō	113. From a daughter.
Dūi chhāgpi	114. Two daughters.
Chhāgpi	115. Daughters.
Chhāgpi-rā	116. Of daughters.
Chhāgpi-khē	117. To daughters.
Chhāgpi-dō	118. From daughters.
Bhōlē mānchh	119. A good man.
Bhōlē mānchh-rā	120. Of a good man.
Bhōlē mānchh-khē	121. To a good man.
Bhōlē mānchh-dō	122. From a good man.
Dūi bhōlē mānchh	123. Two good men.
Bhōlē mānchh	124. Good men.
Bhōlē mānchh-rā	125. Of good men.
Bhōlē mānchh-khē	126. To good men.
Bhōlē mānchh-dō	127. From good men.
Bhōlē chhēwā	128. A good woman.
Ek nikām chhāgpi	129. A bad boy.
Bāghāi chhēwā	130. Good women.
Ek nikāmī māī	131. A bad girl.
A bhā	132. Good.
(Tēa-khā) āchhō	133. Better.

34. Bear	Sāhā-dā tājūzārā (-rā)	(Sāb-tā) khārā
135. High	Uchā (-rā)	Ūchā
136. Higher	(Ūs-dā) uchā (-rā)	(Tēs-tā) ūchā
137. Highest	Sāhā-dā uchā (-rā)	(Sāb-tā) ūchā
138. A horse	Gohrā	Kārā
139. A mare	Gohrī	Kārī
140. Horses	Gohrā	Kārā
141. Mares	Gohrī	Kārīyā
142. A bull	Sān	Bald
143. A cow	Gānī	Gāyā
144. Bulls	Sān	Bald
145. Cows	Gānī	Gāyā
146. A dog	Sakurā	Kūtā
147. A bitch	Sakārān	Kūtī
148. Dogs	Sakār	Kūtā
149. Bitches	Sakārī	Kūtīyā
150. A he goat	Bākūrā	Bakrā
151. A female goat	Bakrī	Bakrī
152. Goats	Bākūrā	Bakrā
153. A male deer	Ārān	Hīrān
154. A female deer	Ārī	Hīrī
155. Deer	Ārān	Hīrān
156. I am	Ā āsā, āsā	Āsā hē
157. Thou art	Tū āsā, āsā	Tū hē
158. He is	Sā āsā, āsā, āsā, āsā	Sā hē
159. We are	Hāmā āsā, āsā	Āsā hē
160. You are	Tumā āsā, āsā	Tumā hē



Single Script.	Syllabary	English.
Sabhi-dō achha	Bādē-khā āchha	134. Best.
Uchhō	Gās	135. High
Uchhō	(Uts-khā) gās	136. Higher
Sabhi dō uchhō	Bādē-khā gās	137. Highest.
Gohō	Gohō	138. A horse
Gohri	Gohri	139. A mare.
Gohre	Gohre	140. Horses.
Gohri	Gohri	141. Mares.
Bāhā	Bāhā	142. A bull.
Ōhō	Gāh	143. A cow.
Bāhā	Bāhā	144. Bulls
Gāh	Gāh	145. Cows.
Kākōr	Kākōr	146. A dog.
Kakri	Kakri	147. A bitch.
Kākā	Kākā	148. Dogs.
Kakri	Kakri	149. Bitches.
Bākā	Bākā	150. A he goat.
Bākri	Bākri	151. A female goat.
Bākri	Bākri	152. Goats
Hōmā	Ōmā	153. A male deer.
Hōmā	Ōmā	154. A female deer.
Hōmā	Ōmā	155. Deer.
Āñ sō, sō, sō	Āñ sō, sō, sō	156. I am
Tū ai, sō, sō, sō	Tū sō, sō, sō, sō	157. Thou art.
Sō an, s, s, sō, sō, sō	Sō, sō, sō, sō, sō, sō	158. He is.
Āñ sō, sō, sō, sō	Āñ sō, sō, sō, sō	159. We are.
Tūñ s, sō, sō, sō	Tūñ sō, sō, sō, sō	160. You are.

16	y	Se ḍ	or	ea	es
162	I was	Ā thā, thiyā			
163	Thou wast	Tā thā, thiyā			
164	He was	Sē thā, thiyā			
165	We were	Hamā thā, thiyā			
166	You were	Tamā thā, thiyā			
167	They were	Sē thā, thiyā			
168	Be	Ō			
169	To be	Ōnā, ōhnā			
170	Being	Hunā			
171	Having been	Ōḥ-iā (or -rā)			
172	I may be	Ā sō, shā			
173	I shall be	Ā āhāmā			
174	I should be	Ā sō, shā			
175	Beat	Tip			
176	To beat	Tipāḥ			
177	Beating	Tip-dī			
178	Having beaten	Tipā-iā (or -rā)			
179	I beat	Ā tipā			
180	Thou beatest	Tā tipā			
181	He beats	Sē tipā, tipā			
182	We beat	Hamā tipā			
183	You beat	Tamā tipā, tipā			
184	They beat	Sē tipā, tipā			
185	I beat ( <i>Past Tense</i> )	Mcō tipā			
186	Thou beatest ( <i>Past Tense</i> )	Toḥ tipā			
187	He beat ( <i>Past Tense</i> )	Tinā tipā			

S	ở ở đở ở	T	
Ấn, thũ	Ấn thũ	162	I was
Ấn, thũ	Ấn thũ	163	Thou wast
Sẻ ta, thũ	Sẻ thũ	164	He was.
Ấn thũ	Ấn thũ	165	We were.
Ấn thũ, thũ	Ấn thũ	166	You were
Sẻ te, thũ	Sẻ thũ	167	They were
Ấn	Ấn	168	Be
Ồn	Ồn	169	To be.
Hũa	Ồn	170	Being
Hũa	Ồn	171	Having been.
Hũa	Ấn ồ	172	I may be.
Ấn hũa	Ấn ồ	173	I shall be.
.....	.....	174	I should be.
P	Pit	175	Beat.
Pit n	Pitn	176	To beat
Pit n	Pitn	177	Beating.
Pit n	Pitn	178	Having beaten.
Ấn pit	Ấn pit	179	I beat.
Ti pit, pit	Ti pit	180	Thou beatest.
Sẻ pit	Sẻ pit	181	He beats.
Ấn pit	Ấn pit	182	We beat.
Ti pit	Ti pit	183	You beat.
Sẻ pit	Sẻ pit	184	They beat.
Mẻ pit	Mẻ pit	185	I beat ( <i>Past Tense</i> ).
lẻ pit	Ti pit	186	Thou beatest ( <i>Past Tense</i> ).
lẻ pit	Ti pit	187	He beat ( <i>Past Tense</i> ).

88	b a	H m tip	A
189	You beat (Past Tense)	Tumē tipā . . .	Tusē mārēyā . . .
190	They beat (Past Tense)	Tihus tipā . . .	Tihus mārēyā . . .
191	I am beating . . .	Ā tipāḥ lagu-rōḥ . . .	Hān mānē lagi-mayā . . .
192	I was beating . . .	Ā tipā-thā . . .	Hān mārēyā rāyā-thā . . .
193	I had beaten . . .	Mōē tipā-thā . . .	Mā mārēyā-thā . . .
194	I may beat . . .	Ā tipā . . .	Hān mānē . . .
195	I shall beat . . .	Ā tipāmā, tipān . . .	Hān mānē . . .
196	Then will beat . . .	Tā tipā . . .	Tā mānē . . .
197	He will beat . . .	Sā tipā . . .	Sā mānē . . .
198	We shall beat . . .	Hamē tipāmē . . .	Āsē mānē . . .
199	You will beat . . .	Tumē tipā . . .	Tusē mānē . . .
200	They will beat . . .	Sā tipā . . .	Sā mānē . . .
201	I should beat . . .	Ā tipā . . .	...
202	I am beaten . . .	Ā tipā jān . . .	Hān mārēyā gēyā . . .
203	I was beaten . . .	Ā tipā gān . . .	Hān mārēyā gēyā-thā . . .
204	I shall be beaten . . .	Ā tipā jānāmā . . .	Hān mārēyā gēyā-hān . . .
205	I go . . .	Ā jān . . .	Hān jān . . .
206	Thou goest . . .	Tā jān . . .	Tā jān . . .
207	He goes . . .	Sā jān . . .	Sā jān . . .
208	We go . . .	Hamē jān . . .	Āsē jān . . .
209	You go . . .	Tumē jān . . .	Tusē jān . . .
210	They go . . .	Sā jān . . .	Sā jān . . .
211	I went . . .	Ā jān . . .	Hān gēyā . . .
212	Then wentest . . .	Tā jān . . .	Tā gēyā . . .
213	He went . . .	Sā jān . . .	Sā gēyā . . .
214	We went . . .	Hamē jān . . .	Āsē gēyā . . .

A p	8 W be
Tume pīṭṭ	189. You beat ( <i>Past Tense</i> ).
Tine pīṭṭ	190. They beat ( <i>Past Tense</i> ).
Aṇ pīṭṭ-lāgē-rōḷ-sū, ṇṇ pīṭṭ-sū.	191. I am beating.
Añ p tū-thā	192. I was beating.
Muñ pīṭṭ-thō	193. I had beaten.
A i p tū	194. I may beat.
Āṇ pīṭṭis	195. I shall beat.
T a p tṭa	196. Thou wilt beat.
Sē pīṭṭ	197. He will beat.
Ame pīṭṭis	198. We shall beat.
Tume pīṭṭis	199. You will beat.
Se p tṭa	200. They will beat.
.....	201. I should beat.
Añ pīṭṭ-jān-sū	202. I am beaten.
Añ pīṭṭ-gā	203. I was beaten.
Añ pīṭṭ-jānā	204. I shall be beaten.
Añ dē	205. I go.
Tu dēwō	206. Thou goest.
Sē dēwā	207. He goes.
Ame dē	208. We go.
Tume dēwā, dē	209. You go.
Se dēwā, dē	210. They go.
Añ dēwā	211. I went.
Tu dēwō	212. Thou wentest.
Se dēwō	213. He went.
Āme dēwō	214. We went.

216. They went . . .	Sê dâw <sup>n</sup> . . .	Sê gayô . . .
217. Go . . .	Dê . . .	Jâ . . .
218. Going . . .	Dêunda . . .	Jânda . . .
219. Gone . . .	Gâ . . .	(m)î . . .
220. What is your name ?	T'ia kâi nâ ôssô ?	T'ia k'âi nâw ?
221. How old is this horse ?	Ês gôhrô-rî kâh ummô <sup>r</sup> ôssô ?	Is ghôvô-rî k'ya umar hê ?
222. How far is it from here to Kashmir ?	Êthîa-dî Kasmîr kîmî dîr hê ?	Kasmîr êthî-tê kîmî dîr hê ?
223. How many sons are there in your father's house ?	Tarê bâs-lê gaubrê kîmî bagchî hê ?	Tarê bâwâ-rê ghar kîmî maphê hê ?
224. I have walked a long way to-day.	A aj bahurâ bundâ . . .	Hêj aj bayîrê dârnâ-tê âyâ
225. The son of my uncle is married to his sister.	Mêrê kâhê-râ chôhî <sup>r</sup> tês-rî brabrê-sâthî hîa gâ.	Mêrê chôhî-râ put tês-rîyâ bahar-sâthî hîa hê.
226. In the house is the saddle of the white horse.	Chittê gôhrô-rî zîn tês gaubrê hê.	Bâg gôhrô-rî jîn ghar-hî rakhî-rî
227. Put the saddle upon his back.	Tês pandê zîn tsâr . . .	Jîn putî-parî rakhî-dê . . .
228. I have given his son with many clothes.	Maê tês-râ chahî <sup>r</sup> chitê-sâthî tîpâ.	Maî tês-rî putê-jô bahut kutîvâ.
229. He is grazing cattle on the top of the hill.	Sê tîhê-pândê pîê <sup>r</sup> tsârê .	O udhî dhîrâ pur pasû <sup>r</sup> chârâyî karê-â.
230. He is sitting on a horse under that tree.	Sê tûs dâlô ubhê gaubrê-pândê bôhâ hê.	Ô dâlô-hêth ghôhrê-parî chârâ-râ.
231. His brother is taller than his sister.	Tês-râ bhîâ tês-rî bahûnê-dâ tîhâ kâ.	Tês-râ bhâ <sup>r</sup> tês tê (than kam) lâmî a.
232. The price of that is two rupees and a half.	Têa-râ mûl dahê rupâyê hê.	Têa-dâ mûl dhî <sup>r</sup> rupâyê 2
233. My father lives in that small house.	Mêrâ bâs tês mûhâthê gaubrê-dâ reuhâ.	Mêrâ bâs tês chhôtîyâ jhûngiyâ vâ.
234. Give this rupee to him.	Êh rupâyâ tês-khê dâ . . .	Êh rupâyâ tês-jô dê . . .
235. Take those rupees from him.	Sê rupâyô tês-lâgê mûlê . . .	Êh rupâyô tês-tê lai-lê . . .
236. Bind him well and bind him with ropes.	Tês achhâ jip ô <sup>r</sup> rôssî-sâthî bânâ.	Ês-jô an kutî-ke rasê-kanê bânâ.
237. Draw water from the well.	Kûê-dâ chîs âp . . .	Kûê-tê pâpî chêkî-lê . . .
238. Walk before me . . .	Mî dâ gâê-kâ dê . . .	Mî-tê âgê chel . . .
239. Whose boy comes behind you ?	Tussê-phî pichhâ <sup>r</sup> -kâ kês-râ chhôtî âs ?	Tî-tê pichhâ kês-rê bhâ <sup>r</sup> hai ?
240. From whom did you buy that ?	Sê tussê kô-phû lô <sup>r</sup> -thâ ?	Ê tê kês-tê layâ-hî ?
241. From a shopkeeper of the village.	Gâ-rê hânîyê-phâ . . .	Gâw-rê hafanîyê-tê . . .

T	m	Y
Sa d wē . . . . .	Sā dōwē . . . . .	216. They went.
De . . . . .	Dē . . . . .	217. Go.
I ōumā . . . . .	Deumā . . . . .	218. Giong.
Dowa . . . . .	Dēwā . . . . .	219. Gone.
Tā nāwā kā ō ? . . . .	Tērā kā nāō rā ? . . . .	220. What is your name ?
Ē ghojā keti umari rā ? . .	Ēs ghojā-rā kā umōr āsā ?	221. How old is this horse ?
Ith dā Kashmīr kitō dār sō ?	Ichhā-kīñ Kōsāmīr kēṭṭi dār āsā ?	222. How far is it from here to Kashmir ?
Tore bāp-rē keti chōṭṭē ō ?	Tērā bāp-rē kēṭṭē chhang- pū āsā ?	223. How many sons are there in your father's house ?
Ajā dūr tē hāndā . . . .	Āj āj bhōṭṭē hāndō . . . .	224. I have walked a long way to-day.
Mere kākā-rē chōṭṭē ās-ri bāp āsī sō.	M'rē kākā-rā chhāṅṭā tēs- ri ās-ri-rō jāpō hūn.	225. The son of my uncle is married to his sister.
Sul le ghoṭṭē-ri jīn gauhrē ō	Śukle ghoṭṭē-rē kāṭṭē ghōrē bāhō āsā	226. In the house is the sad- dle of the white horse.
Jin ās-ri pūhi-gās chhār . .	'Jēs-ri pūhē gāsī kāṭṭē pāro	227. Put the saddle upon his back.
Mō sa-rō chōṭṭē chhītē pitā.	Māi tēs-ri chhāṅṭā chhītē- kōrē pitō-sā.	228. I have beaten his son with many stripes.
Se tēs dīhō gāṭṭi dōwūdā.	Sē jār gāṭṭi bōhōṭē chārē āsā.	229. He is grazing cattle on the top of the hill.
Sō tes-rukḥ-niṭhō gōhrē gās ō	Sō tēs bikh-ibōli gōhrē. gāsē bōthā-sā.	230. He is sitting on a horse under that tree.
Tēs rā bhāi tēs-ri bāuhre-dā umā ō	'Tēs-rā bhāyā tēs-ri bōpē- kīñ lābā āsā.	231. His brother is taller than his sister.
Tēs rō mōl dhāi rūpē	Tēkhā-rō mōl dhāi rūpayā āsā.	232. The price of that is two rupees and a half.
Mērā bābā tēs nāṭē gauhrē- dā rō-ō	Mērō bābā chhōṭṭē ghōrō- dō rō-āsā	233. My father lives in that small house.
Ē rūpē tēs dā . . . . .	Ēs rūpayē ās dōs . . . . .	234. Give this rupee to him.
Tā dā sōjā rūpē āp	Thyō rūpayē ās-kīñ ō kōr.	235. Take those rupees from him.
Tēs achhō pitō bī ōr rāsiyē bī bānē.	Tēs achhō piṭ tōṭ rōṭṭē kōṭi bān.	236. Beat him well and bind him with ropes.
Bāo lō pānī khich . . . .	Kāṭ-kīñ pānī gār . . . .	237. Draw water from the well.
Mu dō gūṭ-kā chāl . . . .	Māṭgū chāl . . . . .	238. Walk before me.
Tā pāchhō kās-rā chōṭṭā ajō ?	Tomū pāchhi kās-rā māyā āsā ?	239. Whose boy comes be- hind you ?
Thē kōs-dā ginā ? . . . .	Turnē sō kās-dō ginō- thā ?	240. From whom did you buy that ?
Goṭ rē ākī bōniyō-dā . . .	Gōṭ-rē bāniyō-kīñ . . . .	241. From a shopkeeper of the village.





## THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Suketi, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashīwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Bias, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kotgūrū (Kotgarh) *valāqa* of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiūthali. So also, on the east, Kōchi, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kotgūrū *valāqa*. This tract is locally known as Śādōch or Śōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Bias side of the watershed, is different, and is allied to Kulī.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Śōdōchi spoken south of the Satlaj, and Outer Sirāji spoken north of that river. Returns have been received for the number of speakers of Śōdōchi, but not for those of Outer Sirāji.

It has been reported that the total number of speakers of both kinds of Sirāji is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

Śōdōchi—	
Sangri . . . . .	2,608
Keonthal . . . . .	3,026
Kumharsain . . . . .	6,039
Bashahr . . . . .	3,554
Kotgarh . . . . .	3,554
	<hr/>
	18,581
Outer Sirāji . . . . .	20,000
	<hr/>
Total . . . . .	38,581
	<hr/>

Both Šōdōchī and Outer Sirāji have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Šōdōchī 'Kotgurū.' For the purposes of this survey, specimens of Šōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirāji. This is a matter of small importance, as Šōdōchī and Outer Sirāji present very few points of difference.

As a specimen of Šōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirāji differs. The information given regarding the latter is entirely taken from that gentleman's work.

**Vocabulary.**—As in other Pahāri forms of speech, the Vocabulary contains many words strange to ordinary Hindi. The following are a few that have been collected from Mr. Bailey's work, Mr. Dack's *Kulū Dialect of Hindi*, and other sources. Some of the words are Šōdōchī and others are Outer Sirāji, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāji are marked 'O. S.' :—

- āgdē*, before.
- ākēh*, the eye.
- āl*, a weaving machine (O. S.).
- ānan*, to be defeated.
- āsā*, on this side.
- ātshau*, see *kālgau*.
- auhau*, or *avau*, to be, to become.
- aul*, a plough.
- bāh*, a father.
- bāghau*, to run.
- bāgar*, wind, air.
- bāhtau*, a load.
- bāi*, *bāē*, *bhāi*, a brother.
- baiṇ*, see *bāṇ*.
- baiti*, the evening meal (O. S.).
- barāi*, a brother (O. S.).
- bārhi*, much.
- basu*, a forest, jungle.
- bāwtā*, one of the slanting roofs of a house (O. S.).
- bēdhan*, or *bōdhan*, to call, summon.
- bēdhan*, seed.
- bēh*, a sheep.
- bēshan*, to sit.
- bēthā*, a low-caste servant, a slave.
- bhōi*, great, excessive.
- bijā*, drought (O. S.).
- bītau*, good, beautiful.
- bōdau*, great, large.
- bōdhan*, great, excessive.

- bōdṇau*, see *bēdṇau*.  
*lōlḍ*, an ox.  
*bṛālan*, fem. *bṛūlī*, a cat.  
*bā*, a grandfather (O. S.).  
*būhṇ*, *balhṇ*, a younger sister.  
*būṭ*, a tree.  
*chān*, ready.  
*channau*, to make.  
*chann*, three.  
*chēi*, a younger sister.  
*chhōṛī*, see *tshōṛī*.  
*chhōtū*, see *tshōtū*.  
*chir*, a plot of cultivated land (O. S.).  
*chūṭkhū*, fem. *chūṭkhī*, a small bird.  
*dōhr*, a hill.  
*dāi*, an elder sister.  
*dāhṇau*, a day, the sun.  
*dvihṛē*, daily, continually, always.  
*dālḷ*, poor, indigent.  
*dāṇau*, to place.  
*dānd*, a tooth.  
*dau*, sunshine.  
*dēuṇau*, to go.  
*dhan*, the belly (O. S.).  
*dhōi jōṇau*, to tumble down (O. S.).  
*dhōṇ*, the master of a *bēthū* (O. S.).  
*dōl*, a plain (O. S.).  
*dzādau*, cold.  
*dzi*, if, that.  
*dzōbh*, the tongue.  
*dzōṇau*, a man, a person.  
*dzōrkī*, a fish (O. S.).  
*dzōt*, a hill-top, pass (O. S.).  
*dzōth*, *dzōth*, the moon.  
*gāē*, upon.  
*gās*, up.  
*gaur*, a house.  
*gēb*, glī.  
*ghṇ*, compassion.  
*ghōrchī*, property, possessions.  
*gōṛāṇau*, to be lost.  
*gōhṇau*, a horse.  
*grāsmī*, a household god (O. S.).  
*graū*, a village.  
*gulūau*, sweet.

- kāṇḍṇau*, to walk.  
*hōtth*, a hand.  
*hōtshau*, *hōtsau*, *ōtshau*, good.  
*hōtshē*, yesterday. In (O. S.) *hōj*.  
*hōkṇau*, little, small.  
*hōyṭh*, a wife (O. S.).  
*hōyṇau*, little, small (O. S.).  
*hūbhi*, up.  
*hūa-bi*, down.  
*h. 7j*, a mother.  
*iehhṇau*, to come (O. S.).  
*jāl*, the mouth.  
*phāṇṇau*, to fight.  
*phirṇau*, to draw (water).  
*phūṭṇau*, to drink (O. S.).  
*jechṇau*, to rake, and *fūchṇau*, to plough.  
*jōthō*, clothes (O. S.).  
*kāṇ*, near.  
*kāṇṇ*, a ring.  
*kāṇṇ*, to-morrow.  
*kāṇṇ*, alone, separate (O. S.).  
*kāṇṇṇ*, the corner of the mouth (O. S.).  
*kāṇṇṇ*, much (O. S.).  
*kāṇṇ*, *kāṇṇ*, a field.  
*kāṇṇau*, to give to eat.  
*kāṇṇṇ*, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).  
*kāṇṇau*, upright, standing.  
*kāṇṇṇau*, to serve, to do service.  
*kāṇṇ*, wheat (O. S.).  
*kāṇṇṇ*, a winning tub (O. S.).  
*kāṇṇ*, a field.  
*kāṇṇau*, to take.  
*kāṇṇau*, to apply, appoint (*hagāṇṇau*).  
*kāt*, a foot.  
*kātṇṇ*, a haystack (O. S.).  
*kāṇṇau*, to fall.  
*kāṇṇṇau*, i.e. *kāṇṇṇau*.  
*kāṇṇṇau*, a bed (O. S.).  
*kāṇṇṇṇ*, in within, from in.  
*kāṇṇṇṇ*, *kāṇṇṇ*, a man.  
*kāṇṇ*, meat.  
*kāṇṇṇ*, a mortgage (O. S.).  
*kāṇṇ*, kindness (O. S.).  
*kāṇṇṇau*, little, small.

*ruṇḍūr*, a roof (O. S.).  
*māḥ*, the face.  
*naṭan*, hot.  
*nāpī*, a wife.  
*naṭ*, a name.  
*nāḍḍhē*, *nāḍī*, near.  
*nāḍol*, low-lying land (O. S.).  
*nikkau*, bad (O. S.).  
*nīṅau*, to take away (O. S.).  
*ōr*, other, another; and.  
*ōrtī* . . . *partō*, hither and thither (O. S.).  
*ōṣa lannan*, to take away.  
*ōṭṭan*, to put to one side.  
*ōṭṭan*, to go to one side, to turn.  
*pūṇau*, sharp.  
*pāṇḍ*, the top story of a house (O. S.).  
*popṇṇau*, to give to drink.  
*pāyā*, beyond.  
*pāṭḥā*, behind.  
*phāḍṇau*, to meet.  
*phūāl*, a shepherd.  
*phōrōz*, the day before yesterday (O. S.).  
*pīṇḍī*, a house (O. S.).  
*pīnnī*, an egg.  
*piṇṇau*, to beat.  
*piṭḥā*, behind (O. S.).  
*piṭḥ*, the back.  
*pōhlā*, *pōṇḍhā*, hay (O. S.).  
*pōṭṭan*, a shoe.  
*pōr*, but.  
*pōt*, *pēt*, the belly.  
*pōṇḍī*, a blanket (O. S.).  
*rāch*, *rāchī*, night.  
*rāṇḍan*, clean (O. S.).  
*rāṇḍā*, a husband.  
*raṇḍṇau*, *raṇṇau*, *rōṇau*, to remain.  
*rāṇ*, bad, ugly.  
*rīgōṭ*, a servant.  
*saigōṇau*, to make (O. S.).  
*ṣaṇḍan*, a fox.  
*sāṇ*, a friend, companion.  
*ṣēṇau*, cold.  
*sithē*, with, together with; with, by means of.  
*ṣittan*, white (O. S.).  
*ṣōḥḥan*, good, beautiful, well (O. S.).  
*ṣōḥrāj*, highland (=Sirāj) (O. S.).  
*ṣōṭḥṇau*, chaff, husk.

*sorīau*, a plain (O. S.).  
*śorū*, a boy, a son (O. S.).  
*śrāl*, hair.  
*sukōn*, wild hay-grass (O. S.); a large roof-beam (O. S.).  
*sulan*, lazy (O. S.).  
*sūnan*, gold.  
*sutnan*, to lie down, to sleep.  
*thurnan*, to run.  
*tichchkan*, sharp (O. S.).  
*tōl, lōl*, down, below.  
*teāgau*, well, healthy (*chaṅgā*).  
*tshōh*, buttermilk.  
*tshōkan*, swift (O. S.).  
*tshōōvī, chhōōvī*, a woman, a wife.  
*tehlīan*, to beat (O. S.).  
*tshōtū, chhōtū*, a boy, a son.  
*tshōran*, to graze, eat grass.  
*ulī*, a cave (O. S.).  
*utshītran, utshītan, utstran*, high, lofty.  
*uzan*, *uzan*, to rise, arise.

**Pronunciation.**—The pronunciation of Śōdōchi and Outer Śuāji follows the usual Western Pahāri lines. The letter *o* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō*. Thus we have *tshōtū*, but much more often *tshōtū*, a son. Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindi *kōnā*, to become, is represented in Śōdōchi by *angau* or *aukan*. Sometimes we even find *ō* becoming *au*, as in *rōnan* or *raunan*, the Hindi *raṇā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laijan*, Hindi *lēnā*, to take.

The letter *ch* often becomes *te*, as in *chhōtū* or *tshōtū*, a son, and similarly *y* becomes *z*, as in *uzan*, for *ujan*, to arise, or *de*, as in *dehkh*, for *jēkh*, the tongue.

The letter *h* is often dropped, as in *ōjan*, to go to one side, Hindi *hainā*; *lēlan*, equivalent to the Kāshmiri *lēhol*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *aukan* or *auhkan*, the Hindi *kōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gō* (cf. Kāshmiri *gēv*), clarified butter (*ghī*), and is transferred in *gauhr*, for *ghar* or *ghōr*, a house; in *gōhrū*, a horse; and in *daihran*, usually written *dhairan*, a day.

A medial soft consonant is sometimes dropped, as in *lānan*, the Hindi *lagānā*, to apply. Similarly the letter *r* of the genitive termination *ran* is invariably dropped, so that we have *hāthō* for *hāthī-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *cham*, three; *jēchan*, Hindi *jōtnā*, to yoke; and *rāch*, Hindi *rāt*, night.

**Nouns.**—A very common termination for nouns and adjectives is *tan* (or *tran*) added without changing the meaning. Thus we have *bāhrtan*, a load, Hindi *bhār*; and *utshān* or *utstran*, high, Hindi *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhṛ*, a house, is *gauhṛau* or *gauhṛō*, and of *tshōṭi*, a girl, *tshōṭiau*. It may be noted that in Sainji, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *tshōṭiai* (-ē), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *ā*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhṛau*, a horse, the genitive (singular or plural) *gōhṛēau* (*gōhṛēō*), and the agent (singular or plural) *gōhṛēyai* (-ēyē).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ā*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse, oblique singular or plural, *gōhṛai* or *gōhṛē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhṛ*, a house, oblique form, singular or plural, *gauhṛā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *i*. Thus, *bāihṛ* or *bāihṛā*, a sister; oblique form, singular or plural, *bāihṛi*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ā*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse; *gōhṛai* or *gōhṛē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *i*. Thus, *bāihṛ*, a sister; *bāihṛi*, sisters. Outer Sirāji, however, has no nasalization (*bāihṛi*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ā*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form. —

Nom. sing.	Nom. plu.	Gen. sing. and plur.	Ag. sing. and plur.	Obli. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhṛau</i> ( <i>ā</i> , <i>ō</i> ), a horse	<i>gōhṛas</i> ( <i>ē</i> )	<i>gōhṛēau</i> ( <i>ō</i> )	<i>gōhṛēyai</i> ( <i>ē</i> )	<i>gōhṛai</i> ( <i>ē</i> )	<i>gōhṛēā</i>	<i>gōhṛēō</i>
<i>gauhṛ</i> , a house	<i>gauhṛ</i>	<i>gauhṛau</i> ( <i>ā</i> )	<i>gauhṛas</i> ( <i>ē</i> )	<i>gauhṛā</i>	<i>gauhṛā</i>	<i>gauhṛō</i>
<i>hāihṛ</i> , an elephant	<i>hāihṛi</i>	<i>hāihṛau</i> ( <i>ō</i> )	<i>hāihṛas</i> ( <i>ē</i> )	<i>hāihṛ</i>	<i>hāihṛē</i>	<i>hāihṛō</i>
<i>tshōṭi</i> , a girl	<i>tshōṭi</i>	<i>tshōṭiau</i> ( <i>ō</i> )	<i>tshōṭias</i> ( <i>ē</i> )	<i>tshōṭi</i>	<i>tshōṭiē</i>	<i>tshōṭiō</i>
<i>bāihṛ</i> or <i>bāihṛā</i> , a sister	<i>bāihṛi</i> (O. S. <i>bāihṛā</i> )	<i>bāihṛau</i> ( <i>ē</i> )	<i>bāihṛai</i> ( <i>ē</i> )	<i>bāihṛi</i>	<i>bāihṛē</i>	<i>bāihṛō</i>

According to Mr. Bailey, the vocative singular of *bāh*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābū*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāōō*, and its agent *gūwai*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhṛēau* is *gōhṛēai* (-ē) or *gōhṛai* (-ē).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*); fem. *ri*. This is evidently borrowed from Kiūthali.

The postposition of the dative-accusative is *lai* (of which *lē* and *lē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūthali adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirāji has *kē*, from, just as we shall see that Inner Sirāji has *kē*.

Adjectives call for no remarks. Those in *au* (*i*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

**Pronouns.**—The first two personal pronouns are declined as follows:—

	I.	Thou
Sing.		
Nom.	<i>mā</i> (O. S. <i>hā</i> )	<i>tā</i> .
Agent	<i>māi</i>	<i>tāi</i>
Obl.	<i>mā</i> , <i>mā</i>	<i>tā</i> , <i>tā</i> .
Gen.	<i>mārau</i> (-ō)	<i>tārau</i> (-ō).
Plur.		
Nom. }	<i>hamā</i> , <i>hāmā</i>	<i>tamā</i> , <i>tāmā</i> .
Agent }		
Obl.	<i>hamā</i> , <i>hāmā</i>	<i>tamā</i> , <i>tāmā</i> .
Gen.	<i>māhrau</i> (-ō)	<i>thārau</i> (-ō)

In the nominative plural, the final nasal may be omitted. Thus *hamā*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *lēū* (not *tētth*) *mūkhā-rē* *ēkī mānā sōngē*, with a man of that country



He she, it, thou			He, she, it that		
Masc.	Fem.	Neut	Masc.	Fem	Neut
ja (jā), jā, žh (O S also ē)	jau (jā), jā, žh	jan (jā), jā, žh	au (gā, soī (sā) (O S also ōh)	au (sā), au (sā)	au (sā), au (sā) (O S. ōh)
eu (-ē)	ai (ē)	ēau (-ē)	tā (O S tā)	taī (tā) (O. S. tai)	tā (O S tā)
eu is	aiw (āi)	tth	tā, tā, tā	tā, tā	tā
ēl rau (-i)	auw (ō) (O. S. āssō)	tthau (-ō)	tā (āi), tā rau (-rā), tas- rau (-rā)	tā (āi) (O S. tāssō)	tā (āi) (-ō)
jaī (jā) žv	žauī (jā)			au (sā)	
žauī (jā)				tā	
žau				tā	
žau (-ā), žau (-ā)				tā (tā), tā (tā)	

to form *na* meaning 'the'. The same use of *a* for *na* resembling the relative pronoun also obtains in Rajasthani.

the **Relative Pronoun** *ďau* or *ďaū* who, which, is declined as follows. Sing. ag. *ďaū*, obl. *ďaūď*, gen. *ďaū-rō*. The plural is the same as the singular, except the ag. is *ďaūp̄ȳ* or *ďaūn̄ȳ*.

The Interrogative Pronoun *kun*, who, is declined exactly like *deu*. Its neuter (*le*, gen. *kwūroō*).

Indefinite Pronouns are *kōz*, anyone, someone (eg. *kuzi*, gen. *kōzū*), and *kichh*, anything, something. *Ḍau kuzi* or *Ḍau kuzi* is 'whoever' and *Ḍau kichh* or *Ḍau kichh* is 'whatever'.

**VERBS.**—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā, āsā,* or (O. S.) *āsā,* all of them used for all persons of both numbers. In the first person singular and plural, so find the form *ā.* O. S. has also *ā* in the first person singular.

The past tense is *tau* (*tō*), pl. *tau* (*tō*); fem. sing. and plur. *tī*. We occasionally come across the Kithāthi forms *thau* (*thō*), *thai* (*thē*), *thī*. As usual, this does not change for

A negative Verb substantive is *nēhā ainhī*, I am not. It does not change for number or person. Outer Sīrājī has *āthī* instead of *ainthī*.

**B. Active Verb.**—Infinitive *pitān* (-*nā*, -*nō*), to strike. After *r* we have *nay* instead of *nan* as in *tsōrpou*, to graze. Outer Sīrājī has optionally -*nā* instead of -*nō*.

Present Participle *pitān* (-*nā*, -*nō*), striking. After a vowel the termination is *adan*, as in *jāndan*, going. So *rauhndan*, *roundan*, or *rāndan*, remaining, from *rauhnan*, *rounan* or *rōnan*, to remain.

Past Participle, *pitau* (-*nā*, -*nō*), struck.

Irregular are .—

*auhnan* or *auhan*, to be, to become.

past part. *āhan*, *ēhan*

*dēnan*, to go.

*dēnan*

*laggnan*, to be joined,

*laggnan*

*jānan*, to go,

*gān* or *gan*, plur. *gāi*, *gai*; fem. *gāi*

*kōnan*, to do,

*kān*

*dēnan*, to give,

*dān* (O. S. *dēnan*)

*lānan*, to take, is regular

The Outer Sīrājī *ichānan*, to come, has its past participle *ān*.

Future Passive Participle, *pitān*, meet to be struck.

Same in form as the Infinitive but declinable as an adjective.

Conjunctive Participle, *pitēō*, having struck (in compounds, *pitī*). Outer Sīrājī, *pitē-kōrē*.

Adverbial Pres. Part., *pitān*, while striking.

Noun of Agency, *pitānālā*

Imperat 2 sing *pit*, strike thou.

2 plur *pitau* (O. S. *pitā*), strike ye

In this form Mr. Bailey doubles the final consonant of the root. Thus, *pitī*, *pitāu*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sīrājī as a Future; I strike, I may strike (O. S. I shall strike), etc.

	Sing.	Plur.
1.	<i>pitā</i>	<i>pitā, pitā</i>
2.	<i>pitā</i>	<i>pitā</i>
3.	<i>pitā</i>	<i>pitā</i>

It will be observed that the second and third person of both numbers have all the same forms.

*ānan*, to come, has :—

	Sing.	Plur.
1.	<i>ān</i>	<i>ān, ān</i>
2 & 3.	<i>ā</i>	<i>ā</i>

*ḍēunau*, to go, has:—

	Sing.	Plur.
1.	<i>ḍēū</i>	<i>ḍēwī, ḍēwā</i>
2 & 3.	<i>ḍēwā</i>	<i>ḍēwā</i>

A Definite Present may be formed with the past participle of the verb *lagḡṇau*, and the present participle, as in *māḥ piḍḍau lāḡau aundau*, I am beating, equivalent to the Hindi *maī mārṭā lāḡā hōṭū* (*lāḡā*).

The Imperfect is formed from the present by adding *tau* (*tō*) (plur. *toi* (*tē*); fem. *tī*) to the present. Thus *māḥ piḍḍ tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *māḥ piḍḍau lāḡau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *māḥ piḍḍau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	<i>piṭmāḥ, piṭū</i>	<i>piṭmāḥ, piṭī, piṭū</i>
2.	<i>piṭī</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *ḍēunau*, to go, makes *ḍēmāḥ, ḍēmāḥ*. Outer Sirāji has no forms in *māḥ* or *māḥ*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

*māḥ ḍēūau*, I went.  
*maī piṭau*, I struck him.  
*māḥ ḍēūau tau*, I had gone.  
*maī piṭau tau*, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *māḥ piḍḍau rauḥū*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāḡau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suḡṛai ṭṣūrdau lāau*, he appointed him to feed swine.

The conjunctive participle in *ī* is used in various verbal compounds, as in *lōpōdāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *ḡau kitāb tēūḥ nēḥḥ pōrhāī*, as for his (part), this book is not being read, *i.e.*, he cannot read this book; *māḥ nēḥḥ ḍēundau*, as for my (part), there is not going, *i.e.*, I cannot go.

The usual verb for 'to go' is *ḍēunau*. *Jāṇau* is mainly employed in composition.

[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARI (SÔDÔCHĪ)

एकी बाबे दोई छोटू ते । तीना माँ हखने छोटूए बोलौ हे बाबा आपणी घरची मांभा जौ मेरो बाँडौ पड़ा तेज मूलहे दे । तेबी तीनौ तीना ले आपणी घरची बाँडी । थोड़े धँडै ऊँ ते तीनी छोटाए आपणे बाँडै घरची कठी करग दूर देशा गी सैली के डेऊँओ । तेती आपणी घरची जादपणे दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकौ । तेबी तेज मुलखा दे बडौ काऊ पड़ौ । तेबी सौ बडौ दाऊजी ऊँओ । तेबी सौ तेज मुलखा रे एकी माण्सा संगे गैदी लागौ । तीनी सौ आपणी लागटी दो सुंगरे चारदौ लागौ । तेबी सौ सुंगरे रे बच औदे श्लोकड़े सिथि आपणी पीठभरा तौ । तेज ले ओर कोई किछ ना देया तौ । तेबी तेज ले मोच आई । आपणे जी दे मूँची जे मेरे बाबा काए जेतर रीगड़ बेठू आसा तीना काए खाने बाँडणे ले रोटी मुत्ती ओआ । मूँ लागौ औदो भूखो भरदौ । मूँ एबी उजुयो आपणे बाबा काए ले डेऊ । तेज के बोलू जे बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊँओ । मूँ एबी तेरो छोटूबोलणे जोगौ ना रौँहौ । मूँ ले एकी रीगड़ा बगवरी रख । तेबी सौ खडौ उजुओ । आपणे बाबा काले आओ । तेबी से भरी दूर तौ तेतरी तेऊए बाबे हेरौ । देखी घीण की । ठुरयो तेऊए मूँहा दी पोप्पी दीनी । तेऊए छोटूए तेज ले बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊँओ । मूँ एबी तेरो छोटू बोलणे जोगौ ना रौँहौ । तेऊए बाबे आपणे रीगड़ा ले बोलौ जे सभी का बीतै जुड़के आणी एऊ ले बढेओ । एऊए हाथा दे काँगणी लागौ लाता दे पोलड़े लागौ । हामाँ ले खाणौ पीणौ खुशी ओणे देओ । की ले जे मेरो जौ छोटू मुओ तौ फिरे जीउंदौ ऊँओ गड़ाओ तौ एबी मिली गोओ । से खुशी औंदी लागी ॥

तेजओ बडौ छोटू खेचा दो तौ । जेबी सौ घीरा सठ पूजौ तीनी नाचणी गाणी शूणौ । तो एकी रीगड़ा ले बोदिय पृथौ जे वै जौ लागे औदे करद । तीनी बोलौ तेज ले तेरो भाऊ आओ तेरे बाबे खानाकारी की की ले जे तेज ले सौ भऊँ चाँगौ जीउंदौ मिलौ । तेखी गाए सौ नराज

जअौ । भौत्र डेउंदौ भाजौ । तेखी गाए तेजअौ बाव बार आअौ । तेऊ  
 ले प्रतेउंदौ लागौ । तीनी बोलौ जै एअौ बरष ताँ सिधे रौइंद खटंद  
 जई । कीबीए तेरी बोल ना चटाअौ । तँ मेरी ताईँ कीबी एक छेऊ बी  
 ना दीनौ जेख का मूँ बी साज संगे खुशी रचंदौ । जेबी तेरौ छोटू आअौ  
 जीनी तेरी सारी घरबी छेवड़ी के मराई तँ एइ री ताईँ खानाकारी की ।  
 बावे तेऊ लै बोलौ ए छोटू तू तो मूँ संगे धेड़ी गैहा । जी मूँ काए आ, सौ  
 सब तेरौ आ । इमाँ ले खुशी मनाइखी चैवजे । की ले जै तेरौ भाई मोरी  
 गोअौ तो तेबी जीउंदौ फिरौ गड़ाई गोअौ तौ एबी मिली गोअौ ॥

[No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PARIARI (ŚĪDĪCĀRĪ).

## TRANSLITERATION AND TRANSLATION.

Eki-bābē doi tshōtū tai. Tīnā-mā hōkū-tshōtūē  
*Of-one-father two sons were. Them-from-coming in-the-younger-son*  
 bōlau, 'hē bābā, āpū-ghōrchī-nāndzā dzan mōrau bālau pōrā.  
*it-was-said, 'O father, thine-own-property-from-in what my share falls,*  
 tēu mū-lhai dē.' Tēhī tūmī tūnā-lai āpū ghōrchī lāi.  
*that me-to give.' Then by-him them-to his-own property was-divided.*  
 Thōrē dāihai ūai-tai, tūnī-tshōtūē āpū-bādēi ghōrchī kōtūi  
*A-few days become-were, by-that-son of-his-own-share the-property together*  
 kōrēō dūr-dēsū-i sālī-kē dōmū. Tēhī āpū ghōrchī  
*having-made a-far-country-of journey-to it-was-gone. There his-own property*  
 jūpōnē-lī lōpōdāwī dūi. Tēhī sūrī ghōrchī  
*detachment-on having-squandered was-given. Then all property*  
 lōpōdāwī mukau, tēhī tēn-mulkhā-dē bōdhan kāl pōrau.  
*having-squandered he-completed. then that-country-in a-great famine fell*  
 Tēhī sau bōdhan dīlī ūau. Tēhī sau tēn-mulkhā-rē ēki-nūnā-sōngē  
*Then he very poor became Then he that-country-of a-man-with*  
 raundau bān. Tīnī sau āpū-lāgī-dō sangrū tsardau lāu.  
*dwelling began. By-him he his-own-fields-in sowing feeding was-appointed.*  
 Tēhī sau sangrē-rē lōchā-annō-sōlōkrē-sīnē āpūn pōt bhōrā-tau.  
*Then he the-sowing-of remaining-being-lushes-with his-men belly filling-was.*  
 Tēn-lai ōr-kōi kichh nā dō-tau Tēhī tēn-lai sōch āi  
*Then-to other-anyone anything not giving-was. Then him-to thought came.*  
 Āpū-jī-dē sūchau dzai, 'nēr-hībā-kā jōrē rigōr bōfū  
*His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves*  
 āi, tūnā-kāo khānē-bādnē-lai rōfī makti ō. Mī lānau-mundau  
*are, them-near eating-dwelling-for bread much was. I occupied-being*  
 bhōkhau nōrdau. Mī ēhī uzūō āpū-bābā-kā-lai ōū.  
*hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.*  
 Tēu-kē bōlū dzai, "bābā, mī tē-kā Pōrmēsā-kā bōdkau pāpī  
*Him-to I-may-say that, 'father, I thee-near God-near great sinner*  
 ūau. Mī ēhī tēran tshōtū bōlō jōgau nā rauhan. Mī-lai  
*became. I now thy son to-say worthy not remained. Me(are)*  
 ēki-rigōrā-bōrābōrī rōkh." Tēhī sau khōrau uzūau. Āpū-bābā-kā-lai  
*a-servant-like keep." Then he standing arose. His-own-father-near*

āau. Tabi sai bhōri dūr tau, tētri tēuē-bābē hēran.  
*he-came. Then he great distance was, then by-his-father he-was-seen.*

Dēkhē ghin kī. Thūrēō tēuē-mūhā-di pōppī dīni.  
*Having-seen pity was-made. Having-run his-face-on kisses were-given.*

Tēuē-tshōtūē tēu-lai bōlau, 'ē bābā, mū tā-kāē Pōrmēsā-kāē bōdkau  
*By-his-son him-to it-was-said, 'O father, I thee-near God-near great*  
 pāpī āau Mū ēni tērau tshōtū bōlpē jōgan nā rauau.  
*sinner became I now thy son to-say worthy not remained.'*

Tēuē-bābē āpūō-rīgōrā-lai bōlau dzai, 'sōhū-kā bītai jurkai  
*By-his-father his-own-servants-to it-was-said that, 'all-than good garments*  
 āpau, ēu-lai bōdheau; ēuē-hātihā-dē kāgōi lāau, lātā-dē pōlrai lāau.  
*bring. this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.*

Hāmā-lai lāpau pīnau khuī aupē deau. Kī-lai dzai  
*Us-to eating drinking happiness to-become give. What-for that*

mērau jau tshōtū mūau-tan, phirē jūndau āau; gōrāau-tan, ēhī  
*my this son dead-was, again living became; lost-was, now*  
 mūli-gau. Sai khuī aundi lūgi.  
*got-went. That happiness being begun.*

Tērau bōddau tshōtū khētsā-dō tau. Jēbī sau gaubrā-sēthē  
*His elder son the-field-in was. When he the-house-near*

pājan. tīni nātnau gānu ēman. Tō ēkī-rīgōrā-lai bōdēō  
*arrived, by-him dancing singing was-heard. Then a-servant-to having-called*

pūchhau dzai, 'kai jau lāgō-aundō-kōrdē?' Tīni  
*it-was-asked that, 'what this (they)-employed-being-(are)-doing?' By-him*

bōlau tēu-kū, 'tērau bhāt āau; tēre-bābē khānākārī kī,  
*it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,*

kī-lai dzai tēu-lai sau hōlōu tēgāu jūndau milau.' Tēth-i-gāē  
*what-for that him-to he well healthy living was-got. That-even-upon*

sau nōrāj āau. Bhātrē dēundau bhājau Tēth-i-gāē tēnau  
*he angry became. Within going he-refused. That-scene-upon his*

bāb bāre āau. Tēu-lai pōtēundau lāgau. Tīni bōlau  
*father outside came. Him-to remonstrating began By-him it-was-said*

dzai, 'ētri bōrōi tā-sithē rauhadē khōidē ūi. Kēhīē  
*that, 'so-many years thee-with in-living in-serving became (passed). Ever-even*

tērau hōl nā ōtēau. Tāi mōrī-tāi kēhī ēk chhēl. bī  
*thy word not was-put-aside. By-thee me-for ever one kid even*

nā dīnau, jētīb-kā mū bī sūā-sōngē khuī rōōndau.  
*not was-given, which-from I also friend-with happy might-have-remained.*

Jēhī tērau tshōtū āau, dzīni tēri sārī ghōrchī tshōtrī-kō mētrāi,  
*When thy son came, by-whom thy all property harlots-to was-wasted,*

taĩ ēh-ri-tāĩ khānākārī kī, Bābā tēn-lai lōlau,  
*by-thee him-of-for a-feast was-made. By-the-father him-to it-was-said.*  
 'ē tshōtū, tā tō mū-sōngē dairī rauhā. Dzu mā-kāē ā,  
 'O son, thou verily me-with (for-)days remainest. What me-neer is,  
 sau sōb tērau ā. Hamā-lai khuāi mōnāupī chēijē, kī-lai  
*that all thine is Us-for happiness to-be-celebrated is-proper, what-for*  
 dzai tērau bhāl mōri-gōau-lau, tēhī jūndau phiran;  
*that thy brother having-died-gone-was, then living returned;*  
 gōrāi-gōau-tau, ēhī mīh-wōau.  
*having-been-lost-gone-was, now having-been-found-went.*



# STANDARD LIST OF WORDS AND PHRASES IN THE ŠODŌCHI DIALECT.

English.	Šodochi.	English.	Šodochi.
1. One . . .	Ek.	26. He . . .	Sō. san.
2. Two . . .	Dōē. dōi.	27. Of him . . .	Tōh-rō, tōs-rō, tōfō.
3. Three . . .	Chann.	28. His . . .	Tōh-rō, tōs-rō, tōfō.
4. Four . . .	Tsār.	29. They . . .	Sai.
5. Five . . .	Phūj.	30. Of them . . .	Tināō, tinō.
6. Six . . .	Chhē, chhau.	31. Their . . .	Tināō, tinō.
7. Seven . . .	Sat	32. Hand . . .	Hitth.
8. Eight . . .	Āth.	33. Foot . . .	Lst
9. Nine . . .	Nau	34. Nose . . .	Nak.
10. Ten . . .	Dōē	35. Eye . . .	Ākch.
11. Twenty . . .	Bit, bi.	36. Mouth . . .	Mūh.
12. Fifty . . .	Pajāh.	37. Tooth . . .	Dānd.
13. Hundred . . .	Šau.	38. Ear . . .	Kān.
14. 1 . . .	Mū.	39. Hair . . .	Šāl.
15. Of me . . .	Mēau, mēō.	40. Head . . .	Mūd.
16. Mine . . .	Mēau, mēō.	41. Tongue . . .	Dzibh.
17. We . . .	Hamē, hamē, hāmē, hāmē.	42. Belly . . .	Pet, pot.
18. Of us . . .	Māhrō.	43. Back . . .	Piṭṭh.
19. Our . . .	Māhrō.	44. Iron . . .	Lōhā.
20. Thou . . .	Tā.	45. Gold . . .	Sōnan.
21. Of thee . . .	Tērao, tērō.	46. Silver . . .	Rūpau.
22. Thine . . .	Tērau, tērō.	47. Father . . .	Bāb.
23. You . . .	Tamē, tamē, tūmē, tūmē.	48. Mother . . .	Ī.
24. Of you . . .	Thārō.	49. Brother . . .	Bēē.
25. Your . . .	Thārō	50. Sister . . .	Dai (older), baahy (younger).

English	Chinese	English	Chinese
51. Man . . .	Māngōh, dǎnā, mǎd.	78. Eat . . .	Khā
52. Woman . . .	Ohōwri, tshōwri.	79. Sit . . .	Dei.
53. Wife . . .	Nānt	80. Come . . .	A
54. Child . . .	Mhāpō chhōfā, tshōfā.	81. Beat . . .	Pū.
55. Son . . .	Chhōfō, tshōfō.	82. Stand . . .	Khōrō, w.
56. Daughter . . .	Chhōtī, tshōtī.	83. Die . . .	Mō, Mōr.
57. Slave . . .	Bathā	84. Give . . .	Dā.
58. Cultivator . . .	Basan.	85. Run . . .	Tūn, bāg.
59. Shepherd . . .	Phuul, bakrālā.	86. Up . . .	Gāf, hūsh.
60. God . . .	Nārāṇ	87. Near . . .	Nerī, nāḍḍh
61. Devil . . .	Rākas.	88. Down . . .	Tāl, tōl, hundī.
62. Sun . . .	Sūrāj, dāhrā.	89. Far . . .	Dūr
63. Moon . . .	Dzōth, dzōth.	90. Before . . .	Āgōō.
64. Star . . .	Tāz	91. Behind . . .	Pāshā.
65. Fire . . .	Āg.	92. Who . . .	Kun.
66. Water . . .	Pānī	93. What . . .	Kā
67. House . . .	Gauhi, ghaur.	94. Why . . .	Kilō, kīlā.
68. Horse . . .	Gāhpō, ghōpō.	95. And . . .	Ā, w.
69. Cow . . .	Gāu.	96. But . . .	Sūthō, pōr.
70. Dog . . .	Kākan.	97. If . . .	Dzai.
71. Cat . . .	Bpālā.	98. Yes . . .	Ō.
72. Cock . . .	Kukkhā.	99. No . . .	Nā
73. Duck . . .	Batak.	100. Alas . . .	Jhau.
74. Ass . . .	Gādhā.	101. A father . . .	Bāb.
75. Camel . . .	U.	102. Of a father . . .	Bābō.
76. Bird . . .	Chīrkhi.	103. To a father . . .	Bābā-lai.
77. Go . . .	Dew.	104. From a father . . .	Bābā-kā.

D b	G	A b h t-Lā
B l	133. Better . . .	(Īn-thakā) hāt-hā.
B h	134. Best . . .	(Sōh-thakā) hāt-hā.
B o -lai.	135. High . . .	Uṭṭhāṣ uṭṭhāṣ
Babū hā	136. Higher . . .	(Ēh-thakā) uṭṭhāṣ.
Tāhoti	137. Highest . . .	(Sōh-thakā) uṭṭhāṣ.
Tāhṭhā.	138. A horse . . .	Gohrā.
Tāh tū-lai.	139. A mare . . .	Gohrī.
Āhṭhā-kā.	140. Horses . . .	Gohrāi.
Dw tātṭhā	141. Mares . . .	Gohrī.
Tāhoti	142. A bull . . .	Bōid.
Tāuntā.	143. A cow . . .	Gā.
Tāoti-lai.	144. Bulls . . .	Bōid.
Tāhṭhā-kā	145. Cows . . .	Gā.
Hāṭhā mānchā.	146. A dog . . .	Kākar.
Hāṭhā mānchā.	147. A bitch . . .	Kākri.
H tātṭhā mānchā-lai.	148. Dogs . . .	Kākar.
Hāṭhā mānchā-kā.	149. Bitches . . .	Kākri.
Dw hāṭhā mānchā.	150. A he goat . . .	Bākrā.
Hāṭhā mānchā.	151. A female goat . . .	Bākri.
Hāṭhā mānchā.	152. Goats . . .	Bākrā.
Hāṭhā mānchā-lai.	153. A male deer . . .	Rāl.
H tātṭhā mānchā-kā.	154. A female deer . . .	Rālī (Jowāfī).
I ai h tātṭhā.	155. Deer . . .	Rāl.
Rā tātṭhā	156. I am . . .	Mā ā. ā. ā.
Hāṭhā tātṭhā.	157. Thou art . . .	Tū ā. ā.
Rā tātṭhā.	158. He is . . .	Sā ā. ā.

Kanish.	Kanish.	Kanish.
159. We are . . .	Hamē ō, ō, ōō.	186. Thou beatest ( <i>Past Tense</i> ).
160. You are . . .	Tumē ō, ōō.	187. He beat ( <i>Past Tense</i> ).
161. They are . . .	Sai ō, ōō.	188. We beat ( <i>Past Tense</i> ).
162. I was . . .	Mū tau.	189. You beat ( <i>Past Tense</i> ).
163. Thou wast . . .	Tū tau.	190. They beat ( <i>Past Tense</i> ).
164. He was . . .	Sō tau.	191. I am beating .
165. We were . . .	Hamē tai.	192. I was beating .
166. You were . . .	Tumē tai.	193. I had beaten .
167. They were . . .	Sai tai.	194. I may beat .
168. Be . . .	An.	195. I shall beat .
169. To be . . .	Aunan, aubnan.	196. Thou wilt beat .
170. Being . . .	Anndan, aubndan.	197. He will beat .
171. Having been . . .	Anō.	198. We shall beat .
172. I may be . . .	Mū anō.	199. You will beat .
173. I shall be . . .	Mū annū.	200. They will beat .
174. I should be . . .	...	201. I should beat .
175. Beat . . .	Pit.	202. I am beaten .
176. To beat . . .	Pitnan.	203. I was beaten .
177. Beating . . .	Pitdan.	204. I shall be beaten
178. Having beaten . . .	Pityō, pitā.	205. I go .
179. I beat . . .	Mū pitā	206. Thou goest .
180. Thou beatest . . .	Tā pitā.	207. He goes .
181. He beats . . .	Sō pitā.	208. We go .
182. We beat . . .	Hamē pitā, pitā.	209. You go .
183. You beat . . .	Tumē pitā.	210. They go .
184. They beat . . .	Sai pitā.	211. I want .
185. I beat ( <i>Past Tense</i> ) . . .	Maī pitnan.	212. Thou wentest .

English.	Śāśchī.	English.	Śāśchī.
213. He went .	So dēṭau.	228. I have beaten his son with many stripes.	Ma? ah-rō tshetā ohhuṅpai-kō pīṭau.
214. We went .	Hamē dēṭau.	229. He is grazing cattle on the top of the hill.	Sa? āṅgai chardau dāhā-gā lagg aundau āṣā.
215. You went .	Tamē dēṭau.	230. He is sitting on a horse under that tree.	Sa tīṣ bāṭa pāṣe gāhā-gā bēṣau aundau ā.
216. They went .	Sai dēṭau.	231. His brother is taller than his sister.	Sh-rō bāṣe ch-rī bāhṇī-kā uighō ā.
217. Go .	Dēṣ	232. The price of that is two rupees and a half.	Tshāṣ mōl dhāḥē rupayyā ā.
218. Going .	Deundau.	233. My father lives in that small house.	Mōrau bāḥ tēa māhṭāḥ gāhṇā-di rauhā.
219. Gone .	Dēṭau, gū.	234. Give this rupee to him.	Ē-rupayyā tēṣ-lai dē
220. What is your name ?	Tiṣ kō nāṣ ?	235. Take those rupees from him.	Tiṣ rupayyā tēṣ-kā ōṭā lai.
221. How old is this horse ?	Ēṅ jōhrōṣ kōi nmar ā ?	236. Beat him well and bind him with ropes.	Rāḥ-di bāṅṅ sēn khāḥ pā.
222. How far is it from here to Keshnair ?	Keshnair tāt mōḥ-kā kōṭā dā āṣ ?	237. Draw water from the well.	Kāḥ-jōḥ pāṅi jhīṣ.
223. How many sons are there in your father's house ?	Tērō bāḥṣ gāuhṇā-di kōṭō ṛiḥṭā āṣ ?	238. Walk before me	Mā-kā āḡdi hāḡ.
224. I have walked a long way to-day	Āṛ āṣ dāṛā tāṣ hāḡḡḡ.	239. Whose boy comes behind you ?	Tī-pā āndau kaurō ṭhōḡṛ ā ?
225. The son of my uncle is married to his sister.	Mīṛ kākēṣa tshōṭā ch-rī bāhṇī sōṅḡ kaidan aru-dau āṣ.	240. From whom did you buy that ?	Tāt jau kauṣ-kā lai ?
226. In the house is the saddle of the white horse.	Shālō ghōṛāu kaphi gāuhṇā-di āṣ.	241. From a shopkeeper of the village.	Grāṭā ēk bāṅṇī-kā.
227. Put the saddle upon his back	Kēḡḡḡ pūḡḡḡ-gāḥ dā.		



## KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and Place<sup>1</sup> or Sirāj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.<sup>2</sup>

The Kulu and Sirāj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pahari Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Sirāj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jakori or Suket range. The northern portion being known as Inner Sirāj, and the southern as Outer Sirāj.

As has been explained, *ante*, p. 593, the name 'Sirāj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Sirāj forms a member of the Satlaj Group of Western Pahari languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kului or Kulubi.<sup>3</sup> That of Inner Sirāj is known as Inner Sirāji. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Sirāji, which Mr. Grahame Bailey names Sainji.

We have no figures for the number of speakers of Inner Sirāji or Sainji. All that are available are the figures for the total number of speakers of both Sirāj dialects including Sainji. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Sirāji may be taken as 20,000. We may roughly estimate the number of speakers of Sainji at 10,000, and give the remaining 20,551 to Inner Sirāji. Separate figures for Kului have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kulu	54,780
Inner Sirāji (estimated)	20,551
Sainji (estimated)	10,000
TOTAL	85,331

<sup>1</sup> The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 69 ff. and 88 ff.

<sup>2</sup> The Kului language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangsal, which is very sparsely populated. North (or West) Bangsal contains but a single small village. South (or Chhōṭā) Bangsal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kului and Mandali (the language of Mandi State) is spoken, which for convenience of classification may be looked upon as identical with Kului. The western half of Chhōṭa Bangsal, known as Bīr Bangsal, belongs linguistically to Kangra.

## KULUI.

Kului, or Kujuhī, is spoken in Kulu proper, i.e., in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western

## Special peculiarities.

Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *o* in 'hot,' and *ā* like *ē* or *ē*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *l* derived from an old *lr* to *ch*, and the pronunciation of *ch*, as *ṭṭ*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ē* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sū* or *hū*, and for 'he was' *lū* or *thū*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ā*, but sometimes in *ā*.

Kului is briefly referred to in Adelung's *Illustrationes* (Berlin, 1806, Vol. I., p. 294).

## Authorities

In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a Kului Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Keillogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of Kului is contained in Mr. A. H. DACK'S—*The Kulu Dialect of Hindustan: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on Kului and Gadi, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Graham Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1905.

In the following pages, the freest use has been made of Mr. Dack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

Kului is invariably written in a form of the Takri character. The letters differ slightly in Upper Kulu on the one hand, and in

## Written character.

Lower Kulu and Siraj on the other. The following plate shows the forms which the letters take:—



## The Kului Alphabet.

When letters are separated by a comma, the letter or letters before the comma are in Upper Kulu, and those after the comma in Lower Kulu and Siraj.

Vowels.		Consonants.		pha	ᵑ, ᵑ	ba	ᵑ, ᵑ
u	ᵑ, ᵑ	ka	ᵑ	da	ᵑ, ᵑ	bha	ᵑ, ᵑ
ā	ᵑ, ᵑ	kha	ᵑ	qha	ᵑ	ma	ᵑ, ᵑ
ko	ᵑ	ga	ᵑ	pa	ᵑ, ᵑ	ya	ᵑ(ᵑ)
i	ᵑ	gha	ᵑ	ta	ᵑ	ra	ᵑ
ku, kᵑ	ᵑ	cha	ᵑ, ᵑ	tha	ᵑ <sup>or</sup> ᵑ, ᵑ	la	ᵑ
u, ā	ᵑ	chha	ᵑ <sup>or</sup>	da	ᵑ	(va)	(ᵑ)
ku, kᵑ	ᵑ	ja	ᵑ, ᵑ	dha	ᵑ, ᵑ	sa, sa	ᵑ, ᵑ
ā, ai	ᵑ, ᵑ	jha	ᵑ, ᵑ	na	ᵑ, ᵑ	ha	ᵑ, ᵑ
kē, kai	ᵑ	ᵑa	ᵑ	pa	ᵑ	ᵑhu	ᵑ
o, au	ᵑ	ᵑa	ᵑ	pha	ᵑ, ᵑ	tra	ᵑ
ko, kau	ᵑ	ᵑa	ᵑ	pha	ᵑ, ᵑ	tra	ᵑ

Ya is usually indicated by initial ᵑ, and wa by initial u. Thus ᵑᵑᵑ ᵑā, ᵑᵑᵑ wā.

As full Vocabularies are given by Mr. Black and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kipri Vocabulary resembles that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the *Shikla* dialects:—

## Vocabulary.

- ālā*, lazy, foolish.
- amānā*, a mother.
- barrig*, a leopard.
- bārō'ā*, a load.
- bātt*, a way, path.
- bīṇānā*, wind.
- butṭā*, a tree.
- chiffhā* or *chiffhā*, black.
- chhēt*, a field.
- chhōlā*, maize.
- clāg* or *dhōp*, a hill.
- dānā* or *danuā*, an egg.
- dhaurā*, to meet, to be obtained.
- dhaurā* or *ghaurā*, to fall.
- ugōl* or *jō*, a wife.
- epā*, *ējā* or *ēchhā*, to come.
- gūhī* or *ghūhī*, a bear.
- gāpālā*, wise.
- gāk*, rain.
- grō*, a village.
- hērā*, to see.
- hūṭhā* or *hūchhā*, small.
- jēū*, the body.
- jō* or *gōl*, a wife.
- kērā*, to do.
- kūnāk*, wheat.
- kūhī*, a wife.
- lunānā puṇā*, to lie down.
- mānḍā*, a bed.
- nūrā*, ugly.
- nōshqā*, to go.
- puṇā*, to fall.
- pōddhā*, a plain, level ground.
- rāmpō*, good.
- śetnā*, to throw.
- śēttā*, white.
- śēkhā*, meat.
- śir*, hair.
- śūbhā*, good, beautiful, clean.

*kōhrū*, a boy.

*takpū*, swift.

*tōttā*, hot.

*ṭāhēkū*, swift.

*ūthrū*, high.

*yā*, a mother.

**Pronunciation.**—There is a tendency to shorten long vowels, as in *kōth* or *hath*, a hand; *kōnu*, instead of the Hindi *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in 'hot.' A final long *ā* of *tadbhava* masculine nouns, such as *ghōrā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kulū it is most often observed in the case of past participles, as in *ōṭ*, come; *kṛōṭ*, eaten; *pṛōṭ*, drunk; *kṛāṭ*, done; *jāpṛā*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *uṭthā*, gone; *gōā*, gone; *bēṭhā*, seated; *dīyā*, given. We also often find the termination *ā* in infinitives, as in *hōpā*, to become; *āpā*, to come; *kēpā*, to do; but we may also have *hōpū*, *āpū*, and *kēpū*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *kōhrū*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kulū, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāk*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhāl*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōrā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōrā* and *gōhrā*. Similarly we have *ghāṭ* or *gāhṭ*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Dizek in the name of the month *magsir*, which is pronounced *kāsmir*.

In the Simla dialects *ch* is often pronounced *ts*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kulū, but are not so common. As examples we may quote *bōṭghā* or *bōchchhā*, small; *ṭāhēkū*, for *chhēkū*, swift; *jāpā* or *dzāpā*, to go; and *ḍāḍḍghā*, a foot, for Hindi *jaṅgha*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kulū, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trās*, but Lower Kulu *chin*, 'three,' representing the Sanskrit *trayaś* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *ratri*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

**Nouns.**—As in the Simla Pahārī dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōrā*, a horse; *ghōrē*, horses. The latter add *i* in the nominative plural. Thus, *bēhā*, a sister; *bēhāi*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*.

Masculine nouns ending in a consonant make the oblique form *anor* by adding *ā* or *ē*. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā* or *ghōrē*.

All nouns ending in *ī* or *ū* have the oblique form the same as the nominative. Thus *ādāmī*, a man, obl. sing. and plur. *ādāmī*; *bētī*, a daughter, obl. sing. and plur. *bētī*; *māphū*, a man, obl. sing. and plur. *māphū*.

Feminine nouns ending in a consonant make the oblique form by adding *ā* or *ē*. Thus *bēh*, a sister, obl. sing. and plur. *bēhā*.

Nouns have also a case of the agent singular or plural formed by a 1 oblique form. But if the oblique form already ends, or can end, in *ī* the before the *ī* of the agent case. Thus *ghōrī*, a horse, obl. form *ghōrē*, ag. house; obl. form *ghōrā* or *ghōrī*, ag. *ghōrī*; *māphā*, a man, obl. form *māphā*, ag. *māphā*; *bēhī*, a sister, obl. form *bēhā*, ag. *bēhā*.

The above cases are shown more conveniently in the following table.

	Nom. Plur.	Ob. Sing. and Plural
<i>ghōrā</i> , a house	<i>ghōrē</i>	<i>ghōrē</i>
<i>ghōr</i> , a house	<i>ghōrī</i>	<i>ghōrī</i> , <i>ghōrē</i>
<i>ādāmī</i> , a man	<i>ādāmī</i>	<i>ādāmī</i>
<i>māphū</i> , a man	<i>māphū</i>	<i>māphū</i>
<i>bētī</i> , a daughter	<i>bētī</i>	<i>bētī</i>
<i>bēhā</i> , a sister	<i>bēhā</i>	<i>bēhā</i>

According to Mr. Diack, all nominatives plural are formed by adding the oblique form of *ghōrā* is *ghōrā*, but I have not noted any instance of this; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, as the oblique form like the corresponding masculines, ending in *ā* or *ē* instead we have *bētī chālā-nā*, (wasted his substance) in bad conduct; and *ādāmī dā* to a country of distance, i.e., to a far country, in which *dā* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. *ā*, of; *bē*, to; *rī tāī* or *rī tāē*, for; *nā*, from; *nā*, in; *māphā* or *māphā*, i from in; *sōnghē*, with. together with, or with, by means of; *āghē*, near.

After verbs of speaking *bē* and *sōnghē* are used indifferently, as in *tēī sōnghē dōl*, say to him. The ablative of comparison is formed with *nā*. *nā tōlā*, taller than the sister (sentence 131). Observe that *nā* means 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when a masculine singular noun in the form of the nominative, and changing to *īng* with a masculine noun in the oblique singular or in the plural, agreeing with a feminine noun.

Adjectives in *ā* (*ā* or *ū*) are similarly treated.

**Pronouns.**—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

	I.	Thou.
	<i>Sing</i>	
Nom.	<i>kuñ, mē*, nu*</i>	<i>tā, than*</i>
Ag.	<i>moñ</i>	<i>tañ</i>
Dat.-Acc.	<i>mñ-bē, mñmē</i>	<i>tau-bē, tu-rē*</i>
Abl.	<i>mñ-na, mñna, mñ-ana*</i>	<i>tau-na, taua, than-ana*</i>
Gen.	<i>mōrā</i>	<i>tērā</i>
	<i>Plur.</i>	
Nom.	<i>āssē, ham*, hūmē*</i>	<i>tussē, tum*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssī-bē, sūssē*, sumē*</i>	<i>tussū-bē</i>
All.	<i>āssī-na, āssīn, hamanā*</i>	<i>tussū-na, tussūn</i>
Gen.	<i>āssū-rō, mñārā*, āssōn-rā*</i>	<i>tussū-rō, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bē* is also pronounced *wē* or *re*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted. —

	THU.		THU.	
	Masc.	Fem.	Masc.	Fem.
Sing				
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>
Ag.	<i>ēh</i>	<i>ēssē</i>	<i>ēh</i>	<i>ēssē</i>
Obl.	<i>ēh</i>	<i>ēssē</i>	<i>ēh</i>	<i>ēssē</i>
Plur.				
Nom.	<i>ēh</i>		<i>tē</i>	
Ag.	<i>ēhā</i>		<i>tēhā</i>	
Obl.	<i>ēhā</i>		<i>tēhā</i>	

In the specimen, the form *vī* or *ōi* (once in each form) occurs instead of *tēi*. The phrase is *vī (ōi) jōgā nahī*, I am not worthy of that.

The **Relative and Interrogative Pronouns** are declined as follows. As usual, the latter has a neuter —

	Who.	Who ?
Sing.		
Nom.	<i>jē</i>	<i>kun</i>
Ag.	<i>jēnā</i>	<i>kūnā</i>
Obl.	<i>jē</i>	<i>kū</i>
Plur.		
Nom.	<i>je</i>	<i>kun</i>
Ag.	<i>jēnā</i>	<i>kūnā</i>
Obl.	<i>jēnā</i>	<i>kūnā</i>

The neuter interrogative is *kī*, what? *kī-dē*, why? *kū* is anyone, someone, *kūchh*, anything, something, *jē-kūchh*, whatever.

#### Verbs. A. —Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sī*; plural *sā* or *sē*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders:

Sing.	Plur.
1. <i>hē</i>	<i>hē</i>
2. <i>hē</i>	<i>hē</i>
3. <i>hē</i>	<i>hē</i>

The negative verb substantive is *nēh āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *āthī*, by itself, can also be used affirmatively, and a common local variant is *astī*. Mr. Diack also gives *nīsī*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindi.

#### B. —Active Verb.

The **Infinitive** ends in *nā* or *nū*, which, after *l*, *r*, or *r*, is changed to *nā* or *nū*. Thus *hōnā*, or *hōnū*, to be; *mīnā*, to be joined; *āghaurnā* or *jhaurnā*, to fall; *mārnā* or *mārnū*, to strike. We may note the word *ēnā*, *ējā* or *ēchhā*, to come, and also that the Hindi *karnā*, to do, is sometimes represented by *kōrnā*, but more often by *kērnā*.

The **Present Participle** ends in *dā*, or, after a vowel, in *ndā*. Thus *mārdā*, striking; *dēndā*, giving. Irregular is *hundā* from *hōnā*, to become. From *ēnā*, etc., to come, we have *ēndā*, *ējā* or *ēchhā*.

The present participle is used in inceptive compounds, as in *sau gārjū hundā lāgā*, he began to be poor; *tē khuṣi kēdē lagē*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tē saū sūrā chirdā bhējū*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ā* to the root, but sometimes we have *ā* instead of *ā*. Thus *mārā*, beaten; *kōā*, become. The following past participles are irregular:—

<i>ēnā</i> , <i>ējā</i> , or <i>ēkhā</i> , to come,	past part. <i>ā</i> , plur. <i>ā</i> ; fem. <i>ē</i>
<i>nāshā</i> , to go	" <i>nāshā</i>
<i>bēshā</i> , to sit	" <i>bēshā</i>
<i>jānā</i> , to go	" <i>gōā</i>
<i>dēā</i> , to give	" <i>dhā</i>
<i>paunā</i> , to fall	" <i>pōā</i>
<i>laggūā</i> , to be joined	" <i>lāgā</i>
<i>mārā</i> , to die	" <i>mā</i>

The verbs *lānā*, to take, and *kēnā*, to do, form their past participles regularly. Thus, *lēnā*, *kēnā*: 'to take away' is *nēnā*, past participle *nēū*.

In the specimen, the past participle of *mīlūā*, to be joined, is once given as *mīlūā* (*gōlā mīlūā*, he fell on his neck). Elsewhere it is *mīlū*. Similarly, we have *mārūā* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are —

*mā ghōrē nā jānā*, for me it is not to be gone into the house, i.e., I should not enter the house.

*khuṣi kēnā hōr khuṣi hōnā*, happiness is to be made, and happy is to be become, i.e., we should make rejoicing and be happy

In the last phrase, *khuṣi*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *i* or *ī*. The form in *i* is principally used in intensive compounds as in *bāndī dhīnā*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindi. Thus, *mā rī-kē*, having struck. In such a case, however, the form in *ī* is much more common, thus *mā rī*, having struck; *kō rī*, having done. In the vernacular character we often have *ī* instead of *ī*. Thus, in the specimen, *upphī*, having arisen, is written *upphī*.

This form of the participle is used in completive compounds, as in *khōrah kō rī*, expenditure was completely done, i.e., all was expended.

The second-person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. From *ēnā*, etc., we have *ē* or *ēj*, come thou

Mr. Bailey mentions a polite imperative in *ēnā*, as in *mārēnā*, be pleased to strike.

The **Old Present**, corresponding to the Hindi *māi mārē*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *sā*, etc., as above), I strike, thou striketh, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārū-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārūs* (plur. *mārūs*; fem. *mārūs*), for all persons. Another way of forming the present definite is to employ *lāgā hundi-sā*, with the present participle. Thus *sau mārū lāgā hundi-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thī*, etc.), for *sā*. Thus *sau mārū-tī* or *mārū-thī*, he was striking. *Thī*, of course, changes for number and gender, but *mārū* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārū-thī*, or *sau mārū lāgā hundi-thī*.

As in Hindi, the **Past Conditional** is the simple present participle, as in *haū mārū*, (if) I had struck.

The **Future** is thus conjugated:—

'I shall strike,' etc

	SING		PLUR	
	Mas.	Fem.	Mas.	Fem.
1.	<i>mārū, mārū</i>	<i>mārū, mārū</i>	<i>mārū, mārū</i>	<i>mārū, mārū</i>
2.	<i>mārū</i>	<i>mārū</i>	<i>mārū</i>	<i>mārū</i>
3.	<i>mārū</i>	<i>mārū</i>	<i>mārū</i>	<i>mārū</i>

Mr. Diack gives *mārūsā* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *l* in this tense are usually doubled. Thus from *ayā*, to come, we have *ēnū* and *ēllū*, and from *khānā*, to eat, *khānū* and *khāllū*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindi.

Thus:—

Past, *haū āū*, I came.

*maū mārū*, I struck him.

Perfect, *haū āū sā*, I have come.

*maū mārū-sā*, I have struck him.

Pluperfect, *haū āū-tī* (or *-thī*), I had come.

*maū mārū-tī* (or *-thī*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *ī* is added to the root. Thus *mārīnū*, to be beaten, *mārīnā*, being beaten: *haū mārīnū*, I shall be beaten. For the other tenses, the Past Participle in *ū* (see above) seems to be used, as in *haū mārū sā*, I am beaten; *haū mārū-tī* (or *-thī*), I was beaten.



The Passive is often employed to express ability, as in *māṛindā-sā*, it can be struck, i.e., striking is possible; *māṛē nēh māṛindā*, as for me (part) it cannot be struck, i.e., I cannot strike.

**Causal Verbs.**—The following are a few examples of causal verbs :—

*pīnā*, to drink; *pīānā*, to give to drink.

*kānā*, to eat; *khiānā*, to give to eat.

*gārnā*, to graze (intransitive); *gārnā*, to graze (cattle).

*śunā*, to hear; *śinānā*, to cause to hear.

The following specimen of Kulū is a version of the Parable of the Prodigal Son, written in the local Tākri character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of Kulū words will be found on pp. 705 ff.

[ No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULU).

ပုံအရ ကိစ္စအား အကျဉ်းချုပ်ဖော်ပြပါ။

[illegible]

ॐ नमो भगवते वासुदेवाय

॥ ये नमो भगवते वासुदेवाय ॥

5. દેશના ઉદ્યોગોમાં સ્ત્રીઓની ભૂમિકા વિશેની વિગતો

১৭৭৫ খ্রিস্টাব্দে ১৭৭৫ খ্রিস্টাব্দে

சென்னை நகராட்சி நிர்வாகப் பேரவை

အမှတ် ၁၀၈၇ နံပါတ် ၁၀၈၇ နံပါတ် ၁၀၈၇

[No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KUḷUĪ)

## TRANSLITERATION AND TRANSLATION.

Ēki-māṇhū-rā	dui	bēṭe	tī.
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>

Tinhā-mōṭhē-na	hōchchhē-bēṭā	bāpū-sōṅghē	bōlū,	* I	bābā,	māl-mōṭā-
<i>Them-in-from</i>	<i>by-the-younger-son</i>	<i>the-father-to</i>	<i>it-was-said,</i>	<i>O</i>	<i>father,</i>	<i>the-property-</i>

rī	jē	bāṇḍ	mū-bē	pujā-sā	mū-bē	dā.	Tēbbē	tērē	tī-
<i>of</i>	<i>what</i>	<i>share</i>	<i>me-to</i>	<i>arrives</i>	<i>me-to</i>	<i>give.</i>	<i>Then</i>	<i>by-him</i>	<i>the-</i>

nhā-bē	bāṇḍī-dhinā,	Hōr	thōrē	dhīāpē	piechhē	hōchchhē-bē-
<i>in-to</i>	<i>it-was-divided-(and-)given.</i>	<i>And</i>	<i>a-few</i>	<i>days</i>	<i>afterwards</i>	<i>by-the-younger-so-</i>

5	tē	sōbh-kichh	kōṭṭhē	kōriē,	ēki-dūrē-rē	dēsā-bē	nō-
	<i>n</i>	<i>everything</i>	<i>together</i>	<i>having-made,</i>	<i>a-distance-of</i>	<i>country-to</i>	<i>it-was-</i>

tihā	Hōr	tōkkhē	āpnā	māl	huri-chālā-na	ḍabānū
<i>gone.</i>	<i>And</i>	<i>there</i>	<i>his-own</i>	<i>property</i>	<i>bad-conduct-in</i>	<i>was-casted.</i>

Hōr	jēbbē	sōbh	khōrch	kōriē-nibhlū,	tēi-dēsā-na	bōḍḍā
<i>And</i>	<i>when</i>	<i>all</i>	<i>expenditure</i>	<i>was-made-completely,</i>	<i>that-country-in</i>	<i>a-great</i>

nōkāḷ	pōū,	hōr	sau	gārjū	hundē-lāgā.	Tēbbhē	tēi-dēsē-
<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>being-began.</i>	<i>Then</i>	<i>that-country.</i>

ବିବିଧ ଶକ୍ତି ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

ଏହି ଶକ୍ତି ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

5 ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

10. ଯେଉଁ ଯେଉଁ ଯାହାକି ଯୁକ୍ତ ହେଉଥିବେ ସେହି

rē      āki-bōddē-ādmi-āggē      jāi-pujjū.      Tēbbhē      tēiē      sau      āp-  
*of      one-great-man-neer      having-gone-he-arrived.      Then      by-him      he      his-*

nē-ohhētā-na      sūrā      chārdā      bhējju.      Hōr      tēi-bē      bhābh      tī      jē      'tinhē-  
*own-fields-in      swine      feeding      was-sent.      And      him-to      wish      was      that      'with-those-*

śēktē,      jinhā-bē      sūr      khā(ā)-sī,      āppā      pēt      bhōrnū,'      pōr      kōi      tē(i)-  
*husks,      which (acc.)      the-swine      eat,      my-own      belly      I-will-fill,'      but      anyone      him-*

bē      nēi      dēndā-tī.      Tēbbhē      hōsī-na      āiā (for āiē)      bōlū,      'mērē-bā-  
*to      not      giving-was.      Then      senses-in      having-come      it-was-said,      'my-fa-*

5      hā-rē      kētrē      bhuṛidārā-bē      bōhū      rōti      sī,      pōr      hāu (for hāū)      bhū-  
*ther-of      how-many      servants-to      much      bread      is,      but      I      by-him-*

khē      mōrdā-lāgā-hundā-sā.      Hāu (for hāū)      utthiā (for utthiē)      āppē      bā-  
*ger      dying-am.      I      having-arisen      my-own      fa-*

bā-āggē      jānnū.      hōr      tēi-bē      bōlnū      jē,      "i      bābā,      māi      sōrgā-rā  
*ther-near      will-go,      and      him-to      I-will-say      that,      "O      father,      by-me      heaven-of*

hōr      tērā      darōh      kērū,      hōr      abbhē      hāu (hāū)      uī      jōgā      nahī      jē  
*and      of-thee      sin      was-done,      and      now      I      (of-)that      worthy      not      that*

phiri      tērā      bētā      bōlnū,      mū-bē      āppē      ēki-bhuṛidārā-mōñjhē-  
*again      thy      son      I-will-say,      me (acc.)      thine-own      one-servant-among-*

10      na      ēki-bhuṛidārā-sahī      banā." "      Tēbbhē      utthiē      āppē-  
*from      one-servant-like      make." "      Then      having-arisen      his-own.*

ਸਿੰਘਾਣੀ ਬਾਗੁ ਤੇ ਜੋਗਾ ਬਾਗੁ ਕੁਝ ਖੋਲ੍ਹੇ ਜਾਣੇ

ਦੀਤੀ ਦੇ ਸਾਥੀ: ਜੋਸ਼ੀ (ਜੋਸ਼ੀ) ਦੇ ਪਿਤਾ ਜੀ

[illegible]

ॐ नमो भगवते वासुदेवाय ॥

६ श्री विद्यार्थीवन्दनः श्रीगुरुवन्दनः

ॐ नमो भगवते वासुदेवाय

ਸਤਿਨਾਮੁ ਜਪਿ ਸਤਿਨਾਮੁ ਭਾਇਓ ਨਾਨਕੁ ਪਾਤਿਸੁ ਪਾਤਿਸੁ

၆၇ ဂြိုဟ်တုကို အသုံးပြု၍

ଅଧିକାରୀଙ୍କୁ ନିମ୍ନଲିଖିତ କାର୍ଯ୍ୟ କରିବାକୁ ଅନୁରୋଧ କରାଯାଉଅଛି ।

10. 7.27 3-48-49 10-11-12

ਜੋ ਭਗਵੰਤ ਦੇ ਮਨ ਵਿਚ ਆਇਆ ਸੀ

babā-aggē      chōlū,      hōr      sou      ōjhi      dūr      tī      jē      tē (for tēi)-bā      hēriē      tē(tēi)-rē  
*father-ear      he-went,      and      he      still      far      was      that      him (acc.)      having-seen      him-of*

bāhā      dīnā      ēi,      hōr      thor-māriē      sou      tēi-rē      gōlā      milā-  
*father(-to)      pity      came,      and      having-run      he      him-of      on-neck      was-jam-*

ā,      hōr      hōlū      māyī      dhīnī.      Bētē      tēi-hē      bōlū,      'ēi      bā-  
*oh,      and      many      kisses      were-given.      By-the-son      him-to      it-was-said,      'O      fa-*

bā,      māi      sōrgā-rā      hōr      tērā      darō(h)      kērū;      abbhē      hāu (for hāū)      ōi      jōgā  
*ther,      by-me      heaven-of      and      of-thee      sin      was-done;      now      I      (of-)that      worthy*

5. nai      jē      phiri      tērā      bēṭā      bōlū '      Bābē      āpnē-naukrā-  
*not      that      again      thy      son      I-will-say,      By-the-father      his-own-servants-*

bō      bōlū      jē,      'acheh(h)ī-na      achehhi      pōśāk      khōlīā (for -ē)      āp,  
*to      it-was-said      that,      'good-thun      good      dress      having-opened      bring,*

hōr      tēi-bē      lā;      hōr      tēi-rē      hōthā-na      mundapī,      dzōgābā-na      ju-  
*and      him-to      apply;      and      him-of      hand-on      a-ring,      feet-on      sko-*

tē      lā;      hōr      asā (for āsē)      khānm      hōr      khuśī      homm,      kī-bē      jē      mē-  
*es      apply;      and      we      may-eat      and      happy      may-be,      what-for      that      m-*

rā      ē(h)      bēṭā      muū-tī,      abbhē      jīā-sā;      khōā-tī,      abbhē      mi-  
*y      this      son      dead-was,      now      where-is;      lost-was,      now      go-*

10. jū-sā,      Tēbbhō      tē      khuśī      kērdō      lāgē.  
*t-is,      Then      they      happiness      making      began.*

Ilōr      tēi-rā      bōddā      bēṭā      chhētā-na      tī.      Jēbbhā      ghōrā-bhāṭī      āū,  
*And      him-of      the-great      son      the-field-in      was.      When      house-near      he-came,*

WESTERN EARTH.

ਦਿਲੀਪ ਕੁਮਾਰ ਸਕੂਲ ਦੀ ਤੇਜ਼ਬਾਨੀ ਨਾਲ ਨਿਰਮਾਣ

ਪ੍ਰਭੂ ਸਤਿਨਾਮੁ ਤੇਰੇ ਗੁਣ ਗਾਇਓ ਭਾਈ ਸਾਧੀ ਸਾਧੀ

အိမ်ထောင်ရေးနှင့် အသက်မွေးဝမ်းကျောင်း

કોઈના અંતરે જે દુ:ખ જોવામાં આવે છે તે દુ:ખ દૂર કરવા

5. ਭਾਈ ਜੀਵਨੀ ਦੇ ਪੰਨੇ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਤੋਂ ਹੀ ਖੋਲ੍ਹੇ ਗਏ

[illegible]

ਅੰਮ੍ਰਿਤਸਰ ਭੋਲਾ ਸਿੰਘ ਨੇ ਸਿੰਘਾਂ ਨੂੰ ਮਿਲ ਕੇ ਮਾਰ ਦਿੱਤਾ ਤੇ

ନିମ୍ନଲିଖିତ ସମସ୍ତ ଶର୍ତ୍ତାବଳୀକୁ ସମ୍ମାନିତ କରି

ਸਮੇਂ ਦੇ ਚੱਲਣ ਨਾਲ ਹੀ ਇਹ ਸਭ ਖਤਮ ਹੋ ਜਾਂਦਾ ਹੈ।

10. ਭੀਮਾਇਨ ਤੇ ਭੀਮਾਇਨ ਦੁਆਰਾ ਭੀਮਾਇਨ ਤੇ ਭੀਮਾਇਨ

မိုးမိုးမြင့်မြင့်က ဗုဒ္ဓသမ္မာသမ္ဗုဒ္ဓအား အလှူအတန်း

အိမ်အိမ်က ဟန်ပျက်စရာပဲဟန်ပျက်စရာပဲ

ଅନୁରାଗ ପ୍ରତିପଦ ପ୍ରଦାନ ପ୍ରଦାନ



gāṇē nāchnē-rī chhēr supi. Tēbbhō ēk piādā śādhiā (for śādhiē)  
*singing dancing-of noise was-heard. Then a footman hovering-called*

pūchchhū jē, 'ē(h) kī sā f' Tē(bbh)ō tēi-sōnghō bōlū jē, 'tērā bhāū ān,  
*it-was-asked that, 'this what is?' Then him-to it-was-said that, 'thy brother came,*

hōr tērā-bābē bōḍḍi dhāmm kērī, kī-bē jē sau rājī khuśi mīlū.  
*and by-thy-father a-great feast was-made, what-for that he well happy was-got.'*

Tē(i)ē-misē sōṭṭhū jē, 'hāu(haū for mū) glāre nū jānā.' Tēbbhē tēi-rē-bā-  
*On-that-reason (?)he-angered that, 'for-me in-the-house not (is)-it-to-be-gone.' Then by-his-fa-*

bē hārē-bārē ējiā (for ē) sau pōtiān. Tēis bābā-bē bada-  
*ther outside having-come he was-advised. By-him the-father-to unsw-*

l dhīmā jē, 'ēri-bōrsā hāu(haū) tērī tē(h) l kerdā rōhū, hōr  
*er was-given that, 'so-many-years I thy service doing remained, and*

kad(h)i tērē-hōlā-na dujā nahī ehōlā. Pōr taī kadhī ēk chhējū mū-  
*ever thy-specch-from apart not went. But by-thee ever one kid me-*

bē nahī dhīmā jē āppē-mitrā-sōnghī-sōnghē khuśi  
*to not was-given that my-own-friends-along-with happiness*

kerdā. Jēbbhē tērā ē(h) bējā ān, jūnē tērā māl chhōrā-ra-  
*I-might-have-made. When thy this son came, by-whom thy property lost-*

ndā-bē khiāū, laī tēi-rī-lāē bōḍḍi dhāmm kērī.' Tē(i)ē tēi-  
*ots-to us-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' By-him him-*

bē bōlū, 'ēi bēṭeā, tū sōḍāē mū-aggē sā, hōr jē-kichh  
*to it-was-said, 'O son, thou ever me-near art, and whatever*

mērū sā, sau tērā sā. Pōr khuśi kērū, hōr khuśi hōnā, jōrū-  
*mine is, that thine is. But happiness to-be-done, and happy to-be-become, necessa-*

rī tī, kī-bē jē tērā ē(h) bhāū muā-tī, sau jū; khōā-tī, sau mīlū.  
*y was, what-for that thy this brother dead-was he lived; lost-was, he was-got.'*

## INNER SIRĀJĪ.

The country in which Sirājī is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Flach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

**Vocabulary.**—The Vocabulary of Inner Sirājī is much the same as that of Kulū and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list :—

- bāgē*, outside.
- bauhū*, much.
- bēšpā*, to sit.
- bēṭṭī*, a woman.
- chāz*, a younger sister.
- chhēt* or *khēch*, a field.
- chāḡgrā* or *chēlā*, a bird
- chillhā*, black.
- dannā*, an egg.
- darirā* far, distant.
- darōch*, sin
- dhyārō* or *dihārō*, a day.
- dzōlā* or *gyānamā*, the moon.
- gūhā*, a stream.
- gīs*, up.
- hoṭshau*, little, small.
- ihāō* or *ijhāō*, to come.
- ij*, a mother.
- jēhā*, before
- jhūtpā* or *pāpā*, to drink.
- jīlē*, down.
- kanēt*, the ear.
- kalāb*, a book
- khēch* or *chhēt*, a field.
- lachhāmā*, a cow.
- manḡḡac*, bad.
- māḡḡau*, foolish, ugly.
- mihāḡsā*, a buffalo.
- nāpā* or *nāšpā*, to go

*nauē*, a stream.  
*niātū*, *nigghā*, or *tātā*, hot.  
*nihāl*, a plain.  
*nīpā*, to take, to take away.  
*nisl*, lazy.  
*pīpā* or *jhuṭpā*, to drink.  
*rāch*, night.  
*rāmīā*, good, beautiful.  
*sarāj*, a hill.  
*salās*, wise.  
*sēlū*, near.  
*siltan*, white, clean.  
*śōbhilā*, good, beautiful.  
*srēāl*, hair.  
*tātā*, *niātū*, or *nigghā*, hot.  
*ṭhurā*, to run.  
*ṭichchhō*, sharp.  
*ṭgānauṇi* or *ḍzōtā*, the moon.  
*ṭēlū*, swift.  
*ṭēlṭhū*, to hear.  
*ūjḥā*, up.  
*undhā*, down.  
*ūhṭar*, inside.

**Pronunciation.**—This is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in 'hot', and, as in Simla, a final *ā* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhōchi, equally interchangeable with *au*. So that, for instance, the word *ghōrā*, a horse, is equally often pronounced *ghōrō*, and *ghōrau*. As in Simla, some of these words, such as *śōhrā*, a son, end in *ū*. Most Past Participles end in *ou* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *α* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhrā* for *ghōrā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chōp*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ts* and *dz* or *z* respectively as in *ṭgānauṇi*, the moon; *ḍzōtā*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *śōbhilā*, good; *siltan*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarēr*, not *śarēr*, a body.

**Declension.**—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōrā*, a horse, pl. *ghōrē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīṇ*, a sister, plural *bhīṇā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *śāddhara* nouns in *ā* (*ō, au, ī*) or *ghōṛā*, obl. sing. and plur. *ghōṛē*. Masculine nouns ending in a consonant take the oblique form. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā*. In nouns, masculine or feminine, ending in *ī* or *ū*, the oblique form is the nominative singular. Feminine nouns ending in a consonant make the oblique by adding *ā*. Thus *bhīṇ*, a sister, obl. sing. and plur. *bhīṇā*.

The Agent case, which is also used as a Locative, is generally formed in masculine nouns by adding *ē*, or by changing a final *ā* (*ō, au, ū*) to *e*. Thus *ghōṛē*, by a horse, or by horses; *ghōrē*, a house; *ghōrē*, by a house or in a house or houses; *hāthī*, an elephant, *hāthīē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique. Thus, *śōhrī*, a girl; *śōhrī*, by a girl or girls; *bhīṇ*, a sister, *bhīṇē*, by a sister.

These changes are conveniently shown in the following table, to which the forms are also added:—

Nom. sing.	Nom. plur.	Obl. sing. and plur.	Agent sing. and plural.	Loc. Sing.
<i>ghōṛā</i> , a horse . . .	<i>ghōṛā</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛā</i>
<i>ghōr</i> , a house . . .	<i>ghōrā</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrā</i>
<i>hāthī</i> , an elephant . . .	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>
<i>śōhrī</i> , a girl . . .	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>
<i>bhīṇ</i> , a sister . . .	<i>bhīṇā</i>	<i>bhīṇē</i>	<i>bhīṇā</i>	<i>bhīṇē</i>

Most of the postpositions are the same as in the other Western Pahari in Kuṛū, but there are a few peculiar to Inner Sirāji. The following are common:—

*rā* (*rō, rav*), of.

*bē*, to. Also used for the accusative like the Hindi *kō*. This is common in Kuṛū.

*rō tōṇī*, for, for the sake of.

*mōṇjē* or *mōṇjhē*, in.

*paravandē*, on.

*lēṛā, nā, hā, āgē*, from, and all also used to form an ablative of the noun.

As usual the postposition *rā* (*rō, rav*) is an adjective, its masculine singular being *rā*, and its masculine plural being *rē*, and its feminine being *rī*.

**Adjectives** call for few remarks. As usual, only those ending in *ā* are mutable, making the masculine oblique singular and the masculine plural in *ē*.

Comparison is usually effected with the help of the ablative postposition *kā*, as in *bhīṣā-kā lōmmā*, taller than the sister (sentence 281), and in *sōbhī-kā lōmmā*, tallest of all.

**Pronouns.**—The first two personal pronouns are thus declined—

	I.	Thou.
Sing. Nom.	<i>hā, hāñ</i>	<i>tā</i>
Ag.	<i>mañ</i>	<i>tañ</i>
Gen.	<i>mēvā</i> (-ō, -au)	<i>tēvā</i> (-ō, -au)
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Plur. Nom.	<i>āssō, hāmānē</i>	<i>tōssō, tōmmē</i>
Ag.	<i>āssō, hāmānē</i>	<i>tōssō, tōmmē</i>
Gen.	<i>āssārā</i> (-ō, -au) <i>nīhārā</i> (-ō, -au)	<i>tōssārā</i> (-ō, -au), <i>thārā</i> (-o, -au)
Obl.	<i>ōssō, hāmā</i>	<i>tōssō, tōmmā</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā-bē*, *tā-bē*, respectively. Thus, *ta chhētū mambhē nēñ dīnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Simla dialects have not been noted :—

	This		That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ēō, yē</i>	<i>ēō, yē</i>	<i>sañ, sā</i>	<i>san, sā.</i>
Ag.	<i>tā, ēyē</i>	<i>ēōyē</i>	<i>tīñ, tēñē</i>	<i>tēñē</i>
Obl.	<i>ēō ēō</i>	<i>ēōyē</i>	<i>tēñ</i>	<i>tēñē</i>
Plur.—				
Nom.		<i>tā, ēā</i>		<i>tāñ.</i>
Ag.		<i>tā, ēā</i>		<i>tāñ</i>
Obl.		<i>tā, ēāē</i>		<i>tāñ, tēñē</i>

The demonstrative pronoun *son*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmirī, it is used quite pleonastically, and refers to an object already expressed, as in *q̄dō suāgōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simple means 'what the swine will eat.'

The **Relative and Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm:—

	Who, which, what		Who, which	
	Mas.	Fem.	Mas.	Fem.
<b>Sing.—</b>				
Nom.	<i>q̄dō, q̄dōs</i>	<i>q̄dō, q̄dōs</i>	<i>hōp</i>	<i>hēt</i>
Ag.	<i>q̄dōs, q̄dōs</i>	<i>q̄dōs</i>	<i>hōp</i>	<i>hēt</i>
Obj.	<i>q̄dō</i>	<i>q̄dōs</i>	<i>hōs, hēs</i>	<i>hēs</i>
<b>Plur.—</b>				
Nom.		<i>q̄dō</i>		<i>hēs</i>
Ag.		<i>q̄dōs</i>		<i>hēs, hēs</i>
Obj.		<i>q̄dō</i>		<i>hēs</i>

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kē-kē*, why?

The **Indefinite Pronouns** are *kō*, anyone, some one, and *kīk*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted:—

*īpā, īēhpā, or yēhpā*, like this.

*tērā, tēhrā*, like that.

*kērā, kēhrā*, like what?

*ētrā*, this much. plur. this many

*tētrā*, that much. plur. that many.

*ketrā*, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *am*.

**THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.**—The Present tense of the Verb Substantive is *āsū* or *sā*, I am. thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nāh* (or *nēh*) *āsū*, (I) am not. It has a masculine plural *nāh* (*nēh*) *nāh*, and a feminine singular and plural *nāh* (*nēh*) *ādī*, but it does not change for person.

The past of the verb substantive is *thi*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

**B.—Active Verb.**—The Infinitive ends in *ṇā* (*ṇō, nan*), which, after *t*, *r*, or *v* is changed to *nā* (*nō, nan*). Thus *ṭṭikṇā* (*ṭṭikṇō, ṭṭikṇan*), to strike; *pōṇā*, (*-nō, -nan*) to fall.

The Present Participle is formed by adding *dā* (*dō, dau*) to the root. Thus, *ṭṭikdā* (*ṭṭikdō, ṭṭikdau*), striking. As in other Western Pahlāri Dialects, this participle is used in Inceptive compounds, as in *tōṇ kṇṇṇi kurdā lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *lēṇṇ tōṇ-bē suṇṇōr ṭṭardū thēṭṭh*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khṇṇā*, to eat, pres. part, *khṇṇdā*, and from *raṇṇā*, to remain, pres. part, *raṇṇdā*.

The following present participles are slightly irregular —

*kōṇā*, to become, pres. part, *ḥṇṇā*.  
*lauṇā*, to take, „ „ *lauṇmā*.

The verb *ṭṭhā* or *ṭṭhā*, to come, makes its present participle *ṭṭhṇā* or *ṭṭhṇā*, and *nāṇā* or *nāṇā*, to go, makes its present participle *nāṇṇā* or *nāṇṇā*.

The Past Participle is formed by adding *ā* (*ā, au, ā*) to the root. Thus, *ṭṭikā*, (*ṭṭikō, ṭṭikau, ṭṭikū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are —

*ṭṭhā* or *ṭṭhā*, to come; past. part, *āṇ*.  
*nāṇā* or *nāṇā*, to go. „ „ *nāṇan*.  
*jāṇā*, to go. „ „ *gāu* (pl. *gāṇ*; fem. *gāṇ*).  
*bēṭṭā*, to sit „ „ *bēṭṭan*.  
*dīṇā*, to give. „ „ *dīṇan, dīṇan*.  
*lagṇā*, to be applied. „ „ *lagan*.

The verbs *kōṇā*, to become; *lauṇā*, to take; and *kōṇā*, to do, form their past participles regularly. Thus, *kōṇā*, *lauṇā*, *kōṇā*. Of course all these can end in *ā, au* or *ū*, instead of *ā*; so that, e.g., we have *kōṇā*, *lauṇā*, and *kōṇā*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whitar nēṭ nāṇṇā*, it is not to be gone inside, i.e., I will not go inside; *khṇṇi kōṇṇā, kṇṇi kōṇṇā zūrāri thē*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *i* to the root, thus *ṭṭikṇi*, having struck, but this form is only used in Intensive compounds, as in *baṇṇi dīṇā* (he) divided. When used as a regular conjunctive participle, *kōṇi* is added, as in *ṭṭikṇi-kōṇi*, having struck.

The Noun of Agency is formed by adding *māṇā* to the root. Thus, *ṭṭikmāṇā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *ṭṣik*, strike thou; *ṭṣikā*, strike ye. Some Imperatives are irregular: Thus:—

## Imperative

	2nd Sing.	2nd Plu.
<i>ihpā</i> or <i>ijpā</i> , to come	<i>ichh</i>	<i>ichhā</i>
<i>nāpā</i> or <i>nāpā</i> , to go	<i>nāā</i> , <i>nās</i>	<i>nāā</i> , <i>nāā</i> .

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	<i>ṭṣikā, ṭṣikā</i>	<i>ṭṣikā, ṭṣikā</i>
2.	<i>ṭṣikē</i>	<i>ṭṣikē</i>
3.	<i>ṭṣikē</i>	<i>ṭṣikē</i>

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāā*, I may go; *ihā*, I may come; *gahā*, I may call (myself thy son).

The Future is formed by adding *lā* (*lā*, *lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *ṭṣiklau*, I (masc.), thou (masc.) or he will strike; *ṭṣiklā*, we, you, or they (all masc.) will strike. The feminine is *ṭṣiklā* for all persons of both numbers. In the first person singular and plural, a *n* may be inserted before the *lau*, so that this person is singular masculine *ṭṣiknā* or *ṭṣiknā*; plural masculine *ṭṣiknā* or *ṭṣiklā*. Verbs whose roots end in a vowel or a single *h* change this *n* of the first person to *ā*. Thus, *nāpā*, to go, has *nāā* or *nāā*, I shall go.

The verbs *ihpā*, to come, and *rauhpā*, to remain, are slightly irregular. The former has for its first person *ihā*, *ihā*, *ihā* or *ihā*, and so on for the other persons and for the plural. *Rauhā*, to remain, has its first person singular, *rauhā* or *rauhā*. *Lauā*, to take, has its first person *lauā*, and *dāpā*, to give, *dāā*.

Regarding the form *khālā*-s, they will eat it, in *ḍḍō suhḡōr khālā*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *ṭṣikā* (-ā, -ā), I (masc.) strike, thou (masc.) striketh, and so on. The masculine plural is *ṭṣikā*, and the feminine for both numbers is *ṭṣikā*. Verbs like *khāpā* and *rauhpā*, have, of course, *khāpā* (*khāpā*, *khāpā*), and *rauhpā* (*rauhpā*, *rauhpā*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēhē kōrdā*, as for my (part), it is not being done, i.e., I cannot do.

A definite present is formed with *lāpā* (past participle of *lāpā*) added to the present participle, as in *hā ṭṣikā lāpā*, I am striking.

The Imperfect is formed by adding *ihā* to the present participle, as in *hā ṭṣikā ihā*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāpā-ihā*, as *hā ṭṣikā lāpā-ihā*.



The tenses formed from the past participle call for no remark, they are made exactly as in Hindi. Thus :—

*hāñ nāṭhan*, I went.  
*mai tsikau*, I struck him.  
*hāñ nāṭhan āsā*, I have gone.  
*mai tsikau āsā*, I have struck him.  
*hāñ nāṭhan thī*, I had gone.  
*mai tsikau thī*, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

*hāñ tsikau hundau*, I am being struck.  
*hāñ tsikau hundau thī*, I was being struck.  
*hāñ tsikau jālau*, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pahari dialects.

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRI (KULU).

## INNER SIBĀNĠ DIALECT.

एकू मगशा-ने दूई शोहरू थी । तेवा-मंभे कोटे शोहरू बाबा-बे बोलू हे बाबा जो भेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेवा तेजए बंडी दीना । थोड़ धाड़ पिछे होके शोहरू सभ माल कटे करू दूर दिशा-बे नाठे । तबे नाशी-करी अपने बड़े-गी खटी जारी-संभे खोई । जेबा बौहू खरच करी केकू तेज देशे बड़ा नकाळ पड़ू । तेवा कंकाळ होई आथी । तेवा तेज देशा-ने एकू बड़े आदमी-रे घरे नाठे । तेजए तेज-बे अपने कते सुगर चारदा भेजू । तेवा तेजए सने बोलू जो सुगर खालेस हाँज बी खाली । येहड़े तेज-बे कोई नई दीदा-थी । तेवा तेज-बे बुध फिरी । बोलू सेरे बाबा-रे कतेरे ज्वारे-बे बौहू रोटी दौन्दा थी । हाँज एवा भोके सरदा । हाँज एवा अपने बाबा नेड़े नाशली । तेज-बे बोलली हे बाबा में परमेशुरा-रा ता तेरा दरोह करू । एवा तेता जोगी नई रौह जे तेरा बेटा बोलले । मंभे एवा जेड़े होर ज्वारे सा तेड़ा माँ बी डाह । तेवा उटी-करी अपने बाबा नेड़े नाठे । सौ मची दूर थी तेज-रे बाबे तेज जेरी-करी देवा आई । ठुरी-करी तेज-ने गळे मिलू । बौहू मुधी दीनी । तेवा शोहरू बोलू हे बाबा में परमेशुरा-रा ता तेरा दरोह करू । एवा तेता जोगी नई रौह जे तेरा बेटा गलाज । बाबे अपने सउका-बे बोलू जे खरे खरे भीकड़े काढ़ी आणा । तेज-बे बनी-देवा । संधा एज-ने हाथे मुंदड़ी संधा पेरे पोलेड़े लालणे-बे देवा । एवा हमे खाले खुशी होले । पहिले जेरा शोहरू सुधा थी । एवा जीउंदा होज । गौजू थी । एवा भेटा । तेवा तेसा खुशी करदे लागे ॥

तेज-रा बड़ा शोहरू कते थी । जेबा घरा नेड़े एकू गीहा-री ता नाचणे-री केड़ मुणी । तेवा एकू सउका शादी-करी एकू बे की सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आथी । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे रौवड़ भेटा । तेजए भीखी-करी जानू जे कीतर नई नाशयथा

तेवा तेज-रे बावे बागे निखली-करौ सौ पत्थाऊ । तेजए बाबा नेड़े बोलू  
 भाऊ एतरी बरशा हाँऊ तेरी ठहील करदा रौहू । कधी तेरी गल नहीं  
 काटी । पर तैं कधी एक बाकरी-रा छेल् मंभे नैई दीनो अपने संधी-साथी  
 खुशी करदे । जेवा तेरा ये बेटा आधी जेजए तेरी सारी खटी-पठी लूची  
 राँड़ा-वे दीनी तैं तेज-री तशी खाणो पीणी करी । तेजए तेज-वे बोलू हे  
 बेटेचा तु ता सदा माँ सेटा सा । जो किछ मेरा सा सौ सभ तेरा सा ।  
 फिरी खुशी करनो खुश होणा जरूरी यी केसे गले जे तेरा भाऊ मुन्नी यो ।  
 सौ जीउंदा होऊ । गोजू थो । सौ भेटा ॥

[No 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARI (KULU).

## INNER SIRAJI DIALECT

## TRANSLITERATION AND TRANSLATION.

Ēkā-maṣā-rē dāu zōhrū thī. Trā-mōnjhē tshōtō-zōhrū hābā-hē  
*One-man-of two sons were. Them-among by-the-small-son the-father-to*  
 bōlā, 'hē hābā, dzō mērū haṇḍā tērī-khaṭī-rā āsā, sau  
*It-was-said, 'O father, what my share thy-property-of is, that*  
 haṇḍī-dē.' Tēbbā rāc haṇḍī-dīnā. Thōr-dhyā-rē-pitshē  
*divide-(and-)give.' Then by-him it-was-divided-(and-)given. A-few-days-after*  
 hōtshō-zōhrū sōh māl kōtthē kōrū, dār-dīc hē nāthō.  
*by-the-small-son all property together was-made. o-for-country-to he-went.*  
 Tōkkhō nāsī-kōrī apu-bōrē-rī khaṭī zārī-mōnjhē khōi.  
*There gone-having his-own-great-one-of the-property debauchery-in was-lost.*  
 Tēbbā baubh khōrōch kōrī-chhākā, tēu-dēc bōrū  
*When much expenditure he-had-made-completely, in-that-country a-great*  
 nōkāl pōrū. Tēbbā kōnkāl hōi-āc. Tēbbā rō-dēc-rē ēku-dānī-rē  
*famine fell. Then poor he-became. Then that-country-of a-man-of*  
 ghārō nāthō. Tēcē tēu-bē apu-chhōcē suṅḍr tṣārū  
*in-the-house he-went. By-him him-as-for in-his-own-field sune feeding*  
 khōjū. Tēbbā tēu mōnc bōlū, 'jō suṅḍr  
*it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine*  
 khālēs, hōi bī khālāt. Yēhē tēu-bē kōi mēi dīndā-thī.  
*will-eat-it, I also will-eat.' Such him-to anyone not giving-was.*  
 Tēbbā tēu-bē baubh phirī. Bōlū, 'mērē-bābā-rē kōtrē-jwārē-hē  
*Then him-to memory return. It-was-said, 'my-father-of how-many-servants-to*  
 baubh rōi dīndā-thī; hōi eblā bhōchhē mōrdā. Hāi ebbā  
*much bread giving-was; I now by-hunger die. I now*  
 apu-bābā-nē nāslau. Tēu-bē bōllau, "hē bābā, māi  
*my-own-father-never will-go. Him-to I-will-say, "O father, by-me*  
 Pōrmeṣwārā-rā tē tērā dārōh kōrū; ēbbā tērā jōi nēi  
*God-of and of-thee sin was-done; now such worthy not*  
 raubh jī tērā bētā bōlū. Mamhē ēbbā jōi hōr  
*I-remained that thy son they-will-say Me now as other*  
 jwārē sā, tērā mē hī dāt." Tēbbā uṭhī-kōi  
*servants are, such me also consider." Then arisen-having*

apnē-bābā-nērē      nāñhū      Sau      machī      dūr      thē.      tēn-rē      bābē  
*his-own-father-near      he-went.      He      yet      far      was.      how-of      by-the-father*  
tēr      hērī-kōrī      dēyā      nī.      Tharī-kōrī      tēd-rē      gālē  
*him      seen-having      compassion      came.      I-must-see      him-of      on-the-neck*  
milā.      Bauhū      mughī      dīnī.      Tebbā      sōhrīē      bolā,  
*he-was-joined.      Much      kisses      were-given.      Then      by-the-son      it-was-said,*  
‘hē bābā, māī Pōrmēsūrā-rū tā tērē darōh kōrā; ebbā tērī  
‘O father, by-me God-of and of-thee sin was-done; now such  
jōgī nēī rauhū jē tērū bātā galāñ’      Bōlē  
*worthy      not      I-remained      that      thy      son      I-may-say.      By-the-father*  
apnē-sēukā-bē      bolā      jē,      ‘kharē-kharē jhikrē kārthī  
*his-own-servants-to      it-was-said      that,      ‘good-good      gu-vents      hiring-produced*  
anā; tēr-he bauī-dēā. Sōghā ēn-rē hāthē mundī. sōghā  
*bring;      him-to      clothe.      Both      this-one-of      on-the-hand      a-ring,      and*  
pāirē pālē kuno-bā dēā. Ebbā kāmōē khalē, kluēī bolē.  
*on-the-feet      shoes      applying-for      give.      Now      we      will-eat,      happy      will-be.*  
Pahulē mērā sōhrū muā-thī, ebbā jīandā hēt; gōjū-thī, ebbā  
*At-first      my      son      dead-was,      now      living      became;      lost-was,      now*  
bhētā. Tebbā tēā kluēī kārō lūgā.  
*was-met.      Then      they      rejoicing      making      begun.*

Tēd-rā bōyā sōhrū ehhētē thī. Jāhlā ghōrā-nērē  
*Him-of      the-great      son      in-the-field      was      When      the-house-near*  
pūjū, ghā-rī tā nātsōrī jhēr sūpī. Tebbā ēkū-sēukā  
*he-arrived,      song-of      and      dancing-of      noise      was-heard.      Then      (co-)one-servant*  
sārī-kōrī pūchhū, ‘jē kē sā?’ Tēū tēd-nērē bōlū  
*called-having      it-was-asked,      ‘this      what      is?’      By-him      him-near      it-was-said*  
jē, ‘tērū bhūū ān. Tērē-bābē bōī khāqī pūjī kōrī.  
*that,      ‘thy      brother      came.      By-thy-father      a-great      eating      drinking      was-made,*  
ēss-gālē jē vālag bhētā. Tēū jhikhi-kōrī  
*on-this-word      that      in-good-health      he-has-been-met.      By-him      angered-having*  
dzūqu jē, ‘whātan nēī nāsnā.’ Tebbā tēn-rē  
*it-was-considered      that,      ‘within      not      it-is-to-be-gone.      Then      him-of*  
bābē lūgē nikhalī-kōrī sau patyōū. Tēū  
*by-the-father      outside      emerged-knowing      he      was-remonstrated-with      By-him*  
bābā-nērē bolā, ‘bhāl. ētāī-bōisā hāñ tērū jōhī kōrdā  
*the-father-near      it-was-said,      ‘lo      so-many-years      I      thy      service      doing*  
rauhū. Kōrīhī tērī gal mahī kāpī; pōr tāī kōdēī  
*remained.      Ever      thy      word      not      was-cut;      but      by-thee      ever*  
ēk-hōkri-rē ehhēlū mamhē nēī dīnū. apnē-sōghī-sāthī  
*a-še-goat-of      kōī      to-me      not      was-given,      (that)      my-own-companions-friends*

khusī kōdā, Jebbā terā jē bētā ā, jēdā tērī sārī  
*rejoicing might-have-made. When thy this son came, by-whom thy all*  
 khatī-pathī lūchī-rāṅā-bē dīnī, taī tēū-rī-taṅī khānī pīṅī  
*property-etcetera harlots-to was-given, by-thee him-of-for eating drinking*  
 kōrī' Tōdā tēū-bā bōlū, 'hē bēṅdā, tā tū sadā  
*was-made' By-him him-to it-was-said, 'O son, thou verily ever*  
 rē-sētā vā; dūō-kīṅh mērā sā, sau vūh vērā sā. Phirī  
*me-with art; what-ever mine is, that all thine is. On-the-other-hand*  
 khusī kōrī, khus hūyā zarātī thī,  
*rejoicing to-he-made, happy to-be-become necessary was,*  
 kessc-gālō jē tērā bhāū muā-thī, sau jīundā hōū,  
*on-what-word (i.e., because) that thy brother dead-was, he living become;*  
 gōjū-thī, sau bhētū.  
*lost-was, he was-met.'*

## SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhā*, from; *grā*, instead of *grā*, a village; *tā* or *tau*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainjī has *ghōrē-r*, of a horse; instead of the Inner Sirājī *ghara-bē*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sē*, Sainjī has *kē-s* what is (it) ?

**Declension.**—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bē* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bē* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension :—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	<i>ghōrā</i>	<i>ghar</i>	<i>hāhā</i>	<i>bēh</i>	<i>bih</i>
Ob. Sing. and Plur.	<i>ghōrē</i>	<i>gharā</i>	<i>hāhē</i>	<i>bēh</i>	<i>bihē</i>
Ag. and Loc. Sing. and Plur.	<i>ghōrē</i>	<i>gharē</i>	<i>hāhā</i>	<i>bēh</i>	<i>bihē</i>
Gen. Sing. and Plur.	<i>ghōrē</i>	<i>gharā</i>	<i>hāhē</i>	<i>bēh</i>	<i>bihē</i>
Dat. Sing. and Plur.	<i>ghōrāb</i>	<i>gharāb</i>	<i>hāhāb</i>	<i>bēhāb</i>	<i>bihāb</i>
Nom. Plur.	<i>ghōrā</i>	<i>ghar</i>	<i>hāhā</i>	<i>bēh</i>	<i>bih</i>

Note that the *e* in *bihē* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *agā*, and *kā*, *kahā*, or *kauhā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirāji. Mr. Bailey gives the following :—

I.		Thou.
Sing.—		
Nom.	<i>huū</i>	<i>tū</i>
Ag.	<i>mōē.</i>	<i>tauē, tūē.</i>
Obl.	<i>moū</i>	<i>tū</i>
Gen.	<i>mōrā</i>	<i>tōrā</i>
Dat.	<i>moū-bhé.</i>	<i>tū-bhé.</i>
Plur.—		
Nom.	<i>āssē</i>	<i>tūasē</i>
Ag.	<i>āhē</i>	<i>tūssē</i>
Obl.	<i>āssū, āsū</i>	<i>tūc</i>
Gen.	<i>māārā</i>	<i>thāyā</i>
Dat.	<i>āssūb, āsūb</i>	<i>tūcū</i>

With the form *moū-bhé* may be compared the Inner Sirāji *mambhē*.

The **Demonstrative Pronouns** are declined as follows :—

	This.		That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ēn</i>	<i>ēv</i>	<i>en</i>	<i>so</i>
Ag.	<i>ēūē</i>	<i>ēasē</i>	<i>tēūē</i>	<i>tēasē</i>
Obl.	<i>ēū (ēv)</i>	<i>ēasē</i>	<i>tēū (tēv)</i>	<i>tēasē</i>
Gen.	<i>ēū-rā, ēūr</i>	<i>ēas-rā, ēasr</i>	<i>tēū-rā, tēur</i>	<i>tēas-rā, tēasr</i>
Dat.	<i>ēūb</i>	<i>ēasūb</i>	<i>tēūb</i>	<i>tēasūb</i>
	This		That	
	Masc. and Fem.		Masc. and Fem.	
Plur.—				
Nom.	<i>ēn</i>		<i>tēū</i>	
Ag.	<i>tēē</i>		<i>tēūē.</i>	
Obl.	<i>ēn</i>		<i>tēū.</i>	
Gen.	<i>ēū-rā, ēūr</i>		<i>tēū-rā, tēūr</i>	
Dat.	<i>ēūb</i>		<i>tēūb</i>	

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēssū*, etc. as long. Perhaps it should be short as in *tēssū*, etc.

The remaining pronouns do not present important variations. The oblique form of *hūn*, who? is *hās* or *hāsū*, and that of *hē*, what? *hī*. 'Why' is *hī-dzū*, in which *dzū* is identical with *jō*, the dative postposition in Chamëjji.



**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**—The present tense is *sā*, which, as in Inner Sirāji, is immutable. It is often suffixed to another word and then drops its vowel, as in *lēś*, what is (your name), for *lē-sā*; *rañh-s*, for *rañh-sā*, he dwells. The negative Verb substantive is *ñēñ ā/ñē*, is not, and is also immutable.

The past tense is *tē* as in Kuḷui, instead of the *thē* of Inner Sirāji. It also is immutable.

**B.—Active Verb.**—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

I may strike, etc.

Sing. and Plur.

- |          |                 |
|----------|-----------------|
| 1.       | <i>tsikhē</i> . |
| 2 and 3. | <i>tsikhē</i> . |

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsikhā*, to strike.

The first form changes the *l* of the Inner Sirāji future to *r*<sup>1</sup>. We thus get the following, the singular and plural being identical.

I shall strike.

Sing. and Plur.

- |    |                  |
|----|------------------|
| 1. | <i>tsikhūr</i>   |
| 2. | <i>tsikhār</i>   |
| 3. | <i>tsikhār</i> . |

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

I shall strike, etc.

1st, 2nd, and 3rd persons.

- |       |                 |
|-------|-----------------|
| Sing. | <i>tsikhē</i>   |
| Plur. | <i>tsikhē</i> . |

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmiri has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarbatī Pīśācha language. Mr. Bailey only gives examples of the first person, *viz.*, *tsikhāb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirāji Future, *hōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirāji, and call for no remarks, but in one of his sentences Mr. Bailey gives *rañhs* for 'he dwells,' which is evidently a compound of *rañh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

<sup>1</sup> So also in the Veron Pīśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *raññhē-sā*.

The irregular verbs are much as in Inner Sirāji. The only one deserving special notice is *idēñā*, to come; pres. part., *idēñā*; past part., *ñāñ*, Imperative, *idz*, plur. *idzā*; fut. *idzār*, etc.

# LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English	Kulai.	Inner Striŕi	Sauŕi.
1. One	Ēl . . . .	Ēl . . . .	Ēl.
2. Two	Dūi . . . .	Dūi . . . .	Lār
3. Three	Trāi (in West Kulu) chām, chām.	Chām . . . .	Chām.
4. Four	Chār . . . .	Tsār . . . .	Tsār.
5. Five	Pōāi . . . .	Pōāi . . . .	Pōāi.
6. Six	Chhāu . . . .	Tsuau . . . .	Tsuan.
7. Seven	Sūt . . . .	Sat, sat . . . .	Sat.
8. Eight	Ōth . . . .	Āth, ath. . . .	Āth.
9. Nine	Nō . . . .	Nō . . . .	Nānā.
10. Ten	Dō . . . .	Dō . . . .	Dō.
11. Twenty	Kihl. bin . . . .	Bih . . . .	Bih.
12. Fifty	Pōŕjāh . . . .	Pōŕjā . . . .	
13. Hundred	Srau . . . .	Srau . . . .	
14. I	Hā . . . .	Hā. hā . . . .	Hā.
15. Of me	Mērā . . . .	Mērāu . . . .	Mērā.
16. Mine	Mārā . . . .	Mārāu . . . .	Mārā.
17. We	Āssō, ham, hanō . . . .	Āssō, hāmō . . . .	Āssō.
18. Of us	Āssārā, mārā . . . .	Āssārā, mārāu . . . .	Mārā.
19. Our	Āssārā, mārā . . . .	Āssārā, mārāu . . . .	Mārā.
20. Thou	Tā, than . . . .	Tā . . . .	Tā.
21. Of thee	Tār . . . .	Tārāu . . . .	Tārā.
22. Thine	Tōrā . . . .	Tōrāu . . . .	Tōrā.
23. You	Tūssō . . . .	Tūssō, tōmō . . . .	Tūssō.
24. Of you	Tūssārā, tārā, thārā . . . .	Tūssārā, thārāu . . . .	Thārā.
25. Your	Tūssārā, tārā, thārā . . . .	Tūssārā, thārāu . . . .	Thārā.

26 H

So a

27. Of him . . .	Tā-rā . . .	Teu-ra . . .
28. His . . .	Tāi-lā . . .	Teñ-lā . . .
29. They . . .	Tā . . .	Tēñ, sāl, sāl . . .
30. Of them . . .	Tinhā-lā . . .	Tinhā-rā, tēñ-rā . . .
31. Their . . .	Tinhā-rā . . .	Tinhā-rā, tēñ-rā . . .
32. Hand . . .	Hāth, hāth . . .	Hāth, hōth . . .
33. Foot . . .	Ūzōngā, ūzōngā . . .	Pañ, khar . . .
34. Nose . . .	Nāk . . .	Nāk . . .
35. Eye . . .	Hōchekhi, hōchekhi, ōkhi . . .	Āchi, āchhi . . .
36. Mouth . . .	Klākh . . .	Māh . . .
37. Tooth . . .	Dōrā . . .	Dānā . . .
38. Ear . . .	Kōna . . .	Kapōh . . .
39. Hair . . .	Sōrā, sir . . .	Sirāl . . .
40. Head . . .	Mānā . . .	Mānā . . .
41. Tongue . . .	Ūzibh . . .	Ūzibh . . .
42. Belly . . .	Pō . . .	Pō . . .
43. Back . . .	Pāth . . .	Pāth, patthi . . .
44. Iron . . .	Lohā . . .	Lohā . . .
45. Gold . . .	Sunā . . .	Hōnā . . .
46. Silver . . .	Rupā . . .	Rupā . . .
47. Father . . .	Dapū, bābu, lāb . . .	Bāh . . .
48. Mother . . .	Amāñ, yā, ū . . .	Ī, ī . . .
49. Brother . . .	Bhā, Bhāñ . . .	Bhā, dād . . .
50. Sister . . .	Dā (elder), bāy (younger) . . .	Dā (elder), bhā (younger) bhā (younger) . . .
51. Man . . .	Mānpā . . .	Māpā . . .
52. Woman . . .	Bāñ . . .	Bāñ, gāñ . . .

B g	K	B g	J d s
54. Child . . . .	Yapā . . . .	Halkā, balak . . . .	Tahorā.
55. Son . . . .	Śōhrā, betā . . . .	Bāṭā, lghāṭā, sōrā, sōhrā	Tahorā.
56. Daughter . . . .	Śōhrī, bēṭī . . . .	Bēṭī, lghāṭī, sōrī, sōhrī	Tahorā
57. Slave . . . .	Bethā . . . .	Sāuk, dīrā . . . .	.....
58. Cultivator . . . .	Hālī . . . .	Kōsān . . . .	.....
59. Shepherd . . . .	Palāl, phāl . . . .	Phāl . . . .	Phāl.
60. God . . . .	Pōmēsūr . . . .	Pōmāṭā . . . .	... ..
61. Devil . . . .	Rākhaś, bhūt . . . .	Rākha . . . .	... ..
62. Sun . . . .	Sūraj, dhārā . . . .	Dhārā, dhārā, sūraj . . . .	Dihārā.
63. Moon . . . .	Dzōth, dzuth . . . .	Dzōth, tsōnani . . . .	Dzōth.
64. Star . . . .	Tārā . . . .	Tārā . . . .	Tārā.
65. Fire . . . .	Ōgg . . . .	Ag . . . .	... ..
66. Water . . . .	Pāi . . . .	Pāni . . . .	.....
67. House . . . .	Ghōr, gōhr . . . .	Ghar, ghār . . . .	Ghar.
68. Horse . . . .	Ghōrā, gōhrā . . . .	Ghōrā . . . .	Ghōrā.
69. Cow . . . .	Gā . . . .	Lachmī, gā . . . .	Gā
70. Dog . . . .	Kuttā . . . .	Kuttan or kīkna . . . .	Kutta.
71. Cat . . . .	Bālā, ( <i>fem.</i> bālī) . . . .	Bārālā ( <i>fem.</i> -lī) . . . .	Bārālā ( <i>fem.</i> -lī).
72. Cook . . . .	Kukkar . . . .	Kukkar . . . .	Kukkar.
72. Duck . . . .	Batak . . . .	Aṭhi . . . .	... ..
74. Ass . . . .	Gaddhā, gōdāhā . . . .	Gadhan . . . .	Gadhā.
75. Camel . . . .	Ūṭ . . . .	Ūt . . . .	Ūṭ.
76. Bird . . . .	Chirā . . . .	Chirā, chālā . . . .	.....
77. Go . . . .	Nōś . . . .	Nāsh, nā . . . .	Nā, nā.
78. Ear . . . .	Khā . . . .	Kbā . . . .	Khā.
79. Sit . . . .	Bēś . . . .	Bash . . . .	Bēś.

Kaṭṭai, Inner Śrāṅgi and Sainjī.—707

4 x 2

81. Bent . . .	Jók, mör . . .	Tsü . . .
82. Stand . . .	Khaai hō . . .	Khavā uph . . .
83. Die . . .	Mör . . .	Ma . . .
84. Gave . . .	Dō . . .	Di . . .
85. Run . . .	Thur, phör, bhagg . . .	Thur . . .
86. Up . . .	Ujha, jhāñ . . .	Ujha, gis . . .
87. Near . . .	Bhēpi, aī . . .	Nēpi, aī . . .
88. Down . . .	Bunhē, hihāñ, bhi . . .	Undha, tal, jō . . .
89. Far . . .	Dūr . . .	Darāñ, dūr . . .
90. Before . . .	Āggā, āghē . . .	Jhū, āghē . . .
91. Behind . . .	Pichchē . . .	Pañchā, pichhā . . .
92. Who . . .	Kap . . .	Kan . . .
93. What . . .	Ki . . .	Ki . . .
94. Why . . .	Kālē . . .	Kālē, hālē . . .
95. And . . .	Hōr . . .	Hōr . . .
96. But . . .	Pōr . . .	Pōr . . .
97. If . . .	Jr . . .	Jr . . .
98. Yes . . .	Hōz, hō . . .	Hō . . .
99. No . . .	Nāñ . . .	Nāñ . . .
100. Alas . . .	Hai . . .	Darāñ . . .
101. A father . . .	Bāb . . .	Bāb . . .
102. Of a father . . .	Bābē-rā, bābā-rā . . .	Bābē-rā . . .
103. To a father . . .	Bābē-bē, bābā-bē . . .	Bābē-bē . . .
104. From a father . . .	Bābō-na, bābā-na . . .	Bābē-lerā . . .
105. Two fathers . . .	Dāñ bāb . . .	Dāñ-bāb . . .
106. Fathers . . .	Bāb . . .	Bāb . . .

६		ne ६	
०१ O	L b	B	B b
108. To fathers . . .	Bābē-lā, bābā-bē . . .	Bābā-bē . . .	Bābāb
109. From fathers . . .	Bābā-na, bābā-na . . .	Bābā-lānā . . .	Bābā-āgē
110. A daughter . . .	Bēti . . .	Bēti . . .	Bēti.
111. Of a daughter . . .	Bēti-rā . . .	Bēti-rā . . .	Bēti.
112. To a daughter . . .	Bēti-bē . . .	Bēti-bē . . .	Patib.
113. From a daughter . . .	Bēti-na . . .	Bēti-lārā . . .	Bēti-āgē.
114. Two daughters . . .	Dui bēti . . .	Dui bēti . . .	Dui bēti.
115. Daughters . . .	Bēti . . .	Bēti . . .	Bēti
116. Of daughters . . .	Bēti-rā . . .	Bēti-rā . . .	Bēti.
117. To daughters . . .	Bēti-bē . . .	Bēti-bē . . .	Bātib
118. From daughters . . .	Bēti-na . . .	Bēti-lārā . . .	Bēti-āgē.
119. A good man . . .	Kharā māhnā . . .	Rāmrā manāsh . . .	Rāmrā mard.
120. Of a good man . . .	Kharā māhpū-rā . . .	Rāmrā manāshā-rā . . .	Rāmrā mardār.
121. To a good man . . .	Kharā māhnā-bē . . .	Rāmrā manāshā-bē . . .	Rāmrā mardāb.
122. From a good man . . .	Kharā māhpū-na . . .	Rāmrā manāshā-lārā . . .	Rāmrā mardā-āgē.
123. Two good men . . .	Dui kharā māhnā . . .	Dui rāmrā manāsh . . .	Dui rāmrā mard
124. Good men . . .	Kharā māhpū . . .	Rāmrā manāsh . . .	Rāmrā mard
125. Of good men . . .	Kharā māhpū-rā . . .	Rāmrā manāshā-rā . . .	Rāmrā mardār
126. To good men . . .	Kharā māhpū-bē . . .	Rāmrā manāshā-bē . . .	Rāmrā mardāb.
127. From good men . . .	Kharā māhpū-na . . .	Rāmrā manāshā-lārā . . .	Rāmrā mardā-āgē.
128. A good woman . . .	Kharī bēti . . .	Rāmrī bēti . . .	Rāmrī bēti.
129. A bad boy . . .	Burā gōhrā . . .	Burā gōrā . . .	Burā tsōrā.
130. Good women . . .	Kharī bēti . . .	Rāmrī bēti . . .	Rāmrī bēti
131. A bad girl . . .	Burī gōhrī . . .	Burī gōrī . . .	Burī tsōrī.
132. Good . . .	Kharā . . .	Rāmrā . . .	Rāmrā.
133. Better . . .	(Bē-na) kharā . . .	(Bē-kā) rāmrā . . .	(Bē-kā) rāmrā.

134 B	Sebbhi-na kharā	Sebbhi-ka rāmpa
135. High	Uthā	Uhtā
136 Higher	(Ū-na) uthā	(Jā-lā) uhtā
137 Highest	Sebbhi-na uthā	Sebbhi-ka uhtā
138. A horse	Ghōṛā	Ghōṛā
139. A mare	Ghōṛī	Ghōṛī
140 Horses	Ghōṛē	Ghōṛē
141. Mares	Ghōṛī, ghōṛīḥ	Ghōṛī
142. A bull	Bōḥā	Bōḥā
143. A cow	Gā	Lachhāmī
144. Bulls	Bāḥā (bahā)	Bōḥā
145. Cows	Gā	Lachhāmī
146. A dog	Kuttā	Kuttā
147. A bitch	Kuttī	Kuttī
148. Dogs	Kuttē	Kuttē
149. Bitches	Kuttī, kuttīḥ	Kuttī
150 A he goat	Bōkrā	Bōkrā
151. A female goat	Bōkri	Bōkri
152. Goats	Bōkrē	Bōkrē
153. A male deer	Hōṛā	Kakkay (hurling deer)
154 A female deer	Hōṛī	Kakkay
155. Deer	Hōṛā, hōṛāḥ	Kakkay
156. I am	Haṣ sē, hē	Hā sē, sēḥ
157. Thou art	Tā sē, hē	Tā sē, sēḥ
158. He is	Saṇ sē, hē	Saṇ sē, sēḥ
159. We are	Assē sē, sē, hē	Assē sē, sēḥ
160. You are	Tussē sē, sē, hē	Tussē sē, sēḥ



h	T	h	T	a	T
162. I was . . .	Hañ thā, ti . . .	Hā thi . . .	Hañ ti.		
163. Thou wast . . .	Tā thā, ti . . .	Ta thi . . .	Tā ti.		
164. He was . . .	Sau thā, ti . . .	Sau thi . . .	Sō ti.		
165. We were . . .	Assē thā, ti . . .	Assē thi . . .	Assē ti.		
166. You were . . .	Tussē thā, ti . . .	Tussē thi . . .	Tussē ti.		
167. They were . . .	Tē thā, ti . . .	Tē thi . . .	Tē ti.		
168. Be . . .	Hō . . .	Hā . . .	Hō.		
169. To be . . .	Honā, hōnā . . .	Honau . . .	Honā.		
170. Being . . .	Handō . . .	Handā . . .	Handā.		
171. Having been . . .	Hai-kō . . .	Hai-kōn . . .	Hai-kōr		
172. I may be . . .	Hañ hō . . .	Hā hō . . .	Hañ hōr.		
173. I shall be . . .	Hañ hōnā . . .	Hā hōnā, hōlā . . .	Hañ hōr, hōlā.		
174. I should be . . .	....	..	.....		
175. Beat . . .	Mār . . .	Tak . . .	Tak.		
176. To beat . . .	Mārā, mārā . . .	Taknā . . .	Taknā.		
177. Beating . . .	Mārā . . .	Takdan . . .	Takdā.		
178. Having beaten . . .	Mārī-kō . . .	Taki-kōr . . .	Taki-kōn		
179. I beat . . .	Hañ mārā-sā . . .	Hā takdan . . .	Hañ takdā.		
180. Thou beatest . . .	Tā mārā-sā . . .	Tā takdan . . .	Tā takdā.		
181. He beats . . .	Sau mārā-sā . . .	Sau takdan . . .	Sō takdā.		
182. We beat . . .	Assē mārā-sā, -sā . . .	Assē takdā . . .	Assē takdā.		
183. You beat . . .	Tussē mārā-sā, -sā . . .	Tussē takdā . . .	Tussē takdā.		
184. They beat . . .	Tē mārā-sā, -sā . . .	Tē takdā . . .	Tē takdā.		
185. I beat ( <i>Past Tense</i> ) . . .	Mañ mārā . . .	Mañ takā . . .	Mōē takā		
186. Thou beatest ( <i>Past Tense</i> ) . . .	Tā mārā . . .	Tā takā . . .	Tāōē takā.		
187. He beat ( <i>Past Tense</i> ) . . .	Tē mārā . . .	Tē takā . . .	Tēōē takā.		

	Kug	Kal	u	sa
88	W	P	T	Assē juk'ē
189.	You beat ( <i>Pres. Tense</i> )	Tusse nārā		Tusse juk'ā
190	They beat ( <i>Pres. Tense</i> )	Tinhē nārā		Tinhē juk'ā
191.	I am beating	Hañ nārā-lāgā-hundā-si		Hā juk'dā-lagav
192	I was beating	Hañ nārā-lāgā-hundā-si -thā		Hā juk'dā-lagav-thā
193.	I had beaten	Mañ juk'ū-thā		Mañ juk'ū-thā
194	I may beat	Hañ nārā		
195.	I shall beat	Hañ nārā		Hā juk'dā-lagav juk'dā
196.	Thou wilt beat	Tā nārā		Tā juk'ā-lagav
197	He will beat	Sau nārā		Sau juk'ā-lagav
198.	We shall beat	Assē nārā		Assē juk'ā-lagav
199	You will beat	Tusse nārā		Tusse juk'ā-lagav
200	They will beat	Tinhē nārā		Tinhē juk'ā-lagav
201.	I should beat			
202.	I am beaten	Hañ nārā-si		
203.	I was beaten	Hañ nārā-si, (-thā)		
204.	I shall be beaten	Hañ nārā-si		
205.	I go	Hañ nārā-si		Hā nārā
206.	Thou goest	Tā nārā-si		Tā nārā
207.	He goes	Sau nārā-si		Sau nārā
208.	We go	Assē nārā-si		Assē nārā
209.	You go	Tusse nārā-si		Tusse nārā
210.	They go	Tinhē nārā-si		Tinhē nārā
211.	I went	Hañ nārā-si		Hā nārā
212.	Thou wastest	Tā nārā-si		Tā nārā
213.	He went	Sau nārā-si		Sau nārā
214.	We went	Assē nārā-si		Assē nārā

Tu	h	f	h
Tē noŋthē . . .		Tē nāthē . . .	Tē nāthē . . .
Nā . . .		Nās or nē . . .	Nā, nās . . .
Nosā . . .		Nāslau, nāndau . . .	Nōndā, nāsā . . .
Notthā . . .		Nāthau . . .	Nāthā . . .
Tnerā nā ki sē ? . . .		Tērā kō nā ? . . .	Tērā, nā kō . . .
F ghōrē-ri kētri bār sē ? . . .		Tē ghōrē-ri kētri nūman sē ? . . .	Tē ghōrē kētri ambar ? . . .
Kasmir ēkchē-na kētri dār sē ? . . .		Indhā-kā Kāsmir kētri dār sē ? . . .	Īkhhā-kālē Kāsmirā-tang kētri dār hā ? . . .
Tussā-nā bābā-rē ghōrē lētrē bēpē sē ? . . .		Thāre bābā-rē ghōrē kētri dār sē ? . . .	Tāre bābāre glārē kētri lāyē ? . . .
Haū āj bārī dūri-tāi nōŋthā-ti . . .		Maī ās bāuhā lāt hāuhā . . .	Haū ājz bārē tūā zōghē hāuhā āwē . . .
M ēchāchē-rē bēpē-rā biyāh tē-ri bēhāi ēonghē hūā-hundā-nā . . .		Mērē chāchē-rē sōrā-rā biyāh tē-ri bihāi sōghā hūā sē . . .	Mērē tsāghē bēpē ēur būhāi sōghē bā hūā . . .
Gi ora-na sōtte ghōrē-ri kōthi sē . . .		Sittē ghōrē-ri kāthi ghōrē sē . . .	Gharē sittē ghōrē zīn . . .
Tē ri pitthi-pāndhē kāthi pa . . .		Kāthi tē-ri pitthi paraundē kōsā . . .	Ēar pitthi āpā zīn bōuhā . . .
Maī tē-ri bēpē-bē bōhū kōmōhī māri . . .		Maī tē-ri sōrā-bē bāuhā tsikā . . .	Mōē cār bēpē bārē tsikā . . .
San dhōgā-rē chōrhē pāndhē gōrī chārāndā lāgā-hundā-sā . . .		San dhōgā-rē gāhī dāgē chārā lāgā hundā . . .	Dzātāy gōrē āpā tsāi sō gā bōkī . . .
San tēi bōtē-hēthā ghōrē-pāndhē bēthā-hundā-sā . . .		San tēi bōtē hēthē ghōrē paraundē bēthā hundā . . .	Ēa lūjā hēthē sō bēthā ghōrē āpā . . .
Tēi tā bhāi tē-ri bēhāi-na lō nā sē . . .		Tēi-rā bhāi āpāi bhīnā-kā lōmā . . .	Ēar bhāi āpāi hāuhā-kā bādā . . .
Tēi rā mūl dhāi rūpayē sē . . .		Tēi-rā mūl dhāi rūpayē sē . . .	Ēar mūl dhāi rūpayā . . .
Mērē bābā tēi bēhā ghōrā-na rāuhā-sē . . .		Mērē tēi tēi bēhā ghōrē rāuhā . . .	Mērē bābā sō hōtābē ghōrē rāuhā . . .
Ēh rūpayā tēi-bē dē . . .		Ēē rūpayē tēi-bē dē . . .	Ēāb rūpayā dē (gōrē rūpayē rō hūm) . . .
Tē rūpayā tēi-na mōghē (uŋ. for) . . .		Sō tēi rūpayē tēi-lēpā lau . . .	Ēā rūpayā sō āgā mōghē (āb) . . .
Tōi bē bōhē jōkā hōr rōsēi-sōghē bōuhā . . .		Tēi-bē khāē tsikā tēhō rāhī kā bāuhā . . .	Ēā rūmā-kōri tsikā, rāstē hī bōuhā . . .
Khūe-na pāi tūgrā . . .		Klūhē nā pāi kāh . . .	Kāē kauhāi pāi kādāhē . . .
Mū na āgē āgē hā . . .		Mē āgē hā . . .	Maī jēhī tsā . . .
Tussā-nā pōchhē lō-rā bēhā-āgā-sē ? . . .		Thāre pōthē kās-ā sōrā āgā lāgā ? . . .	Kās-rā lūpā tē pōthē āwā ? . . .
Ēi tussā kōsan tēi ? . . .		Sau tūssē kās-kā mūli ānā ? . . .	Kās-āgā tēi mūl mōghē ? . . .
Gōrā rē hāpāhē-na . . .		Gōrā-rē kōrā-āgē . . .	Gōrā dukāundā-āgē . . .



## THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhotā Bangāhal canton of the Kangra district, as explained *ante* (p. 369, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhotā Bangāhal is Kului more or less mixed with Mandēālī, while that of the Western portion is the Kāngri form of the Dōgri dialect of Pānjābī. These facts must be known in order to understand the dialectic division of Mandēālī.

The language of Mandi is called Mandēālī, and that of Suket is called Sukēti, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirājī. It is Mandēālī slightly mixed with that language, and is called Mandēālī Pahārī.<sup>1</sup> Mandēālī proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Biās, excluding the Mandēālī Pahārī tract. This is the standard dialect. North of the Biās is what Mr. Bailey calls Northern Mandēālī, and in the extreme north of the State is the Chhotā Bangāhālī dialect, spoken in a portion of Chhotā Bangāhal which belongs administratively to Mandi. The two latter differ very slightly from standard Mandēālī, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Mandēālī or Chhotā Bangāhālī, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Mr. Bailey says that there are said to be three dialects of Sukēti but that this is evidently an over refinement. The dialects are named Pahār, Dhar, and Bahal. Any information available regarding these three will be given under the head of Sukēti.

The people of this tract are prejudiced against learning foreign languages,<sup>2</sup> and this accounts for the accuracy and consistence with which the specimens given below have been recorded. Mandēālī is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Mandēālī or for Chhotā Bangāhālī, both being included under the general head of Mandēālī. The total number of speakers of this Group has been returned as follows:—

Mandēālī	150,000
Mandēālī Pahārī	10,000
Sukēti	52,184
TOTAL	212,184

<sup>1</sup> According to the State Gazetteer, p. 26, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Mandēālī Pahārī is a lingua franca generally understood by all.

<sup>2</sup> State Gazetteer, p. 28.

The Vocabulary of these two States is much the same as that of other Western Pāhār languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhotā Bangāl are marked 'Ch. B.' Those noted only in Northern Mandēālī are marked 'N.' Those noted only in Majhālī Pāhār are marked 'P,' while those peculiar to Sikkoti are marked 'S.'

- eggē*, in front.
- ānūt*, an egg.
- hāgar*, wind.
- bāhāṇā*, to beat.
- bākhāṇā*, towards.
- bāṣṇā* or *bāṣṇā*, to sit (N).
- battā*, an egg.
- bāpāṇ*, a marriage.
- bēbbē*, a younger sister (N).
- bhachāṇ*, foolish.
- bāṇ*, a husband.
- ban*, down (Kāshmirī *bān*).
- chāl jāṇā*, to go away.
- dāl*, a tree.
- dāl*, an elder sister (N) (Kāshmirī *dāl*, a mother).
- dāṇā*, a hill.
- dhyāṇā*, a day.
- dāṇā*, a field.
- dālā*, to-morrow evening.
- ebhā* or *ēbhā*, now.
- āṇā* or *ēṇā*, like this.
- chāl* or *gāṇā*, here.
- gāṇā*, a son.
- gāṇā*, a little.
- gāṇā*, a village.
- gāṇā* or *gāṇā*, to cause, to go, to lose.
- gāṇā*, sweet.
- hākhāṇā*, clean.
- hākhāṇā*, the eye.
- hāṇā*, down (not up).
- hāṇā*, the breast.
- hāṇā*, now.
- ēbhā* or *ēbhā*, now.
- ēj*, a mother (N).
- jā*, *jā-jā*, when.
- jēbbē*, when.
- jāṇā* or *jāṇā*, like what.
- jāṇā*, where.
- jāṇā jāṇā*, to become angry.

- puṇā*, to be got, obtained.  
*kaṭṭhā*, about, concerning, for the sake of.  
*kēbbē*, when?  
*kēh, ā* or *kērhā*, like what?  
*kēṭṭhī*, where?  
*kharā*, good, beautiful.  
*kharānā*, to stand.  
*kharāpā, kharāpā*, to give, to eat.  
*kabhadrā*, ugly.  
*hīṭ*, a wife.  
*māṭimā*, a woman (N).  
*mānjā*, a bed.  
*mardh*, a man.  
*mās*, meat.  
*matthā*, a small boy.  
*mupd*, the head.  
*monnū*, a son (Chh. B.)  
*nēṭṭ* or *nēṭē*, near.  
*nhāspā, nhathpā*, to run (N).  
*nhussī jāpā*, to run away.  
*picchchē*, behind.  
*pūḍhar*, a place, level ground.  
*painō*, sharp.  
*prallā*, upon.  
*paipilā*, footpath, way.  
*parsi*, the day after to-morrow, the day before yesterday.  
*partēg*, apart.  
*paunā*, to fall.  
*prānt*, after.  
*puhāl*, a shepherd.  
*pujjpā*, to arrive.  
*sāḍpā, sodāpō*, to call, summon.  
*sūhī*, postpos., like.  
*surnāl*, hair.  
*sounā*, to lie down, sleep.  
*ruṇā*, gold.  
*tā*, then, therefore.  
*tātā*, swift.  
*tēbbē*, then.  
*tēhō* or *tēhā*, like that.  
*tēṭṭhī*, there.  
*thorāṇā*, cold, cool (N. *thōṇṇā*).  
*thainā*, to place (Kāshmiri *thawun*).  
*tikkē* or *tikā*, up to.  
*ūprā*, up.

*phittar*, within,  
*yēttihā*, or *ēttihī*, here.

The character used in writing Mandžālī and Sakēti is a form of Tākrī. The following is the alphabet, including some of the more important compound consonants

Written character.



Mandēāli Alphabet.

vowels.	Consonants.					
𐤀	ba	𐤁	da	𐤂	hu	𐤃
𐤄 𐤅	baa	𐤆 𐤇	dha	𐤈	hta	𐤉
𐤊 𐤋	ga	𐤌	na	𐤍	pha	𐤎
𐤏	gha	𐤐	pu	𐤑	nha	𐤒
𐤓	cha	𐤔	pha	𐤕	jya	𐤖
𐤗 𐤘	chha	𐤙	ba	𐤚	dhya	𐤛
𐤜	ja	𐤝	bha	𐤞	nhy	𐤟
𐤠	gha	𐤡	ma	𐤢	tra	𐤣
𐤤	ta	𐤥	ya	𐤦	pra	𐤧
𐤨	tha	𐤩	ra	𐤪 𐤫	sra	𐤬
𐤭	qa	𐤮	ia	𐤯	khica	𐤰
𐤲	qha	𐤳	va	𐤴	gva	𐤵
𐤷	na	𐤸	ka, sha, sa.	𐤹	dwa	𐤺
𐤼 𐤽 𐤾	ta	𐤿	hu	𐥀	roa	𐥁
𐥂	tha	𐥃	ja	𐥄		

letter va is represented by the sign for pa, and as initial v is also optionally  
as pa and we here usually write it with over the preceding syllable.

by the same character.

Mandi and Suketi are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dogras farther to the west, rather than with the Pahāris of the Simla and Kulu hills.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Mandēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *o* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *thōpōā*, cold, as compared with standard Mandēālī *thapōā*.

So also the common Western Pahārī interchange of *a* with *ō* or *ū* has not been noted in Mandēālī proper, although a few instances have been noted in Mandēālī Pahārī and Sukētī. Thus the Mandēālī word for 'horse' is *ghōrā*, not *ghōrō*, and the past participle of *karnā*, to do, is *kita* not *kītō* or *kērū*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *ghōrā* for *ghārā* does not occur. *It* is, however, sometimes prefixed as in *hōkkhī*, an eye.

The Western Pahārī changes of *ch* to *ṭ*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Mandēālī agrees with Kāngrī as against Western Pahārī.

In declension, Mandēālī uses the postposition *jō* for the dative, which is also the case in Kāngrī. Although the same postposition occurs in other Western Pahārī dialects—namely in Channāli,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhi *jō*,<sup>1</sup> of

The distinguishing mark of the Mandēālī future is not the Western Pahārī *tō*, but the Kāngrī *ghā*. Compare the Jumer Sirāji *ṭāh-ul*. I shall strike, with the Mandēālī and Kāngrī *mār-ghā*.

With these exceptions, the Mandēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukētī as Western Pahārī languages, affected by the neighbouring Kāngrī.

<sup>1</sup> The Kāngrī *jō* is an old locative of an obsolete *jō*, of; and it is this *jō* which is to be considered as identical with the Sindhi *jō*.

## MANDĒĀĪ.

For particulars as to the locality in which Standard Mandēāī, with its sub-varieties of Northern Mandēāī and Chhōta Bahghālī, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of Mandēāī Grammar is based partly on the notes in the Rev. Graham Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

**Pronunciation.**—As explained above Standard Mandēāī has abandoned the peculiarities of Western Pahāī pronunciation. The letter *a* is sounded as in Pahjābī, and not like the *o* in 'hot'. The letters *a*, *o* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*ti*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhṛā* for *ghōṛā*, a horse. In the word *hākhāi*, an eye, an *h* has been prefixed. In Northern Mandēāī, however, an *a* does sometimes become *ō*, as in *thōṛṣā*, cold; while in the mixed dialect of Chhōta Bahghālī, the termination *ā* for *ā*, as in *chhōhrā*, a boy, *ghāḷā*, a shepherd, is not uncommon.

**NOUNS.**—Masculine *śadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *ī*. In North Mandēāī and Chhōṭā Bahghālī, the latter add *ā*, instead of *ī*. Thus, *ghōṛā*, a horse; *ghōṛē*, horses: *baikhā*, a sister: *baikhāī*, sisters: N. and Chh. B. *dēl*, a sister; *dēldēl*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses: *hāthī*, an elephant; *hāthīē*, by an elephant or elephants. *Śadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōṛā*, a horse; *ghōṛē*, by a horse, or horses.

The Oblique form (singular and plural) of *śadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ē*. Thus *ghōṛā*, a horse, obl. form *ghōṛē*. Masculine nouns ending in a consonant add *ē* for the same form. Thus *ghar*, a house, obl. form *gharē*. Feminine nouns ending in a consonant add *ī*. Thus *baikhā*, a sister, obl. form *baikhāī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēl*, a sister, obl. form *dēldā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ē*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table :—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōra</i> , a horse	<i>ghār</i>	<i>ghār</i>	<i>ghār</i>	<i>ghār</i>	<i>ghār</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
<i>hāhā</i> , an elephant	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>
<i>hāhā</i> , a daughter	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>
<i>hāhā</i> , a sister	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>
<i>hāhā</i> , a sister (N. and Chh. B.)	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>	<i>hāhā</i>

Just as the Northern Maṇḍālī *ghā*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍālī *ghā*, a rather; nom. plur. and obl. *ghāghā*, ag. *ghāghā*.

The Voc. Sing. is, according to the parable, *ghāghā*. Northern Maṇḍālī has the nom. sing. *ghāghā*, declined like *ghāghā*.

The usual postpositions are :—

Dative-Accusative—*jā*; for the dative we also have *hāhā*, to.

Ablative—*ghā*, from. *hāhā*, with, together with, with, by means of: *sāghā*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāghā*, or in the dative governed by *hāhā* or *jā*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rā*, fem. *rā*), which, as usual, is adjectival.

Locative—*maṇḍāl* or *maṇḍāl*.

**Adjectives.**—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ā*, fem. *ā*. Comparison is indicated, as usual, by the use of the ablative, as in *maṇḍāl-ghā hāhā*, taller than the sister; *sāghā-ghā hāhā*, better than all, best.

**PRONOUNS.**—The first two Personal Pronouns are declined as follows :—

Sing.	I.	Thou.
Nom.	<i>hāhā</i>	<i>tāhā</i>
Ag.	<i>maṇḍāl</i>	<i>tāhā</i>
Obl.	<i>maṇḍāl</i> , <i>maṇḍāl</i>	<i>tāhā</i> , <i>tāhā</i>
Gen.	<i>maṇḍāl</i>	<i>tāhā</i> .
Plur.		
Nom.	<i>hāhā</i>	<i>tāhā</i> .
Ag.	<i>maṇḍāl</i>	<i>tāhā</i> .
Obl.	<i>maṇḍāl</i>	<i>tāhā</i> .
Gen.	<i>maṇḍāl-rā</i> , <i>maṇḍāl</i>	<i>tāhā-rā</i> .

In the ablative singular with *hāhā*, we find *maṇḍāl* and *tāhā*. N. has the Dative-Accusative *maṇḍāl* and *tāhā*. Chh. B. uses *maṇḍāl* as well as *hāhā* for 'I'. It makes the Dative-Accusative singular *maṇḍāl* and *tāhā*, and the Ablative singular *maṇḍāl* and *tāhā*.

demonstrative Pronouns, which are also used as pronouns of the third person, declined. As in most other Western Pahlāvi dialects they have in the singular three,—masculine, feminine, and neuter.—

Thus.			That		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
ēh	ēh	ēh	ēh	ēh	ēh
ēh, ēh, ēh	ēh	ēh	ēh, ēh, ēh	ēh	ēh
ēh, ēh	ēh	ēh	ēh	ēh	ēh
ēh			ēh		
ēh			ēh		
ēh			ēh		

Relative and Interrogative pronouns are thus declined :—

Who.			Who? What?		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
hō, hō	hō, hō	hō, hō	hō	hō	hō
hō, hō	hō	hō	hō	hō	hō
hō	hō	hō	hō	hō	hō
hō			hō		
hō			hō		
hō			hō		

and Chh. B. the Agent singular masculine is *jānē* and *kāpēd*. In the above there are varieties of spelling. Thus we meet *ōssē* instead of *ōssē*, *ēh*, instead of *tēh*.

Definite pronouns are *hō* (obl. *hōs*) anyone, some one, and *kāhēh*, anything,

Following additional pronominal forms may be noted.—

*kōh*, whoever; *har-kicēh*, whatever.

or *ēhō*, like this; so *tāyēh* or *tāyēh*, like that, and so on.

this much, and so on.

or *ēhēh*, now; *tāyēh*, then, and so on.

or *yētēh*, here; *tētēh*, there, and so on.

### VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *ēh* precedes *hā*, the two join together and become *ēhā*, this is.

North Maṇḍālī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thā*, plur. *thīē*; fem. *thī*.

**B.—Active Verb.**—Besides the usual array of Verbal nouns and participles, Maṇḍālī has a participle indicating state or condition, as e.g. *baithī-rā*, in a state of being seated; *mañī-rā*, in a condition of being beaten. The *rā* is either the genitive postposition, or else the past participle of the verb *raihā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mañā*, to beat.

The **Infinitive** is formed by adding *pā* to the root, which, as usual, becomes *uā* after *r* or *l*. Thus *paupā*, to fall; *baithpā*, to sit; *mañpā*, to beat. The verb 'to come' is *āunā*, but in North Maṇḍālī it is *aunā*, and in Chhōṭī Bāghālī it is *āpā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *adā* is added. Thus, from *jūnā*, to go, *jāundā*, going. The following present participles are irregular :—

<i>hōpā</i> , to become	pres. part.	<i>hūndā</i>
<i>āupā</i> , to come	"	<i>āundā</i> or <i>āundā</i>
<i>raihā</i> (N. <i>rāihā</i> ), to remain	"	<i>raihūndā</i> (N. <i>rāihūndā</i> )

The Present Participle is used in inceptive compounds, *mārdā lāpā*, he began to die. It is also used as an infinitive of purpose, as in *sē māṇṇar akorārdē hājī dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hē* is added to this, we have *mārdē-hē*, immediately on striking.

The **Past Participle** is formed by adding *pā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārcā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārcē*, and its feminine *mārcī*. The following past participles are irregular :—

<i>hōpā</i> , to become	past part.	<i>hūā</i> (N. <i>hōā</i> )
<i>mañpā</i> , to die	"	<i>mūā</i>
<i>āupā</i> (N. <i>āupā</i> , Chh.B. <i>āpā</i> ), to come	"	<i>āpā</i>
<i>jūpā</i> , to go	"	<i>gēā</i> or <i>gūpā</i>
<i>paupā</i> , to fall	"	<i>pēā</i> (N. <i>paiēā</i> ) or <i>payā</i>
<i>lāpā</i> , to take	"	<i>lēā</i> or <i>layā</i>
<i>lāpā</i> or <i>hāpā</i> , to bring	"	<i>lēā</i> <i>āpā</i>
<i>raihā</i> (N. <i>rāihā</i> ), to remain	"	<i>raihā</i> , <i>raihā</i> , or <i>rā</i>
<i>pāpā</i> , to drink	"	<i>pāpā</i>
<i>dēpā</i> , to give	"	<i>dētā</i> or <i>dūtā</i>
<i>hāpā</i> , to do	"	<i>hūtā</i>
<i>lāpā</i> , to be joined	"	<i>lūpā</i> or <i>lūpā</i>

<i>khāyā</i> , to eat	past part.	<i>khāyā</i>
<i>baithā</i> or <i>baṣṭā</i> , to sit	"	<i>baith</i> (conj. gen.) or <i>baithyā</i>

The feminines of *gēā*, *pēā*, and *lēā*, are *gaī*, *paī*, and *laī*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hāa</i> , become	static part.	<i>hāī-rā</i>
<i>mūā</i> , dead	"	<i>mūī-rā</i>
<i>āyā</i> , come	"	<i>āī-rā</i>
<i>gēā</i> or <i>gāyā</i> , gone	"	<i>gēī-rā</i> or <i>gaī-rā</i>
<i>pēā</i> or <i>payā</i> , fallen	"	<i>peī-rā</i> or <i>paī-rā</i>
<i>lēā</i> or <i>layā</i> , taken	"	<i>lēī-rā</i> or <i>laī-rā</i>
<i>rāhā</i> , <i>rā</i> or <i>rahyā</i> , remained	"	<i>rahi-rā</i>
<i>pūtā</i> , drunk	"	<i>pūtī-rā</i>
<i>dittā</i> or <i>dātā</i> , given	"	<i>dittī-rā</i> or <i>dātī-rā</i>
<i>kūtā</i> , close	"	<i>kūtī-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	"	<i>lāgī-rā</i> or <i>lagī-rā</i>
<i>khādhā</i> , eaten	"	<i>khādhī-rā</i>
<i>baith</i> <i>baithyā</i> , seated	"	<i>baithī-rā</i>

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindi *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jāyā*, to go, is *jūī*, and the past participle is *gēā*. The static participle is *gēī-rā*, not *jāī-rā*. The probable explanation of this is that *gēī* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūī* from *hāā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kiñṭhālī and elsewhere without changing the meaning (see p. 350).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārā*, it is to be struck : *masa*, sing. obl. and plur. *mārā* : fem. *raī*. So, in the parable, we have *ānā*, the slave (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *mārī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

<i>paunā</i> , to fall	Conjunctive part	<i>paunī-kē</i> , etc.
<i>ānā</i> , to come	"	<i>ānī-kē</i> , etc.
<i>hōyā</i> , to become	"	<i>hōyī-kē</i> , etc.

The **Noun of Agency** is formed by adding *vālā* to the oblique *mārñē-vālā*, a striker.

The **Imperative** second person singular is the same in form as the infinitive, but adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A **Polite Imperative** adds *ṛē* to the root. Thus *mārṛē*, please to eat.

The **Imperative** of *raihṇā* (N. and Chh. B. *rāhṇā*), to remain is *rāh*, plural *rahā*, and of *laiṇā*, to take, *lai*, plural *lā*. In North M. Bāṅghālī, the verb *amā*, to come, has its 2nd person Imperative *a* both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Bailey. Parable there is one example,—*baṇṇā*, (I am not worthy that) I should do. What the forms of the other persons and of the plural are, I am not sure. Bailey, however, for North Mandālī gives a similar form as of singular future.

The **Present** is formed by adding *ā* to the root, to which the vowel *h* is added. Thus, *haū mārā-hā*, I strike. The *mārā* does not change for person, but the *hā* changes for gender and number, but not for person.

	SINGULAR		PLURAL
	Male.	Female.	Male.
1			
2	<i>mārā-hā</i>	<i>mārā-hā</i>	<i>mārā-hā</i>
3			

There are a few irregular forms. Thus, from :—

<i>paṇṇā</i> , to fall	pres.	<i>paṇṇā-hā</i>
<i>hōṇā</i> , to become	„	<i>hōṇā-hā</i>
<i>āṇā</i> , to come	„	<i>āṇā-hā</i>
<i>raihṇā</i> , to remain	„	<i>rahā-hā</i> or <i>rāṇā-hā</i>
<i>laiṇā</i> , to take	„	<i>lahā-hā</i> or <i>lāṇā-hā</i>
<i>jāṇā</i> , to go	„	<i>jāṇā-hā</i> or <i>jāṇā-hā</i>
<i>khaṇā</i> , to eat	„	<i>khaṇā-hā</i> or <i>khaṇā-hā</i>
<i>dāṇā</i> , to give	„	<i>dāṇā-hā</i>

A **Present Definite** is formed, as in Hindī from the present participle of the verb substantive. Thus, *haū mārā-hā*, I am striking. To the present participle the Stative participle of *lagṇā*, to be joined is added. Thus, *haū mārā lāgi-rā hā*, I am striking, I am in the act of striking.

The participles of course change for gender and number, as in Hindī. *mārā lāgi-rā hā*, they (fem.) are striking.



The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē*, *thī*) for *hā*. Thus, *hañ mārā-thā* or *hañ mārā lāgī-rī thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *hañ mārā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *hañ mārā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāugrī* and not with Western *Pahāṛī*. It has two forms. The first is made, as in *Kāugrī*, by adding *ghā* to the root. Thus, *mārgḥā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārgḥē*, and if the subject is feminine (singular or plural) it becomes *mārgḥī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *āṅ* or, if the root ends in a vowel, *īṅ* to the root. Thus, *māraṅ*. This does not change for gender, number or person.

The following futures are slightly irregular:—

<i>paunā</i> , to fall	future <i>paūghā</i> or <i>paunāṅ</i>
<i>hūṇā</i> , to become	„ <i>hūghā</i> or <i>hūṅ</i>
<i>āunā</i> (N. <i>avūṇ</i> ) to come	„ <i>āūghā</i> (N. <i>avūghā</i> ) or <i>āunāṅ</i> or <i>āōṅ</i>
<i>lāunā</i> or <i>lyanā</i> , to bring	„ <i>lāūghā</i> or <i>lyāunāṅ</i>
<i>jānā</i> , to go	„ <i>jāghā</i> (N. <i>janāghā</i> , Ohh B. <i>janāghā</i> ) or <i>jānāṅ</i>
<i>kḥinā</i> , to eat	„ <i>kḥāghā</i> or <i>kḥāṅ</i>
<i>pīnā</i> , to drink	„ <i>pīghā</i> or <i>pīṅ</i>
<i>dēṇā</i> , to give	„ <i>dēghā</i> (N. <i>dēghā</i> ) or <i>dēṅ</i>
<i>raḥnā</i> , to remain	„ <i>raḥāghā</i> or <i>raḥāṅ</i>
<i>lāinā</i> , (N. <i>lāṇā</i> ) to take	„ <i>lāāghā</i> (N. <i>lāghā</i> , <i>lāṅ</i> ) or <i>lāṅ</i>

In the second specimen, in the word *barāṅ-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmirī*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindī*, and require few remarks. The following are sufficient examples:—

- hañ gēā*, I went.
- mañ mārāyā*, I struck him.
- hañ gēā-hā*, I have gone.
- mañ mārā-hā*, I have struck him.
- hañ gēā-thā*, I had gone.
- mañ mārā-thā*, I had struck him.

In the *Piśācha* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmirī*, the verb *wutem*, to be burnt, in the past tense is always feminine, as in *wutēs*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Mandāli*, Mr. Bailey points out that the verb *bāḥṇā*, to beat, is always feminine in the past tenses, as in *mañ bēs-jō bāḥī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindi, by conjugating the past participle with *jānā*, to go. Thus, *māryā jānā*, to be struck.

**Causals** are formed as in Hindi. Thus *supānā*, to cause to beat; *pīnā*, to cause to drink; *chānā* or *chānānā*, to graze (cattle). Note the following:—

*panānā*, to fall, Causal *pīnā*

*khānā*, to eat, „ *kānānā* or *khuānā*

*jānā*, to go, „ *gānā* or *gānānā*, to cause to go, to lose.

#### Compound Verbs.

**Intensive** compounds are very common. Thus, *dē-dēnā*, to give away.

**Inceptives** have been dealt with under the head of the present participle.

**Frequentatives** are made as in Hindi. Thus, *mārya kārā*, to strike frequently. Note *khāyā* (not *khādhai*) *kārā*, to eat regularly.



[No 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĪĀLĪ).

**SPECIMEN I.**

ਦੀ ਮੰਨਾਈ ਵਿਚ ਸ਼ਾਮਲ ਹੋਣ ਦੀ ਮਨਾਹ

ગીતક      ૯      શ્રીપંત      ૬૫      મંડિંગી      વીજી

ମୁଁ                      ଶୁଣି                      ଗଢ଼ି                      ମି                      ଫିର                      ମୁଁ

महोदय किं म्मिहं न कं उमहं वयं

6. કિમ્બી પંજ મલકલે શી કોમલ સે

ਦੀਤੀ      ਖੋਲ੍ਹੇ      ਸ਼ੀਨ      ਗੇ      ਝੁੱਕ      ਕੀਤੀ

ਮਠੇ                      ਗੰਗੂ                      ਪਿ                      ਮਾਟਲ                      ਸੁਭ                      ਫੁਰ

ॐ ॐ ॐ ॐ ॐ ॐ

ਸਾਨੂੰ ਗਲੀ ਤੇਜ਼ੀ ਨਾ ਸਾਂਝੇਂ ਮੰਨ ਸੁਣ

10. ନାଟକ ସିଂ ସିଂ ସିଂ ସିଂ ସିଂ

[ No. 1 ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAĪĀRĪ (MANDĒĀLĪ)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Eki-manukhā-rē dūi gābhrū thē          Maṭṭhē.  
*One-man-of two sons were. By-the-younger-*

gābhrūē āpnē-hābbā-sāōgi          hōlṛā  
*son his-own-father-to it-was-said*

jē, 'mā-jō laṭṭe-phaṭṭe-ri bāḍ jē  
*that, 'me-to property-of share which*

āunī (for āunī) tēsā deī-dē'          Tē          tēs-rē-bābhe  
*is-to-come that give-away. Then by-his-father,*

5. tēs-ri bāḍ          laṭṭe-phaṭṭe-ri tēs-jō deī-  
 5. *him-of the-share the-property-of him-to was-given-*

ditī.          Thōrhē-dinā-gē prānt tihē-  
*away. A-few-days-from after by-that-*

maṭṭhē-gābhrūē laṭṭe-phaṭṭā sabh katth  
*younger-son the-property all together*

karā-kē          bayṛ-dūrā-rē mulkhā-jō  
*made-having a-great-distance-of country-to*

chalā-gayā          Tēthi lachpaṭā-mājh sabh  
*it-was-gone-away. There debauchery-in all*

10. laṭṭe-phaṭṭā          gwaī-ditā.          Jājē          tihē sabh  
 10. *the-property was-caused-to-go When-that by-him all*

ਮਾਠਾਟੈ ਮੈਂਠ ਝੋਠੁ ਠੰ ਡੇਸੇ ਸਮਾਧੈ

ਨਕੋਧਾ ਠੀ ਪਠਾ ਠੰ ਮੇ ਠੇਸਵੈ

ਮਠੈ ਧਠੁ ਝੋਠੈ ਮਰਮੁ ਗਾਠ ਠੰ ਮੇ

ਠੇਸੇ ਸਮਾਧੈ ਠੇ ਠੇਸੀ ਧਠੈ ਝੋਠੀ

5. ਠੇਠੈ ਠੰਠੈ ਰਠੁ ਠੰ ਠੀਠੈ ਧਠੈ

ਝੋਠੀ ਠੈ ਮੇ ਠੁੰਗਰ ਮਠੈ ਸੋਧੈਲੈ

ਧੋਠੈ ਠੇਠੀ ਮਠੈ ਠੈ ਠੇਠੀ ਸੀਠੈ

ਠੇਸੇ ਸੋਧੈਲੈ ਮਠੈ ਮਠਾ ਠਿਠੈ ਸਮਾਧੈ

ਮਾਠ ਠੈ ਠੀਠੈ ਸਠੈ ਠੈ ਠੇਠੈ ਠੁੰਗਰ ਧੋਠੈ

10. ਠਠੈ ਠਠੀਠੀ ਠਠੈ ਸਠੈ ਠਠੈ ਸੋਧੈਲੈ ਧੋਠੈ

ਠਰਮੈ ਠੀ ਠਾ ਠਾ ਠੈ ਠੈ ਠੈ ਠੈ ਧੋਠੈ

ਠਠੈ ਠੀ ਠੈ ਠੈ ਮੇ ਠੀਠੈ ਮਠਾ

latā-phatā gvañ-čhūyā, tā tēs-mulkhā  
*property was-completely-caused-to-go, then (in-)that-country*

naikāl bhī payē Tā sē tēs-rā  
*a-famine also fell. Then he of-him*

maṭṭhā putr bhūkhā mardā galā (for lāgā). Tā sē  
*the-younger son hungry dying began. Then he*

tēs-mulkhā-rē kesi-barē-ādmi-  
*that-country-of a-certain-great-man-*

5. nērē jāī rahyā. Tā tinhē-barē-  
 5. *near having-gone remained. Then by-that-great-*

ādmī sē sungar charāndā āpnē-  
*man he swine feeding his-own-*

khētrā-dōhrī-mañjhā-jō bhēji-ditā.  
*fields-lands-in-to was-sent.*

Tā sē āpnē-manā-mañjh ēh bujhdā  
*Then he his-own-mind-in this considering*

lāgā jē, 'jinhā-sātā-jō ēō sungar khāyā  
*began that, 'what-grains (acc.) these swine eating*

10. karā-hē, haō (for haū) bhī inhā-sātā-kanē āpnā pēt  
 10. *doing-are, I also these-grains-with my-own belly*

bhardā.<sup>2</sup> Ki jē hōr-kētē tēs-jō khānē-jō  
*(I-)would-have-filled. Why that other-anywhere him-to eating-for*

jurdā nahī thā. Jāje sē sudhi-mañjh  
*being-got not was. When-that he sense-in*

- શ્રેષ્ઠ    ક    જીમલ    નંગ    હે    શ્રે    વંદ્યે  
 દંડ    કીકંત્રી    હી    રૂકર    સફર    હે    રીદી  
 શંભુ    ધક્કી    હા    હાં    કુચ    મટુ    કુર  
 હ    મં    શંપળ    વંચ    રેકે    હે    શાં  
 5. હાં    હા    કીમ    રેકે    હાં    વે    રેકે  
 શંભુ    હે    વંચ    હી    હાં    હાં    હા  
 મારી    ઈ    હાં    હા    રા    મહ    નં  
 હાં    હા    મંત્ર    કીક    વંચ    મંદ    શંપળ  
 હા    રૂકર    સફર    મંદી    મંદાલી    નાં  
 10. હા    હા    શંપળ    વંચ    રેકે    હે    શાં  
 શં    મહ    મંદી    મં    હાં    મે    કોમરે  
 વં    શંભુ    મંદી    નાં    હા    મં    શં



āṣā, tū bōdā lāgā jē, 'mērē-bābbā-rē  
*came, then saying he-began that, 'my-father-of*

dhṛṣṭi kinē-hi nōkrē-chākṛā-jō rōṭi  
*daily how-many-even servants-domestics-to bread*

khaṇē-jō pakṣi-hi, hōr hāḍ ghukhā maryā karā-  
*eating-for is-being-cooked, and I hungry dying doing-*

nā. Mā āpuē-bābbā-nēr-jō chālē-  
*am For-me my-own-father-near-to going-*

5. jānē, hōr tēs-nērē jī-kē ēhṛā  
 5. *it-is-to-be-gone, and him-near gone-having such*

bōlnā jē, "bāpū-jī, hāḍ tērā hōr  
*is-to-be-said that, "father-sir, I of-thee and*

sargū-rā bhūlan-hār hūi-chukyā, hup  
*heaven-of forgetter became-completely, now*

hāḍ tērā gūbhṛā kihāḍ bānṭi; mā-jō āpuē-  
*I thy son how shall-I-be-made; me (acc.) thine-own-*

hori-nōkrā-chākṛā-sāhi samjhi-lāḍ."  
*other-servants-domestics-like consider."*

10 Uthi-kanē āpuē-bābbā-nēr-jō chalyā.  
 10. *Arisen-having his-own-father-near-to he-went.*

Ajhāḍ pujiyā nahī thā, dīrā-gē tēs-rē  
*Still arrived not he-was, distance-from by-him-of*

bābbē āundā (for āundā) dēkhi-layā, hōr dayā āi-  
*by-the-father coming he-was-observed, and compassion arriv-*



gaī. Tā daōī-kanē gīyā. hōr tēs-  
ed Then run-having he-went, and him-

kanē babōt kari milyā, hōr pyār kitā.  
to much having-done he-was-embraced, and love was-made.

Tā timhē āpā-bābbā-kanē bōlyā jē,  
Then by-him his-own-father-to it-was-said that,

‘bāpū-ji, hāō bhūli-gayā, tussā-rā hōr  
‘father-sir, I forgot, you-of and

5. sargā-rā dīdār hūā, huṇ hāō  
5. heaven-of dōtor I-became, now I

idhī lāek nahī hā, jē tussā-rā putr bāpū’  
(of-)this worthy not am, that you-of son I-may-be-made.’

Tē tēs-rē babbē āpā-nōkrā-chākrā-jō  
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, ‘kharē kharē kaprē kādhi-lyāo,  
it-was-said that, ‘good good clothes bring-forth,

hōr ēs-jō panhyāi-dēyā (for dēā); hōr hāthā-rī  
and this-one-to put-on; and hand-of

10. mundrī, pairā-rē jūlē bhī panhyāi-dēyā (for dēā);  
10. ring, feet-of shoes also put-on;

hōr ōrī-rā rubh lyāi-kē, kāṭī-kē khāiē,  
and enclosure-of ram brought-having, killed-having let-us-eat,

ū hīkā thapd pāiē. Mārā eh gābhrū  
then the-breast cool let-us-cause-to-fall. My this son

ਮਹਿ ਪਰੰਬਰ ਯੰ ਕੰਘੁ ਜੀਹਿਨ ਕਾਜੰ

ਮੰਡੀ ਗਏ ਯੰ ਕੰਘੁ ਪੀਯੁਤੰ ਰੰਦੀ

ਸਮੀ ਕਪੇ

ਭੀ ਤੇਸਰੰ ਧਰੰ ਗੰਭਰੰ ਖਵੇ

੬. ਥੰ ਛੰ ਮਹਿ ਪਰੰ ਮਰੇ ਜੇਥੰ ਰੰ

ਤੇਸਰੰ ਛੰ ਗੀਤ ਭੀ ਕੰਗਥੀ ਸੀ ਛੰ ਮੋਤ

ਪਾਤ ਭੰ ਚੰਦੀ ਚੰਦੀ ਸੰਧਰੰ ਛੰ ਮਦੰਭ

ਥੀ ਖਥੁ ਛੰ ਚਿ ਛੰ ਭੰ ਤੀਹੀ

ਤੇਸਰੀ ਖੰਧੁ ਛੰ ਤੀ ਭੰ ਚੰਦਰੰ ਭੰ

੧੦ ਭੀ ਤੀ ਧੰਦੀ ਚੰਦੀ ਰੰ ਧਰੰ ਧੰਦਰੰ ਭੰ

ਥੀਸ ਧੰਸਥੇ ਛੰ ਭੰ ਭੰ ਭੰ ਰੰਦੀ ਸਮੀ

ਥੰ ਭੰ ਭੰ ਚੀਧੀ ਗਥੰ ਭੀ ਪਰੰ ਭੀਧੁ

mūē-barāba: thā, huq jūndā hūē,  
dead-equal-to was, now living he-became;

gwāchhi gāmū thā, huq milyā. Tā rāji  
lost in-a-gone-condition he-was, now he-is-got. Then contented

khūsī hūē.  
happy they-became.

For tēs-rē baqā gābbrū klētā  
And him-of the-elder son (in-)the-field

5 thā jā sē (for sē) ghūā-nērū āyā, iā  
5. was. When he the-house-man came, then

tēs-jō gīt hōr nāchpē-rī kan-sōt  
home-to singing and dancing-of tone

pai. Tā tūhē ākī-chākā-jō sadāi-  
fell. Then by-him a-servant-to called-

kē puchiyā jē, 'ēh kyā hā?' Tūhē  
having it-was-asked that, 'this what is?' By-him

tēs-gē lōlyā jē, 'tērū bhāi āirā-hā.  
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābbē ōp-rā bakrū kāirū-hā,  
10. and by-thy-father the-enclosure-of goat in-a-killed-condition-is,

kis-bāstē jē sē tērū bhāi rāji khūsī  
what-for that he thy brother contented happy

āyā. Tā sē jhikhī-gayā, hōr ghāi-bhūtār  
came. Then he angered-went, and the-house-within



jāi nahī nishhā. Tā tēs-rā bāh bāhar āyā,  
going not (?) wished. Then him-of the-father outside came,

hōr sē manāi-ditā. Tā tūhē āpnē-  
and he was-remonstrated-with Then by-him his-own-

bāhā-jō batā ditā jē, 'itāi barsā-  
father-to answer was-given that, 'so-many years-

gē hāñ tēri tabel karyā-karā-hā hōr  
from I thy service doing-continually-am, and

5. tuddh-gē dājī maī nahī kiti; par  
5. thee-from difference by-me not was-done; but

taī kadāi mā-jō ek chhōlū bhī nahī  
by-thee ever me-to a kid even not

ditā, jē hāñ āpnē-sāthiyā-jō bhī  
was-given, that I my-own-companions-to also

masī khwāndā, hōr jāñc tērā eh gābhrā  
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jūhō tēi khaṭi-kamāi luehī rūṇḍā-  
came, by-whom thy property vicious hurlots-

10. jō khwāi, tēs-rē kaṭṭhē taī mōtā bakrā  
10. to was-given-to-eat, him-of for by-those a-fat goat

kāṭyā.' Tā tīnhē bōlyā jē, 'hē pntā, tuu (for tū)  
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī māh-nēpē hā, jē mēre (for mōri) khaṭi-  
ever-even me-near art, what my property-

કુંભંડ      ફ      ઉ      મે      મક      હો      ઉ      યર

ઉભી      િ      હો      નામં      હો      હા      રી

સમી      જો      મિ      હો      હો      હા      મો

ભો      ળ      મે      હો      રો      હા

5.      મે      નામ      ફ      ળ      મે      ચોળી      મહં



kamāi-rā hā, sē sabh tērā hā, par  
*earnings-of is, that all thine is, but*

iddhi-rē kaṭṭhē bakīā kātyā, hōr rāji  
*this-of for a-goat was-slaughtered, and contented*

khasī hūē, jē tērā ēh bhāi mūē.  
*happy we-became, that thy this brother dead-*

lēkhē thā, sē jiundā dēkhyā; hōr  
*like was, he living was-seen; and*

5. gwāchi-gaīā thā, sē mil-gayā?  
 5. *in-a-lost-gone-condition was, he was-got?*

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĀLĪ)

## SPECIMEN II.

ਸੀ ਸੇ ੧੪ ਤੇ ਖੰਡਕ ਖੁ ੧੦ ਆਈ ਭੰਢੰਨੇ ਤੇ

ਭੰਢੰਨੇ ਭੰਢੰਨੇ ਤੇ ਸੇਗੀ ਸਖੰਡੀ ਸੀ ਭੰਢੰਨੇ

ਖੰਡਕ ਖੁ ੧੪ ਸਖੰਡੰਨੇ ਭੰਢੰਨੇ ਸਖੰਡੰਨੇ ਯਗਸੰਨੇ

ਸਖੰਡੀ ਸੰਭ ਭੰਢੰਨੇ ਤੇ ਭੰਡੰਨੇ ਸੰਭੰਤ ਸਖੰਡੀ

੫ ਭੰਢੰਨੇ ਭੰਡੰਨੇ ਤੇ ਭੰਡੰਨੇ ਸਖੰਡੰਨੇ ਯਗਸ ਭੰਡੰਨੇ

ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਸਖੰਡੰਨੇ ਯਗਸ ਭੰਡੰਨੇ

ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ

ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ ਭੰਡੰਨੇ

[No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRI (MANDĀLĪ)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Sri-sam 74-rē, Kātak-par 10, arji Hārābāgā-rē  
*Prosperous-year 74-in-of, Kātik-date 10, representation Hārābāg-of*

Thāpādārā-Nāntrāmā- bōr Nēgi-Sapāhi-rī ēhi, jē  
*Thānēdār-Anant-Rām- and Nēgi-Constable-of this-is, that*

Kātak-par 14 Musramān Gujrā Khadwaa Bagsā-jō  
*Kātik-date 14 The-Musalmān Gujrā Khudā Baksh-to*

Sapāhi-sāth bhējyā-rā hukam āyā. Tā Sapāhi  
*the-constable-with sending-of order came. Then the-constable*

5. Jā-Singh bhējyā. Tā ēh Khadwaa Bags jarirā  
*5. Jai-Singh was-sent(-for-him). Then this Khudā Baksh in-a-fevered-condition*

aōkhā hā. Hānpē jōg hā nahī. Khadwaa-Bagsē bōlyā  
*very-ill is. (For-)walking fit he-is not. By-Khudā-Baksh it-was-said*

jē, 'jā hāō aēn hāng, āōng. Ibbē jarirā  
*that, 'when I well will-be, I-will-come. Now in-a-fevered-condition*

aōkhā hā. Tā araj likhī-likhī. Jē hukam āōng, sē bartāng-jī.  
*very-ill I-am. Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.*

## MANDEĀLĪ PAHĀRĪ.

As already stated, the Pahārī dialect of Mandēālī is a mixed form of speech, partly resembling Standard Mandēālī, and partly resembling Inner Sirājī. A brief notice pointing out where it differs from Standard Mandēālī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Mandēālī *karākhā*, an eye. So here we have *hanṭar*, within, and *saughā*, not *saigā*, with. A noteworthy change is the word *mangsar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgaśīraḥ*. Here we have *ry*, first becoming *gy*, and then *ṣy*. The Western Pahārī change of *ṣ* to *ch* occurs in the word for 'hare', which is either the Inner Sirājī *chā* or the Mandēālī *ṭā*.

The declension of nouns closely resembles the Standard. *ghōṣ*, a horse, makes its oblique form and its nominative plural *ghōṣ*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *thānā*, a police-station, obl. *thānē*; *chandwārā*, the moon, *chandwārē* (ag. case); *dhayāra*, a day, *dhayārē* (loc.).

*Ghar*, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (*g* in sentences 223 and 226). So *pahār*, a mountain, *pahārā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *bābbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ē* as in Inner Sirājī. Thus, *bhīn*, a sister, *bhīnē*; *mān*, a mother, *mānē*; *gall*, a word, *gallē*. But sometimes we have the Mandēālī *ī*, as in *pāḥ*, the back, obl. form *pāḥī*, with doubling of the *ḥ* and shortening of the vowel.

The Pronouns are the same as in Standard Mandēālī. As additional forms, we may note *mā* used at the end of the second specimen for *hāṭ*, I; *ṭējṭ* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hamshāṭ-rā*, our, and *tuashāṭ-rā*, your, and 'thine' is *thāṭ-rā*, instead of *tēra*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hē*) as in the Standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *āḥā* (masc. plur. *āḥā*), from sing. and plur. *āḥē*, which, like *hā*, does not change for person.

Yet another form is *hā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thē*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārdā*, grazing; *hāndā*, becoming; *rahāndā*, dwelling; *āḥndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāḥē* or *nāḥndā*, to go, with its past participle *nāḥndā*. *Jāya*, to go, is

also used, with its past participle *gayā*. The Static Participle in *i-rō* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bzyōturē*, I may cut; *laithē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baqdō*, thou becomest (1st specimen).

For the Present Definite we have *chārdō lāgi-rā*, he is grazing (sentence 229), and *āōndā lāgi-rā šō*, he is coming, corresponding to the Standard *mōrdā lāgi-rā hā*.

The verb 'to come' is *āuyā* or *ichhā*, past participle *āyā*.

[No 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PATAHĪ (MANDĀLĪ).

PATAHĪ DIALECT.

## SPECIMEN I.

સંદુમે ડો સંદુમે મી મંદં મી કળં

દેલી દંડે સંદુમે શ્રેપણિ મંદં હે  
 વેળાં શ્રમ મંદે દેક દેલં મેળા મી  
 ને હે મંદે હા વેલે સંદુમે મી મંદે વેળાં  
 વસુશ્રે દેલં મેળા હે કીડં વેલેડં  
 ૫. કેવે હં સુગીદં નં સંદુમં વળાં  
 કેવે હં નં કેવે નં સુગીદં નં નં  
 હં નં

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĪBĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr	chandramē-rī	māwā-rī	kathā.
<i>Moon-and</i>	<i>moon-of</i>	<i>mother-of</i>	<i>story.</i>

---

Ekī-dhyārē	chandramē	āpūlī-māwā-jō
<i>On-one-day</i>	<i>by-the-moon</i>	<i>his-own-mother-to</i>

bōlyā,	‘ammō,	mā-jō	ōk	ēphā	chōlū	sī-
<i>it-was-said,</i>	<i>‘mamma,</i>	<i>me-for</i>	<i>a</i>	<i>such</i>	<i>coat</i>	<i>serv,</i>

-dē, jō mā-jō pūrē baithē.’ Chandramē-rī māwō bōlyā,  
*.. that me-to completely it-may-fit.’ The-moon-of by-the-mother it-was said,*

‘bachehūā, ēphā chōlū tujjō kihā bēyōtarū?’  
*‘child, such coat for-thee how may-I-ent?’*

5 kēbē tū dūtīyā-rā chandramā bapdā,  
*sometimes thou second-day-of moon becomest,*

kēbē punyā-rā, kēbē nā dūtīyā-rā nā  
*sometimes full-moon-of, sometimes neither second-day-of nor*

punyā-rā.’  
*full-moon-of.’*

## FREE TRANSLATION OF THE FOREGOING.

*The Story of the Moon and his Mother.*

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

---





[ No. 4. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (MANDĀLĪ).

PAHĀRĪ DIALECT.

## SPECIMEN II.

ਧੁੰਨ ਖੁਲ੍ਹੇ ਸੁਫਲ ਵੇ ਮੀਘੁ

ਮੇਰੇ ਸੁਮਤਿਯੋਂ ਹੋ ਸੁੰਦਰੀ ਸੁਖੀ ਹੀ ਭੀ ਦੰਤੋਂ ਸੁਭ

ਕੰਮ ਲਏਣ ਕੀਤੀ ਤੇ ਥੋਂ ਮੰਗਸਰ ਖੁਸ਼ੀਮਦੇ 5

ਮੇਂ ਏਧੁੰਦੇ ਮੇਰੇ ਗਏ ਏਸੇ ਕੰਮ ਮੰਦੇ ਭੰਡੇ

5. ਸੁਮਤਿਯੋਂ ਹੋ ਮੇਰੇ ਧੁੰਨ ਕੰਮ ਨਹੀਂ ਲੇਭੋਂ ਨੂੰ

ਸੁੰਦਰੀ ਸੁਖੀ ਲਏਣ ਲਏ ਮੰਦੇ ਧੁੰਨ ਸੁੰਦਰੀ

[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (MANDĪĀLĪ).

## PAHĀRĪ DIALECT.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā likhyā.  
*Statement accused-Saktū-of (is-)written.*

Mērē	Khalahēlū-jō	chyōnnī	dīti-rī	thī;	dhyārē	dūī
<i>Of (i.e. by-)me</i>	<i>Khalahēlū-to</i>	<i>a-four-anna-piece</i>	<i>in-a-given-state</i>	<i>was;</i>	<i>days</i>	<i>two</i>

kām	laiṇā	kīti-rā	thā.	Mangsar	prabistē	8
<i>work to-be-taken</i>	<i>in-a-done-state</i>	<i>was.</i>	<i>Maṅsar</i>	<i>on-date</i>	<i>eight</i>	

sē jānā ēs nēdā gayā, ēs-gē kām māṅgyā. Inhē  
*that person (i.e. I) him near went, him-from work was-asked. By-him*

5. galāyā jē, 'mērē-hōlē kām nabī dēi-hundā.  
 5. *it-was-said that, 'on-my-said work not is-being-given.*

Chyōnnī	āpnī	lāi-lai.	Maī	bōlyā,	'chyōnnī
<i>Four-anna-piece</i>	<i>your-own</i>	<i>take-away.</i>	<i>By-me</i>	<i>it-was said,</i>	<i>'the-four-anna-piece</i>
					5 D

ਮੰ ਗੀਤੀ ਲੈਲਾ ਕੁਮ ਲੈਲਾ ਦੇਸੁ ਗੁਰੁ ਪਰ  
 ਸੁਮਤਿਯ ਤਬੁ ਗੇ ਪਕੜੁ ਭੰਡੇ ਭਭੀ ਲੋਟ  
 ਮੰਗੀ ਮੰਦੇ ਵਡੇ ਗੇ ਪਕੜੀ ਸੁਧੁ ਕੀਤ ਭੰਡੇ  
 ਧੋਲੇ ਏ ਮੰਦੇ ਮੰਦੇ ਗੀਤ ਮੰ ਰੰਗੇ ਏ ਏਲ  
 5 ਭੰਡੇ ਭੰਡੀ ਸੀਤ ਭੰਡੀ ਗੇ ਫੁਲੁ ਤਬੁ ਦੇਸੁ  
 ਲੰਗੁ ਗੀਤ ਭੰਡੇ ਕਪੜੇ ਫੁਲੇ ਦੇਸੁ ਫੁਲੇ  
 ਲੇਲੇ ਮੇਧੇ ਭੰਡੇ ਮੰਗੇ ਬੇ ਭੰਡੀ ਏ ਭੰਡੀ  
 ਭੰਡੇ ਕੀਤ ਭੰਡੇ ਗੰਗੀ ਭੰਡੇ ਸੰਗੁ ਮੰਗੁ  
 ਭੰਡੇ ਗੁਰੁ ਭੰਡੇ ਏ ਭੰਡੀ ਗੇ ਫੁਲੁ ਮੰ  
 10 ਭੰਡੇ ਲੰਗੁ ਭੰਡੇ ਭੰਡੇ ਭੰਡੇ ਮੰਦੇ ਸੁਧੁ ਭੰਡੇ

māñ      nihī      laṇṇi      Kām      laṇṇā'      Eṣṣo-gallā-par  
(for) me    (is-)not    to-be-taken.    Work    is-to-be-taken'    This-word-on

Khalabēlū-hāthā-gē      pakṣayā.      Inhē      dharṭi      lēṭ  
Khalabēlū-hand-to    it-was-seized.    By-him    (on-the-)ground    lying-down

māri.      Muñ      hāhā-gē      pakṣi      khaṇhā      kītā      Inhē  
was-struck.    By-me    the-arms-to    having-seized    standing    he-was-made.    By-him

bōlyā      jō.      'māñ-jō      māryāñ      nahī.      Māñ      thāṇē-jō      jāyā.  
it-was-said    that, 'me (acc.)    please-beat    not.    (For-) me    the-police-station-to    it-is-to-be-gone.

5    Tā    eh    chhāḍi-ditā    Iddhī-gē    jyādā    hāth    es-jō  
5    Then    he    was-released.    This-than    more    hand    him-to

lāi-rā      nahī.      Hōr    rupāē    trāē    ēs-gē      jūdō  
in-an-applied-state    (was-)not.    And    rupces    three    him-from    separately

lainē.      Sēñ    bhī    māngē-thē.      Tiddhī-jō    bhī  
are-to-be-taken.    Those    also    demanded-were.    That-for    also

ujar      kītā,      hōr    gālī    bhī    dēndā      lāgā.  
refusal    was-made,    and    abuse    also    giving    he-began.

Bh      gall      hōi.      Jē    iddhī-gē      jyādā      māñ  
This    thing    occurred.    If    this-than    more    by-me

10. hāth      lāi-rā      hōē,      tā    māñ    sajāwār      hā.  
10. hand    in-an-applied-state    may-have-been,    then    I    punishable    am.

## FREE TRANSLATION OF THE FOREGOING.

The Statement of Sakitū, the accused person, is here recorded.

I had given a four anna piece to Kibakishū, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mingsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I've off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

## SUKETĪ.

Sukēti differs hardly at all from Standard Maṇḍēāli. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiṣṭhālī and Sirājī than does Maṇḍēāli.

We may note a few points in Grammar. There is the Kiṣṭhālī tendency to pronounce *ś* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āśē*, he will come; *tinī* for *tinē*, by him; and *khaō* for *khaē*, they may eat. The word, which in Hindi is *bhītar*, within, is often curiously maltruncated in Pabārī pronunciation. Thus, in Maṇḍēāli it is *bhūtṭar* and in Jamer Sirājī *uḥṭar*. In Sukēti it assumes the form *mūṭhar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍēāli Pabārī, not *ghurē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *se*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plur. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āśē*), he may come (*āśāē*, to come); *khaū*, I may eat; *khaō* (for *khaē*), they may eat.

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (MANDĒALĪ)

## SUKETĪ.

Ēkī-nāpēhhā-rē dēi sōhrū thē. Tindhā-rūhādrā-thē mātē-sōhrūē  
*One-man-of two sons were Them-among-from by-the-younger-son*  
 āpnā bāh pāchhī, 'āvō bābhi, nūh-lē gharā-rī bānd jē mēra  
*his-own father was-asked, 'O father, we-to the-house-of share which my*  
 hisāh āsē tēs dē.' Tīnī gharā-rī bānd tindhā-lē dū-dī.  
*account may-come that give.' By-him the-house-of share them-to was-given*  
 Thoṛē-dhīyārē-kā mātā sōhrū nūch chētā-pētā kaṭh karī-kē  
*A-few-days-of the-younger son all goods together made-having*  
 dūr-dēs-lē nāhā, tē tiddhi āpnā chētā-pētā kulachhā-mūhīhar khō.  
*a-far-country-to went, and there his-own goods debauchery-in was-wasted.*  
 Jīnī nūchh makyā, tēukā tēs-mulkhā-mūhīh bapā nakal pāpā. Tō  
*When all was-completed, then that-country-in a-great famine felt. And*  
 tēs-rē pallē kichh nī rēhā. Tēukā tēs-mulkhā kēsi-āgū  
*him-of in-pocket anything not remained Then (of-)that-country a-certain-person before*  
 chākar rēhā. Tīnē āpuē-khētrā-mūhīhar suagar chūndā blājā,  
*servant he-remained. By-him his-own-fields-within sugar feeding he-was-sent,*  
 tē tīnī jūnā jē, 'jīnlā sētā suagar khāō, tindhā hañ  
*and by-him it-was-thought that, 'what husks the-swine may-eat, those I*  
 khāū' Tō sō seta bi kūtī nī khānē dītē.  
*may-eat.' And those husks even by-anyone not for-eating were-given.*



# STANDARD LIST OF WORDS AND PHRASES FOR THE MAND GROUP

English	Manḡḡḡ	Manḡḡḡ PahāyL	SukḡḡL
1. One . . .	Ēk . . .	Ēk . . .	Ēk
2. Two . . .	Dai . . .	Dai . . .	Dai.
3. Three . . .	Tāḡ . . .	Chin, trāḡ . . .	Tān.
4. Four . . .	Chār . . .	Chār . . .	Chār.
5. Five . . .	Pañj . . .	Pañj . . .	Pañj.
6 Six . . .	Chhau . . .	Chhāhō . . .	Chhēh.
7. Seven . . .	Sāt . . .	Sāt . . .	Sat.
8. Eight . . .	Āth . . .	Āth . . .	Aṡṡh.
9. Nine . . .	Nau . . .	Nau . . .	Nau.
10. Ten . . .	Das . . .	Das . . .	Das.
11. Twenty . . .	Bih . . .	Bih . . .	Vi.
12. Fifty . . .	Pañjāh . . .	Pañjyāh . . .	Pañjāh.
13 Hundred . . .	Sau . . .	Sau . . .	Sau.
14. I . . .	Hāḡ, hañ . . .	Hāḡ . . .	Hañ.
15. Of me . . .	Mērā . . .	Mērā . . .	Mērā
16. Mine . . .	Mērā . . .	Mērā . . .	Mērā.
17 We . . .	Āssō . . .	Hamhō . . .	Āssō
18. Of us . . .	Āssā-rā, mhārā . . .	Hamhō-rā . . .	Mhārā.
19. Our . . .	Āssā-rā, mhārā . . .	Hamhō-rā . . .	Mhārā
20. Thou . . .	Tū . . .	Tū . . .	Tū, tā
21. Of thee . . .	Tērā . . .	Thārā . . .	Tērā
22. Thine . . .	Tērā . . .	Thārā . . .	Tērā.
23 You . . .	Tu-sō . . .	Tumhō . . .	Tussō.
24. Of you . . .	Tussā-rā . . .	Tumhō-rā . . .	Tussōi.
25. Your . . .	Tussā-rā . . .	Tumhō-rā . . .	Tussārā.

26. He	Se	Se
27. Of him	Tōu-rā	Tōu-rā
28. His	Tōs-rā	Tōs-rā
29. They	Sei	Se
30. Of them	Tiuhā-rā	Tiuhā-rā
31. Their	Tiuhā-rā	Tiuhā-rā
32. Hand	Hāh	Hāh
33. Foot	Pāh, pāh	Pāh
34. Nose	Nāk	Nāk
35. Eye	Hāh-khī	Hāh-khī
36. Mouth	Māh	Māhā
37. Tooth	Dānd	Dānd
38. Ear	Kān	Kān
39. Hair	Sarnāl	Sarnāl
40. Head	Mund, eir	Sir
41. Tongue	Jihū	Jihh
42. Belly	Pēt	Pēt
43. Back	Pūth	Pūh
44. Lion	Lohā	Lohī
45. Gold	Sutā	Sutā
46. Silver	Chāndī	Chāndī
47. Father	Dāl, Bāpī	Bāb
48. Mother	Māh, māhī	Mī
49. Brother	Bhāī	Bharyāhar
50. Sister	Bahēn (youngest), lathin (youngest), Bāhīn (elder)	Bāp
51. Man	Māphā, māphā, māphā, māphā	Māpas
52. Woman	Janānā	Bāpī

## 5 WII

54. Child . . . . .	Latthā . . . . .	Mutthā . . . . .	Bālik.
55. Son . . . . .	Gābhra, begā . . . . .	Solū . . . . .	Munqā.
56. Daughter . . . . .	Bat . . . . .	Sōter . . . . .	Uti.
57. Slave . . . . .	Chāka . . . . .	Chākar . . . . .	
58. Cultivator . . . . .	Karsān . . . . .	Karsān . . . . .	Karsān.
59. Shepherd . . . . .	Pahāl . . . . .	Jwāls . . . . .	Bakruwāl
60. God . . . . .	Parasai . . . . .	Parasai . . . . .	Parasār
61. Devil . . . . .	Bhūt . . . . .	Bhūt . . . . .	..
62. Sun . . . . .	Sarj . . . . .	Saraj . . . . .	Sarjā.
63. Moon . . . . .	Chandarmā . . . . .	Chandarmā . . . . .	Chandarmā.
64. Star . . . . .	Tārā . . . . .	Tārā . . . . .	Tārā.
65. Fire . . . . .	Āg . . . . .	Ār . . . . .	Āg
66. Water . . . . .	Pāni . . . . .	Pāni . . . . .	Pān.
67. House . . . . .	Ghar . . . . .	Ghar . . . . .	Ghar.
68. Horse . . . . .	Ghoyā . . . . .	Ghoyā . . . . .	Ghoyā.
69. Cow . . . . .	Gā . . . . .	Gā . . . . .	Gā.
70. Dog . . . . .	Kuttā . . . . .	Kuttā . . . . .	Kutta.
71. Cat . . . . .	Bilī . . . . .	Baryāl . . . . .	Bilī
72. Cook . . . . .	Kakkār . . . . .	Kukar . . . . .	Kakur.
73. Duck . . . . .	Batak . . . . .	Batak . . . . .	Batak.
74. Ass . . . . .	Gaddhā . . . . .	Gaddhā . . . . .	Gadhā.
75. Camel . . . . .	Ūt . . . . .	Ūt . . . . .	Ūt
76. Bird . . . . .	Pañchhi, pañkhēr . . . . .	Pañchhi . . . . .	Chirā.
77. Egg . . . . .	Jā . . . . .	Nās, nās . . . . .	Jī.
78. Eat . . . . .	Khā . . . . .	Khā . . . . .	Khā
79. Sit . . . . .	Baith . . . . .	Bās . . . . .	Banth.

## C

81. Bow	Chā, hā	Chā	Mā,
82. Stand	Kharā	Chāh	Khar-ā
83. Die	Har	Har	Mā,
84. Give	Dr	Dr	Dr
85. Run	Dur	Dr	Dur,
86. Up	Upā, āpā	Upā	Upā
87. Near	Nāh	Nāh	Nāh
88. Down	Hāh, hāh	Hāh	Bāh
89. Far	Dāh	Dāh	Dāh
90. Below	Agā, agā	Agā	Agā
91. Behind	Pāhā, pāhā	Pāhā, pāhā, pāhā	Pāhā,
92. Who	Kāh	Kāh	Kāh
93. What	Kyā	Kāh	Kyā,
94. Why	Kā	Kāh	Kā
95. And	Har	Har	Har
96. But	Par	Par	Par
97. If	Jā	Jā	Jā
98. Yes	Hā, hā	Hā	Hā,
99. No	Nā	Nā	Nā
100. Alas	Oh	Oh	Apā,
101. A father	Bāh	Bāh	Bāh,
102. Of a father	Bāh-ā	Bāh-ā	Bāh-ā,
103. To a father	Bāh-ā	Bāh-ā	Bāh-ā,
104. From a father	Bāh-ā, -ā	Bāh-ā, -ā	Bāh-ā,
105. Two fathers	Dāhā	Dāhā	Dāhā
106. Fathers	Bāh	Bāh	Bāh,

ॐ ॐ	ॐ	ॐ	ॐ
108. To fathers . . .	Bābā-jā . . .	Bābā-jā . . .	Bābā-jā . . .
109. From fathers . . .	Bābā-jā, -gā . . .	Bābā-jā, -thā . . .	Bābā-jā . . .
110. A daughter . . .	Bāī . . .	Bāī . . .	Bāī . . .
111. Of a daughter . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
112. To a daughter . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
113. From a daughter . . .	Bāī-jā . . .	Bāī-jā, -thā . . .	Bāī-jā . . .
114. Two daughters . . .	Dūi bāī . . .	Dūi bāī . . .	Dūi bāī . . .
115. Daughters . . .	Bāī . . .	Bāī . . .	Bāī . . .
116. Of daughters . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
117. To daughters . . .	Bāī-jā . . .	Bāī-jā . . .	Bāī-jā . . .
118. From daughters . . .	Bāī-jā . . .	Bāī-jā, -thā . . .	Bāī-jā . . .
119. A good man . . .	Bhālā ādmī . . .	Bhālā mānas . . .	Bhālā ādmī . . .
120. Of a good man . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
121. To a good man . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
122. From a good man . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā, -thā . . .	Bhālā ādmī-jā . . .
123. Two good men . . .	Dūi Bhālā ādmī . . .	Dūi Bhālā mānas . . .	Dūi Bhālā ādmī . . .
124. Good men . . .	Bhālā ādmī . . .	Bhālā mānas . . .	Bhālā ādmī . . .
125. Of good men . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
126. To good men . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā . . .	Bhālā ādmī-jā . . .
127. From good men . . .	Bhālā ādmī-jā . . .	Bhālā mānas-jā, -thā . . .	Bhālā ādmī-jā . . .
128. A good woman . . .	Bhālī jānā . . .	Bhālī bāī . . .	Bhālī jānā . . .
129. A bad boy . . .	Bāī matthā . . .	Bāī sōbrā . . .	Bāī-rā bāī . . .
130. Good women . . .	Bhālī jānā . . .	Bhālī bāī . . .	Bhālī jānā . . .
131. A bad girl . . .	Bāī matthī . . .	Bāī sōbrī . . .	Bāī-rā chhōbrī . . .
132. Good . . .	Bhālā, achchhā, kharā . . .	Bhālā, kharā . . .	Bhālā . . .
133. Better . . .	(Bā-gā) achchhā . . .	(Bā-gā) kharā . . .	(Bā-tā) bhālā . . .

2	B	b	L	h
135.	High	Uchchā	Uchchā	Uchchā
136.	Height	(Uchchā) uchchā	(Uchchā) uchchā	(Uchchā) uchchā.
137.	Height	Sallā-gā uchchā	Sallā-gā uchchā	Sallā-gā uchchā.
138.	A horse	Chāpā	Chāpā	Chāpā
139.	A mare	Chāpā	Chāpā	Chāpā.
140.	Horses	Chāpā	Chāpā	Chāpā.
141.	Mares	Chāpā	Chāpā	Chāpā.
142.	A bull	Bālā	Bālā	Bālā
143.	A cow	Gā	Gā	Gā
144.	Bulls	Bālā	Bālā	Bālā.
145.	Cows	Gā	Gā	Gā.
146.	A dog	Kutā	Kutā	Kutā.
147.	A bitch	Kutā	Kutā	Kutā
148.	Dogs	Kutā	Kutā	Kutā
149.	Bitches	Kutā	Kutā	Kutā.
150.	A male goat	Bakrā	Bakrā	Bakrā.
151.	A female goat	Bakrā	Bakrā	Bakrā.
152.	Goats	Bakrā	Bakrā	Bakrā.
153.	A male deer	Hārā	Hārā	Hārā
154.	A female deer	Hārā	Hārā	Hārā.
155.	Deer	Hārā	Hārā	Hārā.
156.	I am	Hāi hā, fem. hi	Hāi hā	Hāi hā.
157.	Thou art	Tū hā, fem. hi	Tū hā	Tū hā.
158.	He is	Sā hā, fem. hi	Sā hā	Ōh hā.
159.	We are	Āsā hā, fem. hi	Hārā hā	Āsā hā.
160.	You are	Tūssā hā, fem. hi	Tūssā hā	Tūssā hā.



8	A	Hanlo Chakya	Assa mnyā
189 You beat ( <i>Passé Tense</i> )	Tussē mādā	Tussē chakya	Tussē mnyā.
190 They beat ( <i>Passé Tense</i> )	Tandē mādā	Tandē chakya	Tandē mnyā.
191 I am beating	Hañ mādā jē-tā-hā	Hāñ chakā-tā-hā	Hañ mādā jagg-tā.
192 I was beating	Hāñ mādā jē-tā-thā	Hāñ chakā-tā-thā	Hañ mādā jagg-tā-thā.
193 I had beaten	Mañ mādā-tā	Hāñ chakā-tā-thā	Mañ mnyā-thā.
194 I may beat	Hañ mādā hā	Hāñ chakā	Mañ mādā
195 I shall beat	Hañ mādā, jē mādā, mādā	Hāñ chakā hā	Hañ mādā hā
196 Thou wilt beat	Tā mādā, jē mādā, mādā	Tā chakā hā	Tā mādā hā.
197 He will beat	Sē mādā, jē mādā, mādā	Sē chakā hā	Oh mādā hā.
198 We shall beat	Assē mādā, jē mādā, mādā	Hāñ chakā hā	Assē mādā hā.
199 You will beat	Tussē mādā, jē mādā, mādā	Tussē chakā hā	Tussē mādā hā
200 They will beat	Sandē mādā, jē mādā, mādā	Sandē chakā hā	Oh mādā hā.
201 I should beat			
202 I am beaten	Hañ mādā jē-tā	Hāñ chakā-tā	Mañ mnyā-tā.
203 I was beaten	Hañ mādā jē-tā	Hāñ chakā-tā	Mañ mnyā-tā
204 I shall be beaten	Hañ mādā jē-tā	Hāñ chakā-tā	Mañ mnyā-tā
205 I go	Hañ jā-hā	Hāñ jā-hā	Hañ jā-hā.
206 Thou goest	Tā jā-hā	Tā jā-hā	Tā jā-hā.
207 He goes	Sē jā-hā	Sē jā-hā	Oh jā-hā.
208 We go	Assē jā-hā	Hāñ jā-hā	Assē jā-hā.
209 You go	Tussē jā-hā	Tussē jā-hā	Tussē jā-hā.
210 They go	Sandē jā-hā	Sandē jā-hā	Oh jā-hā.
211 I went	Hañ gā	Hañ gā	Hañ gā.
212 Thou wentest	Tā gā	Tā gā	Tā gā.
213 He went	Sē gā	Sē gā	Oh gā.
214 We went	Assē gā	Hāñ gā	Assē gā.







## CHAMĒĀLĪ.

ChamĒālī is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called Bhatgālī, which is a form of Dōgrī, and is described in Part I of this volume.

ChamĒālī has four dialects, of which the estimated number of speakers is as

Dialects.	follows:—
Standard ChamĒālī	63,338
Gādi or Bharmauri	14,946
Churālī	27,301
Pāngwālī	3,701
	<hr/>
TOTAL	109,286

With the exception of Gādi these are all confined to the Chamba State. Included in the 11,946 speakers of Gādi are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard ChamĒālī, Gādi and Churālī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangi Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zaskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zaskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangi is the Pāngwālī dialect of ChamĒālī and is dealt with below.

The dialects of the Ravi Valley are Gādi, Churālī and Standard ChamĒālī. Gādi is the dialect of the Gaddīs of the Bharmaur Wizārat, Churālī that of the Churah Wizārat, while Standard ChamĒālī is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādi and Churālī will subsequently be fully described, and at present we need only confine our attention to Standard ChamĒālī prefacing the account with a few brief remarks on ChamĒālī as a whole, including all four dialects.

Chamṛāṭī, while clearly belonging to the Western Pāṇi Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmirī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmirī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaonī of Central Pakṛī, and the explanation given has been that the original inhabitants of the whole country were Khasās who spoke a language akin to Kāshmirī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaonī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamṛāṭī, and in its dialects, words which are evidently closely connected with Kāshmirī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamṛāṭī especially, certain changes of consonants such as that of *t* to *ch* or *ṭh*, which are common in Western Pāṇi have disappeared, though they still survive to a limited extent in Gāḍī, Churāḥī and Pangwālī.

Those masculine nouns which in Pañjābī end in *a*, like *ghōṛī*, a horse, in Western Pāṇi generally end in *ō* or *ē*. In Standard Chamṛāṭī this *ō* or *ē* termination has disappeared, in favour of the Pañjābī *a*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pāṇi *vō* (*vā*), and this is, as usual, adjectival. Only in Pangwālī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *v* to be elided comes into force, and the *vō* (in its locative form) becomes a simple *ē*.

The postpositions of the dative case in the Chamṛāṭī dialects are interesting.

In Chamṛāṭī, it is	<i>jō</i> ,
In Gāḍī, „	<i>jō</i> , <i>bō</i> , or <i>gō</i> ,
In Churāḥī, „	<i>nē</i> ,
and	
In Pangwālī, „	<i>jē</i> or <i>dē</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Pangwālī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhi *jā*, cf. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gāḍī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamṛāṭī with Kuṛāṭī, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāḥī *nē* is the Pañjābī *nē*, but it is also connected more closely with the more distant Gujarāṭī *nē*. The Pangwālī *dē* is by origin a locative of *dā*, which, while not used in Pangwālī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard ChamĒālī and Gādi are *mērā, tērā*, etc., all borrowed directly from Pañjābī, Churālī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *miqā, my; asrā, our; tūqā, thy; tūqā, your*. Paugwālī, true to the Piācha influence, drops the intervocalic *q*; and has either, *mē, my; hē, our; tē, thy. tūh, your*; or else shows a relic of the cerebral *q* and *r* by ending these words with a cerebral *q*. Thus, *māq, hēn, tēq, tūhā*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pañjābī in all its typical peculiarities.

Of all the dialects Paugwālī departs furthest from Standard ChamĒālī. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Paugī from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĒālī.

**Authorities**—A very full and interesting account of ChamĒālī will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Hindūyas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *Chambyōtī Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1891), into ChamĒālī have been printed from type in the local character.

The following sketch of ChamĒālī Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Hindūyas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĒālī specimens on pp. 785 ff., the Gādi specimens on pp. 804 ff., 811 ff., and 815, and the Paugwālī specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĒālī type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĒālī handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĒālī handwriting will be found on pp. 880 ff. under the head of Churālī.

## 1

1

**Vocabulary.**—A very full vocabulary of Chameāī is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

- agg*, fire.  
*aggē*, before.  
*agrīnā*, to meet.  
*ajj*, to-day.  
*akkhī bakkhī*, round about.  
*akkhāḷā*, wise.  
*alakh*, lazy.  
*ammā*, a mother.  
*anḱāl*, a famine.  
*auhrī*, mustard.  
*aukhī*, distress, poverty.  
*bab*, *babb*, *babbā*, a father.  
*baikh*, *bhēṇ*, a sister.  
*baikhān*, to sit.  
*baṇḱān*, to divide.  
*baṭṭ*, a roadway.  
*banā*, left (not right).  
*bēṭā*, feeble.  
*bhēṇ*, *baikh*, a sister.  
*bhīṅ*, morning.  
*bhīṅgā*, in the morning.  
*bhuṭṭā*, on the ground.  
*bī*, seed.  
*biār*, wind.  
*bikhāṭṭā*, to cause to sit, seat.  
*bukār*, custom, tradition.  
*buṭā*, a tree.  
*chamkṇā*, to be angry.  
*chāchṇā*, to raise.  
*chaskṇā*, to be angry.  
*chhāk*, buttermilk.  
*chhamā*, forgiveness.  
*chhūhṇā*, to touch.  
*chīṇā*, a noise, shout. Cf. *dīṇā*.  
*chūṇā*, to choose, to graze.  
*dhak*, a little, gently, slowly.  
*dhām*, a feast.  
*dhēhṇā*, to fall.  
*dhīārā*, a day.  
*dhīn*, a daughter.  
*dikkhṇā*, to see.  
*dīṇā*, a noise, shout. Cf. *chīṇā*.  
*ḍuḡḡā*, deep.

*gā*, a cow.  
*galūṇā*, to speak, say.  
*gōrhṇā*, to be lost.  
*grā*, a village.  
*grāt*, *grātā*, a shepherd.  
*guṇā*, to cause to go, to lose.  
*hechchhā*, white.  
*hākh*, the eye.  
*hoth*, the hand.  
*hṣā*, a part, share.  
*kṣṇā*, winter.  
*hṣṇā*, to be, become.  
*idṣhū*, like this.  
*idī*, here.  
*īṇā*, to come.  
*illā*, here.  
*jā*, when.  
*jāgat*, a child.  
*jakhṇē*, when.  
*ghik*, down.  
*jīdhā*, like which.  
*jidī*, where.  
*jihā*, (postposition), like, like to.  
*jittē*, where.  
*juqlī*, well.  
*kachh*, near, beside.  
*kachhā*, from near, from.  
*kachlū*, soft.  
*kadhṇī*, when?  
*kakhnī*, when?  
*kamū*, work, action.  
*kamūā*, a servant.  
*kapak*, wheat.  
*kanē*, with.  
*khākh*, the cheek.  
*khettar*, a field.  
*khōkh*, the bosom.  
*khvṇā*, to cause to eat, to feed.  
*khṇṇā*, to be opened.  
*khṇṇā*, to seize.  
*kī*, why?  
*kidēkhā*, like what?  
*kīhā*, how?  
*kīllā*, alone.  
*kīṭhā*, together.



*kola*, a boy.  
*kuḍa*, where ?  
*kura*, a girl.  
*kusuthrā*, ugly.  
*kuttā*, where ?  
*lakk*, the waist.  
*lari* the skirt of a garment.  
*lara*, a bridegroom, husband.  
*liri*, a bride, wife.  
*lata*, lame  
*lata phatā*, or *lafī-pafī*, property, goods  
*laukkā*, younger (of a son).  
*lunnā*, to reap.  
*manhā*, a man.  
*mas*, meat.  
*matu*, much, very.  
*marā*, dead.  
*mugtiārī*, abundance.  
*munnāyāh*, a bond servant.  
*nakk*, the nose.  
*nakkā*, small, younger (of a son).  
*nahānā*, to run.  
*nar*, near.  
*oth* the lip.  
*pachhēānā*, to recognize.  
*padhrā*, plain, level.  
*painnā*, sharp.  
*paleinā*, to wrap.  
*parol*, a door.  
*pasach*, an evil spirit, a demon.  
*patyānā*, to persuade.  
*pechchā*, behind.  
*puth*, the back.  
*puomā*, to cause to fall, to put (clothes on a person).  
*pulāl*, *puhālā*, a shopherd.  
*pujjanā*, to arrive.  
*puna*, or *pauṇā*, to fail.  
*pultar*, a son.  
*rahanā*, to be angry.  
*rehnā*, to remain.  
*rina*, to cry, weep.  
*sadnā*, to call.  
*sahatā*, help.  
*sar*, the head.  
*sikav-muhar*, husks.

*sikhōṭṭā*, to teach.  
*sikhṭṭā*, to learn.  
*sirūāl*, hair.  
*sōḷḷṭā*, to please.  
*suṇṇā*, a kiss.  
*tā*, then.  
*tāhar-tōr*, at once, quickly.  
*tāhl*, or *tāhal*, service.  
*takrār*, confession, agreement.  
*taulā*, quick.  
*tāhal*, see *tāhl*.  
*tāḍḍā*, like that.  
*tikar*, for, up to.  
*tirṇā*, to fall.  
*trimal*, a woman.  
*ulī*, there.  
*urē parē*, round about.  
*utlē*, there.  
*uchṭṭā*, to raise.  
*uḥḥā*, high.  
*uṭṭṭā*, to rise.  
*uṇṇṇā*, to enter.

**NOUNS.**—The declension of the Chameṭṭī noun in some respects resembles that of Pahāṭī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chameṭṭī there is a special form of the oblique plural, ending, as in Pahāṭī, in *ā*.

*Tuḷḥḥā* masculine nouns in *ā* form the nominative plural by changing *ā* to *ā*. Thus, *ghōṛā*, a horse, *ghōṛā*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ā* in the nominative plural. Thus, *baṭṭā*, a sister, *baṭṭā* or *baṭṭā*, sisters; *gā*, a cow, *gā*, cows; *dhī*, a daughter, *dhī*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tuḷḥḥā* nouns in *ā* form the oblique singular in *ī*, and the oblique plural in *ā*. Thus, *ghōṛā*, a horse; obl. sing. *ghōṛī*, obl. plur. *ghōṛā*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā* for the oblique plural. Thus, *ghar*, a house; obl. sing. *gharā*, obl. plur. *gharā*.

Other masculine nouns do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *hātī*, an elephant, obl. sing. *hātī*, obl. plur. *hātīā*; *bichḥā*, a scorpion; obl. sing. *bichḥā*, obl. plur. *bichḥā*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *kurī*, a girl; obl. sing. *kurī*, obl. plur. *kurīā*.

nouns ending in a consonant add *r* in the oblique singular, and *r* or *ṛ* in plural. Thus, *baikhā*, a sister; obl. sing. *baikhāṛ*, obl. plur. *baikhāṛ* or *baikhāṛṛ*. Important feminine nouns which do not fall within these two classes are *ter*, and *gō*, a cow. The former has its obl. sing. *dāhāṛ*, and its obl. plur. *ter*, and *gō* has its obl. sing. *gāṛ*, obl. plur. *gāṛṛ*.

of (and Locative) plural is always the same as the oblique plural, and need not be further. In the case of masculine nouns the agent singular ends in *ṛ*. Nouns like *ghārā*, it is the same as the obl. sing. Thus, *ghārāṛ*, by or in a house. In the case of other nouns *ṛ* is added to the nominative. Thus, *ghar*, a house, *ghārāṛ*, a house; *hāhāṛ*, an elephant, *hāhāṛāṛ*, by an elephant; *bichchāṛ*, a scorpion, *bichchāṛāṛ*, a scorpion.

nouns ending in *i* form the agent singular by adding *ṛ*. Thus, *kāṛi*, a girl, *kāṛiṛ*, girl. So also *dāhāṛi*, a daughter, *dāhāṛiṛ*, and *gōi*, a cow, *gōiṛ*.

nouns ending in a consonant have the agent singular the same as the singular. Thus, *baikhā*, a sister, ag. sing. *baikhāṛ*.

itive postposition is *rā*, and this is generally added to the oblique form as in the Pabāyī languages; but, in the case of masculine nouns ending in a consonant, *rā* is substituted for *ṛ*; thus, *ghar*, a house, in which the oblique form ends in *ṛ*, *ṛ* is substituted for *rā*; obl. sing. *ghārāṛ*; gen. sing. *ghārāṛ-rā*. This does not apply to the oblique plural, in which *rā* is always added to the unchanged oblique form.

declensions are conveniently shown in the following table, in which the oblique exhibit minor variations, have been added.

SINGULAR				PLURAL			
Oblique	Agent and Locative	Genitive	Vocative	Nominative	Oblique Locative Agent and Genitive	Genitive	Vocative
<i>ghārāṛ</i>	<i>ghārāṛ</i>	<i>ghārāṛ-rā</i>	<i>ghārāṛ</i>	<i>ghārāṛ</i>	<i>ghārāṛ</i>	<i>ghārāṛ-rā</i>	<i>ghārāṛ</i>
<i>ghārāṛ</i>	<i>ghārāṛ</i>	<i>ghārāṛ-rā</i>	<i>ghārāṛ</i>	<i>ghārāṛ</i>	<i>ghārāṛ</i>	<i>ghārāṛ-rā</i>	<i>ghārāṛ</i>
<i>hāhāṛ</i>	<i>hāhāṛ</i>	<i>hāhāṛ-rā</i>	<i>hāhāṛ</i>	<i>hāhāṛ</i>	<i>hāhāṛ</i>	<i>hāhāṛ-rā</i>	<i>hāhāṛ</i>
<i>bichchāṛ</i>	<i>bichchāṛ</i>	<i>bichchāṛ-rā</i>	<i>bichchāṛ</i>	<i>bichchāṛ</i>	<i>bichchāṛ</i>	<i>bichchāṛ-rā</i>	<i>bichchāṛ</i>
<i>kāṛi</i>	<i>kāṛiṛ</i>	<i>kāṛiṛ-rā</i>	<i>kāṛiṛ</i>	<i>kāṛiṛ</i>	<i>kāṛiṛ</i>	<i>kāṛiṛ-rā</i>	<i>kāṛiṛ</i>
<i>baikhāṛ</i>	<i>baikhāṛ</i>	<i>baikhāṛ-rā</i>	<i>baikhāṛ</i>	<i>baikhāṛ</i>	<i>baikhāṛ</i>	<i>baikhāṛ-rā</i>	<i>baikhāṛ</i>
<i>dāhāṛi</i>	<i>dāhāṛiṛ</i>	<i>dāhāṛiṛ-rā</i>	<i>dāhāṛiṛ</i>	<i>dāhāṛiṛ</i>	<i>dāhāṛiṛ</i>	<i>dāhāṛiṛ-rā</i>	<i>dāhāṛiṛ</i>
<i>gōiṛ</i>	<i>gōiṛ</i>	<i>gōiṛ-rā</i>	<i>gōiṛ</i>	<i>gōiṛ</i>	<i>gōiṛ</i>	<i>gōiṛ-rā</i>	<i>gōiṛ</i>

Mr. Grahame Bailey mentions, in addition to *dhīn*, and *gā*, one other irregular noun, *etc.*, *nā* or *nā*, a name. Its old sing. is *nān*, its gen. sing. *nān-va*, nom. plur. *nā* or *nā*, and its obl. plur. *nān*.

The usual postpositions are :—

Acc. Dat. *jā*, to ; *likar*, for ; *kar*, for, on account of.

Abl. *kachhā*, from ; *kanē*, with, by means of, together with ; *mañjhā*, from in.

Gen. *vā*.

Locative *bachh*, *mañh*, in ; *likar*, up to ; *par*, on ; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jā*.

Of the above, *vā* is, as usual, an adjective, becoming *vā* when the governing noun is in the masculine oblique singular or in the masculine plural, and *vā* when the governing noun is feminine.

The postposition *jā* is used for the accusative, exactly like the Hindi *kā*. The word *jā* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryak* through the Pankrit *kajjā*. The *kā* was dropped, and the remaining *jā* became *jā* in the ancient language. This *jā* also became the Sindhi *jā*, of. It should be remembered that, although both the Chamāsāli *jā* and the Sindhi *jā* have the same ultimate derivation, the Chamāsāli *jā* is really, by origin, a locative of the Sindhi *jā*. The locative of *jā* was *jāhā*, or some such word, from which the Chamāsāli *jā* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus :—

*bhātā ādmī*, a good man

*bhātā ādmī-vā*, of a good man.

*bhātē ādmī*, good men.

*bhātī trīmat*, a good woman.

*bhātī trīmat-vā*, of a good woman.

*bhātī trīmat-ī*, good women.

Comparison is indicated as usual by the ablative with *kachhā*. Thus :—

*bhēn-kachhā bāmmā*, taller than the sister.

*sabhāt-kachhā bāmmā*, taller than all, tallest.

**PRONOUNS.**—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>hañ</i>	<i>tā</i>
Ag.	<i>mañ</i>	<i>tañ</i>
Obl.	<i>mañ</i>	<i>tañ</i>
Dat.	<i>mañjā</i>	<i>tājā</i>
Gen.	<i>mērā</i>	<i>tērā</i>

Plur.		I	THOU
	Nom.	<i>osī</i>	<i>tusī</i>
	Ag.	<i>usā</i>	<i>tusā</i>
	Obl.	<i>osā</i>	<i>tusā</i>
	Gen.	<i>hamāpī</i>	<i>tamhāpī</i>

In the translation of the parable, *maī* is sometimes used for the nominative singular of the first person, instead of *haī*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

		THIS	THAT
Sing.	Nom	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inī</i>	<i>unī</i>
	Obl.	<i>īs</i>	<i>us</i>
	Gen.	<i>isē-rū</i>	<i>usē-rū</i>
Plur.	Nom	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inhā</i>	<i>unhā</i>
	Obl.	<i>inhā</i>	<i>unhā</i>
	Gen.	<i>inhē-rū</i>	<i>unhē-rū</i>

In most of the Western Pahari dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in Chamālī. In the adjoining Mandālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rū mul*, the price of this

The **Relative and Interrogative Pronouns** are declined as follows :—

		WHO	WHO?
Sing.	Nom.	<i>jē</i>	<i>lup</i>
	Ag.	<i>jim</i>	<i>keuī</i>
	Obl.	<i>jīs</i>	<i>lus</i>
	Gen.	<i>jisē-rū</i>	<i>kusē-rū</i>
Plur.	Nom	<i>jē</i>	<i>kup</i>
	Ag.	<i>jinhā</i>	<i>kunhā</i>
	Obl.	<i>jinhā</i>	<i>kunhā</i>
	Gen.	<i>jinhē-rū</i>	<i>kunhē-rū</i>

The **Neuter Interrogative Pronoun** is *kui* or *kyā*, what? Mr. Bailey gives its genitive as *kudhē-rū* and its oblique singular as *kuit*. Probably another oblique form occurs in *kūjō*, for what? why?

The Indefinite pronouns are *lōi*, anyone, someone, (agent *kunānā*, obl. *kusiā* or *kusiō*), and *kichekh*, anything, something (not declined) *jē-kōi*, whoever: *jē-kichkh*, whatever.

The **Reflexive Pronoun** is *apā*, self, gen. *apū*. Note that the initial *a* is short, not long as in other Western Pahari languages.

Mr. Bailey points out that *-jō*, *-jū*, *-jau* or *-jau* (or *-jō*, *-jū*, *-jau*, *-jau*) added to a pronoun gives emphasis. Thus, *jōjō* or *jūjū*, that very one, *jaujau*, by that very one.

**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**—The Conjugation of the Verb Substantive approaches more nearly that which we find in Mandāli, rather than that of other Western Pāṇi dialects. There is no trace of the forms with *s* (*sa*, *śśā*, etc.), which are common farther East.<sup>1</sup> The present does not change for person. For all persons of the singular, it is *hoi*, and for all persons of the plural *hin*. This *hoi* means 'I am', 'thou art' and 'he is'.

The past tense is *thiā* or *thiā*, used exactly like the Hindi *thā*. The masculine plural is *thē* or *thipē*, and the feminine singular and plural is *thē*.

**B.—Active Verb.**—The Infinitive always ends in *pā*, even after *g*, *r*, or *l*. Thus, *māpā*, to strike. Note *pāpā* or *pauṇā*, to fall, and *mā* (Hindi *ānā*), to come.

The **Present Participle** is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *a* is inserted. Thus, from *khānā*, to eat, pres. part. *khānādā*; from *chāhānā*, to wish, pres. part. *chāhānādā*. Mr. Grahame Bailey gives the present participle of *pāpā* or *pauṇā*, to fall, as *pādā*, instead of *pāndā*.

The present participle of *rēhānā*, to remain, is *rāhādā*; of *dēnā* or *dānā*, to give, *dādā*; and of *lēnā* or *lānā*, to take, *lādā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdā-ī*, immediately on striking; *mārdā-hā*, while striking, on the same principles as in Hindi.

The **Past Participle** is formed by adding *ā* or *pā* to the root. Thus from *mārdā*, to strike, past participle *mārdā* or *mārdpā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārdā*. The masculine plural is *mārdā*, and the feminine (singular and plural) *mārdī*. The following past participles are irregular —

<i>pāpā</i> or <i>pauṇā</i> , to fall	past part.	<i>pā</i> , plur. <i>pā</i> , fem. <i>pā</i>
<i>jāpā</i> , to go	"	<i>gā</i> , plur. <i>gā</i> , fem. <i>gā</i>
<i>lēpā</i> or <i>lāpā</i> , to take	"	<i>lā</i> , plur. <i>lā</i> , fem. <i>lā</i>
<i>dēpā</i> or <i>dāpā</i> , to give	"	<i>dā</i>
<i>hāpā</i> , to do, to make	"	<i>hā</i>
<i>chāhāpā</i> , to touch	"	<i>chāhāpā</i>
<i>baṭhāpā</i> , to sit	"	<i>baṭhāpā</i>
<i>jūpā</i> , to come	"	<i>ayā</i> , plur. <i>ayā</i> , fem. <i>ayā</i>
<i>rēhāpā</i> , to remain	"	<i>rēhā</i>
<i>hāpā</i> , to become	"	<i>hā</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *āyā*) given above. Thus:—

<i>galāpā</i> , to say	past part.	<i>galāpā</i> , plur. <i>galāpā</i> , but fem. <i>galāpā</i> .
<i>khāpā</i> , to eat	"	<i>khāpā</i> , plur. <i>khāpā</i> , fem. <i>khāpā</i> .
<i>chāhāpā</i> , to wish	"	<i>chāhāpā</i> , plur. <i>chāhāpā</i> , fem. <i>chāhāpā</i> .

<sup>1</sup> Dr. Vogel gives *asa*, he is as used in the old language of inscriptions.

As in Maṇḍēāli, Chamāāli has a **Static Past Participle** indicating state or condition. In Maṇḍēāli (*vide* p. 725) the static participle is formed by changing the final *ā* or *yā* of the past participle to *ī* and adding *-rā*. In Chamāāli it is formed by changing the final *ā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēū* or *māryā*, struck, *mārō-rā*, in the state of being struck; *īrēū*, fallen, *īrō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēū</i> , fallen	static past part. <i>pēō-rā</i>
<i>gēū</i> , gone	" " <i>gēō-rā</i> or <i>gachēō-rā</i>
<i>lēū</i> , taken	" " <i>lēō-rā</i>
<i>dūtā</i> , given	" " <i>dūtō-rā</i>
<i>kūtā</i> , done	" " <i>kūtō-rā</i>
<i>chēūhtā</i> , touched	" " <i>chēūhtō-rā</i>
<i>baīthā</i> , sealed	" " <i>baīthō-rā</i> or <i>baīthō-rā</i>
<i>ayā</i> , come	" " <i>ayō-rā</i> or <i>aychō-rā</i>
<i>rēhā</i> , remained	" " <i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārā*, plur. *mārē*; fem. sing. and plur. *mārī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chālī-jāyā*, to go away. For the usual conjunctive participle *karī* is added, as in *mārī-karī*, having struck. Irregular are *pēī-karī*, having fallen, from *pēyā* or *paryā*, to fall, and *ayī-karī*, having come, from *ayā*, to come.

The **Noun of Agency** is formed by adding *gō-wālī*, to the root. Thus, *mārē-gō-wālī*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *galā + ā*, say ye, becomes *galā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjabi termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pūyā</i> or <i>paryā</i> , to tall	<i>pō</i>	<i>pōā</i>
<i>hūyā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>īyā</i> , to come	<i>ā</i>	<i>īā</i> or <i>āō</i>
<i>rēhūyā</i> , to remain	<i>rāh</i>	<i>rēhā</i>
<i>baīthūyā</i> , to sit	<i>bāh</i>	<i>bēhā</i>

In the Parable there are two instances of a first person plural imperative, viz.: *khalē*, let us eat, and *karē*, let us make. I have found no authority for these elsewhere.

The **Old Present** and **Present Subjunctive** is conjugated as follows:—

“I strike”, “I may strike”, etc

	Sing.	Plur.
1.	<i>māṛā</i>	<i>māṛā</i>
2.	<i>māṛē</i>	<i>māṛē</i>
3.	<i>māṛā, māṛē</i>	<i>māṛān</i>

In the case of verbs whose roots end in *ā*, the *ā* of the first person singular and plural generally confuses with the *ā* of the root into *ā*, so that we get from *galānā*, to say:—

	Sing.	Plur.
1.	<i>galā</i>	<i>galā</i>
2.	<i>galāē</i>	<i>galāē</i>
3.	<i>galān, galāē</i>	<i>galān</i>

Sometimes, however, the full form *galānā* is also found.

The following verbs form this tense irregularly:—

*pāṇā* or *pamānā*, to fall, has:—

	Sing.	Plur.
1.	<i>pānā</i>	<i>pānā</i>
2.	<i>pānē</i>	<i>pānē</i>
3.	<i>pān</i>	<i>pān</i>

*hāmā*, to become, is declined very similarly, making *hānā*, etc., but its third person plural is *hām*, not *hān*.

*īṇā*, to come, has:—

	Sing.	Plur.
1.	<i>īnā</i>	<i>īnā</i>
2.	<i>īnē</i>	<i>īnē</i>
3.	<i>īnā, īnē</i>	<i>īn</i>

*jāṇā*, to go, has:—

	Sing.	Plur.
1.	<i>jānā</i>	<i>jānā</i>
2.	<i>jānē</i>	<i>jānē</i>
3.	<i>jānā, jānē</i>	<i>jān</i>

*rāṇā*, to remain, is regular, except that its third plural is *rān*.

*hūṇā*, to sit, makes *hēnā*, and so on, with *ē* in the last syllable throughout.

*dēṇā* or *daṇā*, to give, has:—

	Sing.	Plur.
1.	<i>dēnā</i>	<i>dēnā</i>
2.	<i>dēnē, dā</i>	<i>dēnā</i>
3.	<i>dēn, dēnē, dā</i>	<i>dā</i>

*lēṇā*, or *laiṇā*, to take, is conjugated exactly like *dēṇā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus:—

- sing. masc. *hān māṛtā hān*, I strike or am striking.  
 „ fem. *hān māṛtī hān*, „ „ „  
 plur. masc. *asī māṛtē hīn*, we strike or are striking.  
 „ fem. *asī māṛtī hīn*, „ „ „



The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *hañ mārḍi*, I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus, —

sing. masc. *hañ mārḍi thiyā*, I was striking  
 „ fem. *hañ mārḍi thi*, „  
 plur. masc. *añ mārḍi thiyē*, we were striking.  
 „ fem. *añ mārḍi thi*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindi frequentative and continuative verbs with *karā* and *rahā*. Thus —

*hañ mārā karā hai*, I am striking. I habitually strike.  
*hañ mārē karā hai*, I (fem.) am striking, I habitually strike.  
*hañ mārē rahā hai*, I am striking, I continue striking.  
*hañ mārē rahā hai*, I (fem.) am striking, I continue striking.

Note that with *karā*, *mārē* is immutable (as in Hindi), but with *rahā*, it changes for gender

For another example of this tense, compare :—

*sē dangrā-jō chārē karā hai*, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahārī Dialects. The syllable *lā* is added to the root. Thus, *hañ mārḍi*, I shall strike. The masculine plural is *mārḍi*, and the feminine of both numbers *mārḍi*. There is no change for person. A few verbs are slightly irregular :—

*pāḍā* or *paḍā*, to fall, has *pōḍā*.  
*hōḍā*, to become „ *hōḍā*  
*jāḍā*, to go, „ *jōḍā*.  
*rēḍā*, to remain, „ *rahḍā*.

The verb *inā*, to come, is regular, making *inā*.

The **Past Conditional** is, as in Hindi, simply the present participle, changing for gender and number, but not for person. Thus :—

sing. masc. *hañ mārḍē*, (if) I had struck.  
 „ fem. *hañ mārḍi*, „  
 plur. masc. *añ mārḍē*, (if) we had struck.  
 „ fem. *añ mārḍi*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindi. Thus :—

*hañ tērē*, I fell.  
*mañ mārē*, I struck him.  
*hañ tērē hai*, I have fallen.  
*mañ mārē hai*, I have struck him.  
*hañ tērē thiyā*, I had fallen.  
*mañ mārē thiyā*, I had struck him.

The **Passive Voice** is made, as in Hindi, by conjugating *jāpā* with the past participle. Thus, *kañ qāteyā janda hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding *i* to the root. Mr. Bailey gives the following sporadic specimens from Chameali, which agree with this in formation :—

*samajhāi*, to understand; *samajhāi hai*, it is understood

*chāhāi*, to wish; *chāhāi hai*, it is needed, it is fitting, it is necessary.

*Chāhāi* generally stands for the Hindi *chahīye*.

**Causal Verbs** are formed much as in Hindi. Thus, —

*samjāi*, to hear, causal *samjāi*

*chagāi*, to graze (neut.), causal *chagāi*

*pāi* or *paugāi*, to kill, causal *paugāi*.

*chamāi*, to graze (neut.), causal *chāi*.

*chāhāi*, to rise, causal *chāhāi*.

As examples of irregular causals, we may quote —

*khāi*, to eat, causal *khāi*.

*jāi*, to go, „ *gana*, to cause to go, to lose

*sikhāi*, to learn, „ *sikhāi*.

*baithāi*, to sit, „ *baithāi*.

**Compound Verbs** need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jāi*, to go away; *lāi lai*, to bring, *lāi jāi*, to take away; *mukāi baithāi*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karāi lagāi*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chameali are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARI (CHAMBALI)

## STANDARD DIALECT.

ॐ ਨਾਮੋ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ । ਉਤਰ ਮੰਤ੍ਰ ਤਿਸੇ  
 ਪੁਰੇ ਫਿਰੇ ਆਰੇ ਗਲਥ ਫਿਰੇ ਤੇ ਆਰੇ ਫਿਰੇ ਤੇ ਉਸ  
 ਮੇਰ ਤੇ ਜੇ ਮਿੱਥੇ ਸੇ । ਤੇ ਉਹੀ ਯਪਥੀ ਲਟੀਪਟੀ  
 ਉਤਰ ਤੇ ਫਿਰੇ ਮਿੱਥੀ । ਯਤ ਬਿਸੇ ਚਿਯੰਤਿ ਪਿਥੇ  
 ਲੋਕਮ ਪੁਰੇ ਸਤ ਸਿਥੇ ਪਟੇਲੀ ਫਟੇਲੀ ਆਰੇ ਸੁਰੇ  
 ਸੇਰੇ ਤੇ ਸਲੀ ਸੇਰੇ ਯਤ ਉਥੇ ਯਪਥੀ ਲਟੀਪਟੀ  
 ਪੁਰੇ ਆਰੇ ਫਿਰੇ ਸੁਰੇ । ਤੇ ਸੇ ਸਤ ਸਿਥੇ  
 ਸੁਰੇ ਫਿਰੇ ਤੇ ਉਸੇ ਸੇਰੇ ਸਤ ਫਿਰੇ ਯਥੇਰੇ ਪੇਰੇ  
 ਯਤ ਉਸੇ ਤੇ ਫਿਰੇ ਪੇਰੇ । ਤੇ ਸੇ ਫਿਰੇ ਆਰੇ ਉਸੇ  
 ਸੇਰੇ ਤੇ ॐ ਨਾਮੋ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ । ਯਤ ਉਹੀ ਉਸੇ  
 ਯਪਥੇ ਸੇਰੇ ਸਤ ਸੁਰੇ ਸੇਰੇ ਤੇ ਤੁਰੇ ਯਤ ਉਹੀ ਸਤਥੇ  
 ਤੇ ਸਿਥੇ ਸੁਰੇ ਸੁਰੇ ਫਿਰੇ ਉਤਰ ਆਰੇ ਯਪਥੇ

ਧੋਠ ਭਰ ! ਪਰ ਆਉ ਉਸ ਤੋਂ ਕੀ ਸਿੱਖ ਲਿਆ।  
 ਪਰ ਤੂੰ ਜੋ ਸੁਣੀ ਧਿਆਨ ਕਰ ਕੇ ਗਲਬਾਨੇ  
 ਖੋਲ੍ਹੇ ਮਿਲੇ ਮਨ ਤੇ ਮਿਲੇ ਮਨ ਮੇਲੇ ਹੋਈ ਖੋਲ੍ਹੇ  
 ਮੇਲੇ ਤੇ ਤੇ ਕਰੇ ਤੇ ਉਥੇ ਮੇਲੇ ਤੇ । ਉਥੇ  
 ਉਥੇ ਮੇਲੇ ਕਰੇ ਮੇਲੇ ਮੇਲੇ ਕਰੇ  
 ਉਸ ਤੋਂ ਗਲਬਾਨੇ ਖੋਲ੍ਹੇ ਜੋ ਸੁਣੇ ਕੇ ਕਰੇ ਤੇ  
 ਕਰੇ ਪਰ ਮਿਲੇ ਕਰੇ ਕਰੇ ਜੋ ਉਸ ਤੋਂ  
 ਕੇ ਕਰੇ ਤੇ ਪਰ ਉਥੇ । ਮਿਲੇ ਕਰੇ ਮੇਲੇ  
 ਮੇਲੇ ਕਰੇ ਪਰ । ਤੇ ਜੋ ਉਥੇ ਮੇਲੇ  
 ਕਰੇ ਖੋਲ੍ਹੇ ਮੇਲੇ ਕਰੇ । ਪਰ ਕਰੇ ਮਿਲੇ ਮੇਲੇ ਤੇ  
 ਲਿਆ ਤੇ ਉਸ ਤੋਂ ਖੋਲ੍ਹੇ ਉਸ ਤੋਂ ਮਿਲੇ ਕਰੇ ਉਸ ਤੋਂ  
 ਕਰੇ ਕਰੇ ਕਰੇ ਮੇਲੇ ਮੇਲੇ ਉਸ ਤੋਂ ਗਲੇ  
 ਲਿਆ ਕਰੇ ਮੇਲੇ ਮਿਲੇ । ਕਰੇ ਪਰ ਉਸ ਤੋਂ ਗਲੇ  
 ਖੋਲ੍ਹੇ ਜੋ ਸੁਣੇ ਕੇ ਕਰੇ ਤੇ ਪਰ ਮਿਲੇ ਤੇ  
 ਕਰੇ ਕਰੇ ਉਸ ਤੋਂ ਕੀ ਕੇ ਕਰੇ ਤੇ ਪਰ ਉਥੇ ।

૫૭ ધંધે જાયએ મુંડુંડું ઊં ગલય ધરે જજ  
 ધરે જપરે જમી લેલે જઈ જત ઉગે ઊં  
 લાઈજી જતે ઉગે રે ડહાં જંગુઠી જત પેર  
 ૫૮ પૂજઈ જત જમી ધરે જત પ્રમી જઠિર  
 ૬૦ જમી ઊં રામેર પૂર મમી મેજ સિજ  
 મે ડીમ્ ડૂજ મેમી મેજ સિજ મે મિલી  
 મેજ । ડું જમી જાએ લગે ॥

જતે ઉગે રે ધરે પૂર ધરે મંડ સિજ ।  
 ૬૧ જાએ રે રેરે પૂર મેજ જતે જમલે રે  
 ૬૨ જાએ મેજ । ડું જમી મેજ ઊં જમી  
 જમી પૂર ઊં રામેર રે । ઉમી ઉગે ઊં  
 ગલય ઊં રામેર રે જાએ રે જત રે  
 ધંધે જાએ લેલે જાએ જમી ઊં મે ડીમ્  
 જમલે પૂર મેજ । ઉમી મેજ જમી  
 જમલે જાએ મેજ । ડું ઉગે રે ધંધે

૧૩૦ યર્ષ જતે ઉમ કિ પડુંલ લર્મ ।  
 ઉમી ઉર મોર્ જમી ર્ધે કિ મલર્ષ  
 મિષ ૬૩૨ી ૫૦ર્ જર્જ મૈં તરી દેડલ જર્મ  
 ઉં જતે જમી ઉં મલર્ જર્જ ૫૩૦  
 મી મોર્ષ ૫૦ ઉં જિ જર્જ ત્રી મિંકિ  
 જતે ઉમો મી મિંકિ કિ મૈં જપર્ષ ૫૦  
 ૫ર્ જર્ જર્મી મર્ષ । ૫૦ કિમ દલે  
 ૨૩ ઉં ૫૩ જર્ષ કિમી તરી લયેપરી  
 ૫ર્ મૈંત મર્ષ ઉં ઉં ઉં ઉં ઉં ઉં  
 ૫ર્મ લર્ । ઉમી ઉં કિ મલર્ષ  
 ૫ર્મ ૩ મર્ષ મૈં જર્મ ઉં જતે કિ  
 મિર્ષ મૈં ઉં મૈં ઉં ઉં । ૫ર્મી જર્મ  
 જતે ૫ર્મી ૩ર્ જર્મ કિમ મિર્ષ કિ ૨૩  
 ૩૫ ૩૬ મર્મી મોર્ષ મિર્ષ ઉં કિમી કિમ  
 ૩૬ મોર્ષ જતે મૈંમી મોર્ષ મિર્ષ મૈં  
 મિલ્લી મોર્ષ ॥

[No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMĪĀLĪ).

## STANDARD DIALECT.

## TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Dialect used on has been here and there slightly altered. Double letters are always written as single letters in the original and this also has been corrected in the transliteration.)

Ikki-ādmī-rē dō puttar thīā. Umbā-mañjhā nikkō-pattē  
*One-man-of* *ten* *sons* *were.* *Them-from-among* *by-the-younger-son*  
 hābhē-kamē galayā. 'hābhā, jē ghā-hārī-rē hēsā mētā hai, sē  
*the-father-to it was-said,* 'father, what property-of share mine is, that  
 miñjō dē. Tā uni apai lañi-paī umbā-jō haññi-ditt.  
*me-to give.* *Then by-him his-own property them-to was-divided-out.*  
 Atē thōphē-dhiārē-pachhē laubkā-puttar sabbh-kichch batōjī-batōjī-kari  
*And a-few-days-after the-younger-son everything collected-collected-having*  
 dār-dēs-jō chālī-gēā, atē uttē upai lañi-paī barē-kammā-bichch  
*a-far-country-to went-away, and there his-own property bad-actious-in*  
 guā. Tā sē sabbh-kichch mukai-batthā, tā us-dēs-mañjh  
*was-lost.* *Then he everything having-completed-sat, then that-country-in*  
 layā ankai pēā, atē us-jō aukh pēi. Tā ō jāi-kari  
*a-great famine fell, and him-to distress fell* *Then he gone-having*  
 us-dēs-rē ikki-ādmī-rē lay lagā, atē unī us-jō  
*that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for*  
 apāc-khētā-mañjh sār chāp-jō bhejyā. Atē unī chahā  
*his own-fields-in sown feeding-for it-was-sent.* *And by-him it-was-wished*  
 jē sikar-makar sū khāndē-thīā, 'umbā-kamē apā pēt bharā,  
*what husks the-swine eating-were,* 'them-with my-own belly I-may-fill,  
 par kōi us-jō nī dindā thīā. Par jā sē surti-bichch ayā,  
*but anyone him-to not giving me.* *But when he sense-is come,*  
 tā galayā, 'mētē-bābhē-rē kitnē kammē hin, jinbh-kichch rōṭi  
*then it-was-said,* *my-father-of how-many servants are, whom-new bread*  
 khāi-kari dēp-jō bhī hai, atē haū bhūkhā mardā-hai. Flāñ  
*eaten-having giving-for also is, and I hungry dying-am.* *I*  
 utthi-kari apāc-bābhē-kachh jāllā, atē us-jō galālā, 'hābhā, mē  
*arisen-having my-own-father-new will-go, and him-to will-say,* 'father, by-me  
 surgē-rā atē tērē-aggē pāp kitā, atē abē mai is-jōg nī  
*heaven-of and of-these-before sin was-done, and now I this-worthy (am-)not*

jē phirī tērē puttar hōi, 'Māyā apyē-kāmanoñ-sāhī ikk  
*that again thy son I-man-became, 'Māyā that-man-worrells-toke one*  
 bujjh.' 'Tā s' utthā-kari, 'amā-bāhā-kacchī ayā, Par  
*consider " Then he arise-n again, 'amā-father-man came But*  
 ajjē-tikar dār-bī thū, p' use-r hab' us-jō dikkhyā, atē  
*atid distant-egen be-nos, that that-man-again I-man-for it-was-seen, and*  
 us-jō dayā āi, atē dāmā-k' use-r' galā, layā,  
*him-to compassion came, and son-to of use-r that-tock he-was-attached,*  
 atē sunā dillā Atē puttar' us-jō galayā 'hōbhā, māi  
*and kiss was-given, Atē he-man-said I-man-for it-was-said, 'father, by-me*  
 sangē-rā atē tērē pāp kitta-hi, atē ne us-jō, atē jō  
*heaven-of and of-the sin drop-es, and see that-welg (I-man-not that*  
 phirī tērē puttar hōi, 'Pāp' t' dāh' apyemūyāhā-jō  
*again thy son I-man-became, 'Pāp' t' dāh' he-man-hand-servants-to*  
 galayā, 'khar-kachhī khar' karō kadhā kī-āō, atē  
*it-was-said, 'good-than good we-man he-by-produced be-ay-gr, and*  
 us-jō lūā; atē us-r' hachē' us-jō, d' pūā jūē pūā;  
*him-to put-on; and lament we-noted as we, and put-on shoes came-to-felt;*  
 atē aī khān atē khūsi karō us-jō ch mērā puttar  
*and we may-ut, and happiness may-said, this-for that this ay son*  
 mari-gēn-thū cā jūda hū; gochī-gēn-thū, gē  
*having-died-gone-ato, he bring hū, he; ay-by-to-c-anno-was, he*  
 mīli-gēn, 'Tā hūsi karō hū;  
*having-been-got-vent ' Then happiness to-do they-to-gar,*

Atē us-rā hōi puttar khēra-māhī thū, jō ghar-rē  
*And him-of the-otter son the-fil-a was When the-house-of*  
 nēr pūjyā, gān' atē nārē hū-rā nāka sunyā, Tā  
*near he-arrived, singing and dān-eg-ut sound was-heard, Then*  
 ikki-ehākā-jō sālī-karī pūchēhīyō jō, 'ch kyā hū?' Unī  
*one-servant-to called-having it-was-as-keed that, 'this what is?' By-him*  
 us-jō galayā jō, 'tērā bhāi ayē-hai, atē tērē-bābhē dhāia  
*him-to it-was-said that, 'thy brother come-es, and by-thy-father a-feast*  
 lāi is-karī jō se jūti mada pūjē-gēn, Unī  
*was-prepared this-for that we bring wārag arrived, By-him*  
 ehāukī-karī andar jāgō nī ehāhē 'Tā us-rā bātū bahar  
*angered-having within to-go not was-wished, Then him-of the-father outside*  
 ayā, atē us-jō patyānē laggā Unī uttar dōi-karī  
*came, and him-to to-persuade began By-him answer given-having*  
 bābhē-jō galayā, 'dikkh, hū-bā-sī-kachhā māi tōri ghal kardā-hai,  
*the-father-to it-was-said, 'see, so-many-years-from I thy service doing-am,*



ut kadi tērē galac-kachhā bāhar nī gēā, par ai ikk chhēlū bhī  
*and ever thy thing-went-from outside not I-went, but by-thee one kind even*  
 nānō ajjē-takar nī ditta, jē mañ apwē-yār-bāsā-kauē  
*to me today-up-to not was-given, that I my-own-friends-companions-with*  
 Lauṣī mauñ Par jū-bēlē ēh tērā putar ayā, jini  
*happy-ness may-celebrate. But at-what-time this thy son came, by-which*  
 ter latī-patī rapūñ-mañjh auā, us-rē tīkar dhām lāi  
*at property hailots-among was-lost, him-of for a-feast was-prepared.*  
 Unī us-jē galayā, ' hachchā, tū sadā mērē-kanē hai, nē  
*By him him-to it-was-said, ' child, thou always of-me-near art, and*  
 je kichchh mērā hai, sē tērā hai. Khusī karū atē khusī  
*at once mine is, that there is Happiness to-do and happy*  
 hapā jōg thiyā, jē ēh tērā bhāi marī-gā-thiyā, phiri  
*to become proper was, that this thy brother having-died-gone-was, again*  
 pndū hūi-gēā; atē gōchū-gā-thiyā, sē mili-gēā.  
*being became; and having-been-lost-gone-was, he having-been-found-went.*

## GĀDĪ.

The Gaddis are a pastoral tribe inhabiting the mountainous Bharmour or Bharmur Wīzārat of the State of Chamba, and the adjoining parts of the Kangra district. The Bharmour Wīzārat is also called after them *ra blegm*—the country of the Gaddis. They preserve a tradition that they are descended from refugees from the Panjāb plains, their ancestors having fled from the open country to escape the horrors of the Musalmān invasions, and having taken refuge in these ranges, which were at that period almost uninhabited.

An account of this interesting people will be found on pp. 79-81 of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called Gādī or Bharmaurī, and the number of speakers was reported for the purposes of this Survey to be as follows:—

Chamba	12,146
Kangra	2,500
<b>Total</b>	<b>14,646</b>

These figures were based on the Census of 1891, and at the Census of 1901, the number reported was much larger, being as follows:—

Chamba	26,961
Kangra	4,385
Elsewhere	182
<b>Total</b>	<b>31,528</b>

The Bharmour Wīzārat is situated to the extreme east of the Chamba State. Farther east lies Kulu, the language of which is Kulī. To the south lies Kangra, where Kāngrī is spoken. To the north lies Lahoul, the language of which is Tibeto-Burman.

Gādī is a form of Chāmāṛī, but, as might be expected, it shows traces of the influence of Kulī and of Kāngrī. It also possesses several independent features. One of them is the common pronunciation of the letter *ś* as *kh*, sounding something like the *ch* in the word 'loch,' or in the German 'loch.' Thus the word *śaṇṇā*, to hear, becomes *khṇṇā*; *śikhṇā*, to learn, becomes *khikhṇā*; *śit*, argue, becomes *khīt*; and *daś*, ten, becomes *dakh*. It will be remembered that in other Western Panjābī dialects this *ś* retains its proper sound like that of the *s* in 'session,' and does not become *ś* as in Hindi. On the other hand in Kāshmirī and its related languages *s* becomes *h*, and we may fairly reckon *kh* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chh* added to the roots of many verbs. Thus, the verb *gāḥṇā*, to go, makes *gachhā* (compare the Kāshmirī *gāḥa*, and the Sanskrit *gacchāmi*), I may go. So many other verbs, such as *gāḥ* (Kāshmirī *gā*), to come, *ichhā*, I may come, *bhāṇā*, to become, *bhachhā*, I may become.

The Vocabulary of Gādī contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāngrī Vocabulary, is here given. It

be seen that several of the words have a close relation to corresponding words in  
 mm:—

*agūh*, before

*akhō*, this year.

*bab*, *bab*, a father

*bagi*, a field.

*balpā*, to say.

*baṇḍapā*, to divide

*bāt*, wind.

*bauhar*, the upper storey of a house

*bēh*, a marriage.

*bēkhapā*, to sit.

*bēlari*, a wife

*bharvkkh*, hunger.

*bhōpā*, to become, to be

*bhrvkkhō*, hungry.

*bīar*, wind.

*bīthū-rā*, seated (past participle).

*bun*, *bunh*, down, below (Kāshmīrī *bōn*).

*bāphā*, a father.

*chhādāpā*, to finish, complete.

*chhēlrā*, a goat, lamb.

*chhikū*, a load.

*chhīr*, wood.

*chhū-rā*, come (past participle)

*chunā*, high.

*chōtī*, the peak of a hill

*ḍabhāpā*, to put on (clothes).

*ḍabī-karī*, severely (of a beating).

*ḍand*, a tooth.

*ḍēnā*, to cross (a pass, etc.).

*ḍhār*, a hill

*ḍharīpā*, to drag

*ḍhiāpā*, *ḍhyārā*, a day, the sun.

*ḍhiū*, a daughter.

*ḍōtē*, to-morrow.

*gāhhrā* or *gōbhrā*, a boy.

*gachhū-rā*, see *gachhū-rā*.

*gāhhrā*, to go (past participle *gachhū-rā*, Kāshmīrī *gō'ghhrā*).

*gō*, gone (past participle) (Kāshmīrī *gōv*).

*gōbhrā*, see *gāhhrā*.

*gūāpā*, to cause to go, to lose.

*gaṇbhā-rā* or *gaṇbhā-rā*, gone (past participle).  
*gūḥmā*, to be lost.

*hachāhā*, white.  
*hākhāw*, *hākhāw*, the eye.  
*hēcāw*, to see, look.  
*hēsā*, a slave

*jāṇi*, *jāṇi*, a mother  
*jāṇi*, to come (cf. Kāshmiri *yaṇi*)

*jāṇā*, an old man.  
*jāṇā*, herd.  
*jāṇā*, a rope.

*kāmā*, a servant  
*kāṇḍā*, to call.  
*kāṇḍā*, a chip, splinter  
*kāṇḍā*, a flock.  
*kāṇḍā*, ban  
*kāṇḍā*, loss  
*kāṇḍā*, to stand up  
*kāṇḍā*, a porcupine.  
*kāṇḍā*, to teach (Kāshmiri *kāṇḍā*)  
*kāṇḍā*, an ass.  
*kāṇḍā*, to be tr.  
*kāṇḍā*, together, in one place.  
*kāṇḍā*, a fair.

*kāṇḍā*, to take  
*kāṇḍā*, fine, smooth.  
*kāṇḍā*, to prepare, apply  
*kāṇḍā*, a wife  
*kāṇḍā*, *kāṇḍā*, small, younger.  
*kāṇḍā*, *kāṇḍā*, or *kāṇḍā*, to bring.  
*kāṇḍā*, to take away  
*kāṇḍā*, blood.

*māṇḍā*, a mother  
*māṇḍā*, *māṇḍā*, a man.  
*māṇḍā*, towards, with, near (=Hindī-*māṇḍā* past).  
*māṇḍā*, much, very  
*māṇḍā*, to be joined, to be met.

*māṇḍā*, a wife.  
*māṇḍā*, the fourth day from the present.  
*māṇḍā*, a river.

*nakarj*, the day before the day before yesterday, three days ago.

*naṛ*, a stone.

*nhakkhā*, to run away.

*nikkā*, a child.

*ōḍham*, apparel.

*palchik parā*, to fight.

*paraṛ*, a foot.

*parj*, the day before yesterday

*parōhē*, the day after to-morrow

*phiri qā*, to return.

*pihchkhāh*, behind.

*piṭṭh*, the back

*puhōl*, a shepherd.

*pūpā*, to fail.

*puth*, on, upon (Kāshmiri *piṭṭh*).

*putr*, a son.

*raihqā*, *rēhā*, to remain, dwell

*sanē*, together with.

*sānh*, a bull.

*sarakhā*, to be angry.

*sētē*, with, together with, by means of (Kāshmiri *śūṭy*)

*sūpā*, to sleep.

*sūpind*, a dream.

*talē*, below

*tanlā*, quick.

*thanqā*, lazy.

*trimat*, a woman.

*uāj* sound, noise.

*uind*, the lower storey of a house.

*umbar*, age.

**Authorities.**—A full account of the Gādī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the *Kangra Gazetteer* (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddī women, the Shepherds of the Outer Himalayas, Punjab*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

**Pronunciation.**—There are several curious changes of vowels. The vowel *a* becomes *u* in *kumānā*, to work, to earn, and it becomes *i* in *kittā*, together. The latter word is a contraction of *ikattā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *muṇā*, to be met, and *ō* becomes *a* in *haiṇi*, to say.

Attention has already been drawn to the pronunciation of *ś* as *kā*. In the word *bhakṣṣṣā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sour aspirate loses its aspiration, as in *loghān*, to divide, for *lhaṇṇā*. This is the regular rule in Kāśmīrī and other related languages.

**Declension.**—The declension of the Chādī noun is more like that of Maṇḍālī than that of Chamṣālī, although it also has points in common with the latter. The main point in which it differs from Chamṣālī is that, as in Maṇḍālī and most other Western Pāhārī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chremāṇī ending *ṣ*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *lābhān* masculine nouns in *a*, like *ghar*, a house, which change the *ā* to *ē*; feminine nouns ending in consonants, like *bhā* or *bhāt*, a sister, which add *i*; and feminine nouns in *ā*, like *dhāt*, a daughter, which add *a*. Thus, *ghorē*, horses; *bhēnē* or *bhātē*, sisters; and *dhātā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *bāṭhī*, an elephant, or elephants; *gōbhāṛā*, a young man, or young men; and *kūṭī* (the Chamṣālī form), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghorē*, *bāṭhī*, *gōbhāṛā*, *kūṭī*, *bhēnē* or *bhātē*, *dhātā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ṣ* in the oblique form singular and plural. Thus, *gharṣ*.

The agent and locative (both singular and plural) of masculine nouns add *ṣ* to the nominative, before which *ṣ* nouns like *ghārā*, a house drop the final *a*. Feminine nouns in *i*, like *kūṭī*, a girl, add *ṣ* only in the plural, and those ending in a consonant, like *bhēn*, or *bhāt*, a sister, do not take *ṣ* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ṣ* in both numbers. We thus get the following forms:—

*ghorṣ*, by or in a horse or horses.

*gharṣ*, by or in a house or houses.

*bāṭhīṣ*, by or in an elephant or elephants.

*gōbhāṛāṣ*, by or in a young man or young men.

*kūṭīṣ*, by or in a girl.

*kūṭīṣ*, by or in girls.

*bhēnṣ* or *bhātṣ*, by or in a sister or sisters.

*dhātṣ*, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added:—

Nom. Sing.	Nom. Plur.	Oblique (Singular and Plur.)	Agent and Plur.	Vocative Singular	Vocative Plural
<i>ghorā</i> , a horse.	<i>ghorṣ</i>	<i>ghārṣ</i>	<i>ghārṣ</i>	<i>ghārṣ</i>	<i>ghārṣ</i>
<i>ghar</i> , a house.	<i>gharṣ</i>	<i>ghārṣ</i>	<i>ghārṣ</i>	<i>ghārṣ</i>	<i>ghārṣ</i>
<i>bāṭhī</i> , an elephant.	<i>bāṭhīṣ</i>	<i>bāṭhīṣ</i>	<i>bāṭhīṣ</i>	<i>bāṭhīṣ</i>	<i>bāṭhīṣ</i>
<i>gōbhāṛā</i> , a young man.	<i>gōbhāṛāṣ</i>	<i>gōbhāṛāṣ</i>	<i>gōbhāṛāṣ</i>	<i>gōbhāṛāṣ</i>	<i>gōbhāṛāṣ</i>
<i>kūṭī</i> , a girl.	<i>kūṭīṣ</i>	<i>kūṭīṣ</i>	<i>kūṭīṣ</i> (sing.), <i>kūṭīṣ</i> (plur.)	<i>kūṭīṣ</i>	<i>kūṭīṣ</i>
<i>bhāṭ</i> , a sister.	<i>bhāṭṣ</i>	<i>bhāṭṣ</i>	<i>bhāṭṣ</i>	<i>bhāṭṣ</i>	<i>bhāṭṣ</i>
<i>dhāt</i> , a daughter.	<i>dhātṣ</i>	<i>dhātṣ</i>	<i>dhātṣ</i>	<i>dhātṣ</i>	<i>dhātṣ</i>

Note.—The genitive of *ghār* may be either *ghārṣ* or *ghārṣ* in Chamṣālī, *ghārṣ* in Western Pāhārī.

The usual postpositions are:—

Acc.-dat *jō*, *bō*, *yō*, to or for.

Instr. *sēitē*, with (by means of).

Abl. *thōñ*, *thōñ*, from; *mañjō*, from in; *sēitē*, with (together with).

Gen. *rā*, of.

Loc. *mañjā*, *māñ*, *māñ*, in; *mollē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamšālī. With *bō*, we may compare the Kulūi *bē*; and with *yō*, the *gōi* of the Mujiā form of the Pīācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *bā* for the genitive and *bē* for the ablative; and Bashgali Kāfir has *bā*, as a prefix for the locative. With *sēitē*, we may compare the Kashmirī *sēi* or *sēit*.

Verbs of saying take either *sēitē*, or *jō*, as the postpositions governing the person addressed. Thus, *bābbē-sēitē bātā*, he said to the father; *tis-jō bājā*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisō chijā sūr khāndē*, *bisō omū khāñ*, what thing the swine eat, that also I may eat.

**Adjectives** follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akkē*.

**PRONOUNS.**—The Pronouns of the First and Second Persons are thus declined. As in Kāngrī Pāñjābī they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>oñ</i> , <i>māñ</i> , <i>āñ</i>	<i>tē</i>
Acc.	<i>mōñ</i> , <i>mē</i>	<i>tāñ</i> , <i>tē</i>
Obi.	<i>māñ</i>	<i>tundh</i>
Dat.	<i>māñ</i> , <i>māñlāñ</i> , <i>mañjō</i> , <i>mañjō</i> , <i>māñgō</i>	<i>tujjō</i> , <i>tāgō</i>
Gen.	<i>māñrā</i>	<i>tērā</i>
Plur.		
Nom.	<i>assē</i> , <i>assi</i> , <i>assā</i>	<i>tassē</i> , <i>tassā</i>
Acc.	<i>assmē</i>	<i>tassē</i>
Obi.	<i>assā</i>	<i>tassā</i>
Gen.	<i>tundā</i> , <i>tundhā</i>	<i>tundā</i> , <i>tundhā</i>

*omū* means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined —

This, he, she, it		That, he, she, it	
Sing.			
Nom.	<i>ih</i>	Nom.	<i>uh, ōh</i>
Ag.	<i>ihni</i>	Ag.	<i>uhni</i>
Obl.	<i>is</i>	Obl.	<i>us</i>
Gen.	<i>isē-rā</i>	Gen.	<i>usē-rā</i>
Plur.			
Nom.	<i>ih</i>	Nom.	<i>ōh</i>
Ag.	<i>ihyē</i>	Ag.	<i>ūhyē</i>
Obl.	<i>ih, iuh</i>	Obl.	<i>ūā, uuh</i>
Gen.	<i>ih-rā, iuhē-rā, iuhā-rā</i>	Gen.	<i>ūā-rā, uuhē-rā, uuhā-rā</i>

No instance of feminine or neuter forms has been noted.

The **Relative and Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

Who, which, what		That, he, she, it	
Sing.			
Nom.	<i>jē, jō</i>	Nom.	<i>sō</i>
Ag.	<i>jini</i>	Ag.	<i>tini</i>
Obl.	<i>jas, jāsā</i>	Obl.	<i>tis, tas, tāsā</i>
Gen.	<i>jasē-rā</i>	Gen.	<i>tisē-rā</i>
Plur.			
Nom.	<i>jē, jō</i>	Nom.	<i>sō, sōh</i>
Ag.	<i>jyyē</i>	Ag.	<i>tyyē</i>
Obl.	<i>jā</i>	Obl.	<i>tā</i>
Gen.	<i>jā-rā</i>	Gen.	<i>tā-rā</i>

Instead of *tis, tisē*, we also find *tēs, tēsē*. This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined :—

Who? which?		What? (neuter)	
Sing.			
Nom.	<i>kaq</i>	Nom.	<i>kā, kyā</i>
Ag.	<i>kayā</i>	Ag.	
Obl.	<i>kas</i>	Obl.	(dat.) <i>kayā</i>
Gen.	<i>kasē-rā</i>	Gen.	<i>kālē-rā</i>
Plur.			
Nom.	<i>kay</i>	Nom.	
Ag.	<i>kyyē</i>	Ag.	
Obl.	<i>kā</i>	Obl.	
Gen.	<i>kā-rā</i>	Gen.	



The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined :—

Sing.

Nom.	<i>kōi</i>
Ag.	<i>kupī</i>
Obl.	<i>kaskā</i>
Gen.	<i>kaskā-rā</i>

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindi *kuchh*, but in the Parable we have *kicch*, anything, something.

The **Reflexive Pronoun** is *apā* or *appā*, self. Its agent is *apā*, genitive *appā*, and oblique form *apā*. Note that, as in Chamṛāṇi, the initial *a* is short

### Other Pronominal Forms.

Mr. O'Brien gives the following :—

*itānā*, *ētrā*, this much or (pl.) many; *utānā*, that much or (pl.) many; *tatānā*, *tētrā*, that much or (pl.) many; *ytānā*, *jētrā*, how much or (pl.) many; *katānā*, *kētrā*, how much or (pl.) many?

*ētī*, this many; *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

*utā*, of this kind; *utā*, of that kind; *tutā*, of that kind, and so on.

*ēbē*, now; *tanā*, *tēkhanā*, then. *janā*, *jēkhanā*, when; *kaṇā*, *kaṇā*, *kēkhanā*, when?

*utā*, here; *tētā*, there; *jētā*, where; *kutā* (sic), where?

*ērā*, *trā*, *itrā*, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kaṛā*, *karā*, whither?

*utā*, in this manner, thus; *tutā*, in that manner, so; *jutā*, in what manner; *kutā*, in what manner?

## CONJUGATION.

### A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. <i>hā</i> , <i>hā</i>	<i>hā</i> , <i>han</i>
2. <i>hā</i> , <i>hā</i>	<i>hā</i> , <i>han</i>
3. <i>hā</i>	<i>hā</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thā*, and its masculine plural *thā*. The feminine of both numbers is *tā*.

**B.—Active Verb.**—Several of the most common verbs in Gādī have forms which are strange to other Indian languages.

Such are :—

<i>balāṣ</i> ,	to say.
<i>bēkhāṣā</i> ,	to sit.
<i>bhōṣā</i> ,	to become.
<i>gāhāṣā</i> ,	to go.
<i>īṣā</i> ,	to come.

Most of the above are also irregular in their conjugation. With *bēkhāṣā*, we may compare the Kāshmirī *bāṣun*, to sit; with *bhōṣā*, the Kāshmirī *ḷ(h)ōvern*, to become; with *gāhāṣā*, I may go, the Kāshmirī *gāṣhun*, to go, and with *īṣā*, the Kāshmirī *yin*, to come.

The **Infinitive** is made by adding *ṣā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhāṣā*, to sit; *mārnā* or *mārṣā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṣā bhājū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamṣālī, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *māranda*, striking. The third adds *nā*, as in *mārnā*, striking, *bēkhāṣā*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṣā*, to become, we have *bhōndā* and *bhunā*; from *īṣā*, to come, we have *īndā*; from *gāhāṣā*, to go, we have *gāhndā* and *gāhnā*, and from *rēhāṣā*, to remain, we have *rēhndā* and *rēhnā*.

The verb *dēṣā*, to give, has its present participle *dīndā* and *dēnā*. *Laiṣā*, to take, on the other hand is regular, making *loindā*, and *lainā*.

The verb *balāṣā*, to say, has its present participle *balondā* or *bandā*, as in *sachch bandā-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kuṣū, by adding *ṣ* to the root. Thus, *mārṣā*, struck. Sometimes, however, and especially in the formation of the passive, the Chamṣālī form in *ēā* or *yā* is used. Thus, *māryā gāhāṣā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

	Past Participle.
<i>bhōṣā</i> , to become	<i>bhūā</i> or <i>bhuchhūā</i>
<i>gāhāṣā</i> , to go	<i>gō</i> (plur <i>gōṣ</i> or <i>gē</i> ) or <i>gachhārā</i>
<i>īṣā</i> , to come	<i>ō</i> (plur. <i>āṣ</i> , fem. <i>āṣ</i> ) or <i>chhārā</i> (sic)
<i>bēkhāṣā</i> , to sit	<i>baithā</i> , <i>bīthārā</i> or <i>bēkhārā</i>
<i>dēṣā</i> , to give	<i>dittā</i>
<i>laiṣā</i> , to take	<i>lēā</i>
<i>pūṣā</i> , to fall	<i>pēā</i>
<i>lāṣā</i> , to begin	<i>lagyā</i>

*Karā*, to do, is regular, having *karā*.

The termination *rā* of *bhuchhārā*, etc. is evidently the same as that of the static participle of Maṇḍālī and Chamṣālī, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārā*, struck, *mārā-rā*, in the condition of one struck, the Hindi *mārā huā*. So *hārā*, seen, *hārā-rā*, in the state of one who is seen, = *dēkhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārā*, plur. *mārān*, fem. sing. and plur. *mārā*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *gāhṇā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly:—

**Conjunctive Participle.**

<i>bhōṇā</i> , to become	<i>bhūckh(i)-kar(i)</i>
<i>gāhṇā</i> , to go	<i>gachh(i)-kar(i)</i>
<i>ānā</i> , to come	<i>ā(i)-kar(i)</i> or <i>ichh(i)-kar(i)</i>
<i>laiṇā</i> , to take	<i>lē(i)-kar(i)</i>
<i>dēnā</i> , to give	<i>dī-kar(i)</i>

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmiri *sūty*) to the oblique form of the present participle. Thus, *mārānā sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus *mār*, strike thou; *mārā*, strike ye

The following are irregular:—

**Imperative.**

	Sing. 2.	Plur. 2.
<i>gāhṇā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>ānā</i> , to come	<i>āi</i>	<i>āzā</i>

The Old Present and Present Conjunctive is thus conjugated:—

	'I strike',	'I may strike'.
	Sing.	Plur.
1.	<i>mārāñ, mārāñ</i>	<i>mārāñ, mārāñ</i>
2.	<i>mārēñ</i>	<i>mārān, mārā</i>
3.	<i>mārā</i>	<i>mārān</i>

Irregular are:—

From *bhōṇā*, to become

	Sing.	Plur.
1.	<i>bhūckhāñ (-āñ)</i>	<i>bhūckhāñ (-āñ)</i>
2.	<i>bhūēñ</i>	<i>bhūān, bhūā</i>
3.	<i>bhūā</i>	<i>bhūān</i>

From *gāhṇā*, to go

	Sing.	Plur.
1.	<i>gachhāñ (-āñ)</i>	<i>gachhāñ (-āñ)</i>
2.	<i>gachhēñ</i>	<i>gachhā</i>
3.	<i>gachhā</i>	<i>gachhān</i>

From *ipā*, to come

	Sing.	Plur.
1.	<i>ichhū</i> (-ā)	<i>ichhū</i> (-ā)
2.	<i>īī</i>	<i>īā</i>
3.	<i>īī</i>	<i>īā</i> or <i>āī</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus:—

'I shall strike,' etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūlā</i> , <i>mālā</i>	<i>mārīl</i>	<i>mārūlā</i> , <i>mālā</i>	<i>mārīl</i>
2. <i>mārīl</i>	<i>mārīl</i>	<i>mārīl</i>	<i>mārīl</i>
3. <i>mārīl</i>	<i>mārīl</i>	<i>mārīl</i>	<i>mārīl</i>

It will be seen that *mārīlā* (-lā, -lī) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case.—

From <i>bhōpa</i> , to become,	<i>bhachhūlā</i> or <i>bhālā</i>
From <i>gāhā</i> , to go,	<i>gachhūlā</i> , <i>gachhūlā</i> or <i>gāhā</i>
From <i>ipā</i> , to come,	<i>ichhūlā</i> (sic) or <i>īlā</i>
From <i>lāpā</i> , to take,	<i>lāūlā</i> or <i>lālā</i>

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nū* is also employed, but only in the first and second persons. Thus:—

'I strike,' etc.

Singular		Plural	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā</i> , <i>mārandā</i> or <i>mārdū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārdū</i>	<i>mārdā</i> , <i>mārandā</i> or <i>mārdū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārdū</i>
2. <i>mārdā</i> , <i>mārandā</i> or <i>mārdū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārdū</i>	<i>mārdā</i> , <i>mārandā</i> or <i>mārdū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārdū</i>
3. <i>mārdā</i> or <i>mārandā</i>	<i>mārdī</i> or <i>mārandī</i>	<i>mārdā</i> or <i>mārandā</i>	<i>mārdī</i> or <i>mārandī</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus —

*mārdā hē, māranda hē, or mārnā hē, I am striking;*  
*mārdā hoī, māranda haī, or mārnā haī, thou art striking;*  
*mārdī hā or māranda hā, she is striking*

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *ā* or *anda*. The participle in *ā* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus:—

*mārdā thū or māranda thū, I (masc.) was, thou (masc.) wast, or he was striking.*  
*mārdī thī, I (fem.) was, thou (fem.) wast, or she was striking, and so on*

The tenses formed from the past participle are made exactly as in Hindi. Thus:—

*āī ā or āī chhārā, I came.*  
*mēī mārā, I struck him.*  
*āī ā hē or āī chhārā hē, I have come.*  
*mēī mārā hā, I have struck him.*  
*āī ā thū or āī chhārā thū, I had come*  
*mēī mārā thū, I had struck him.*

As will be seen in the case of *āī*, to come so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus:—

*āī bhūā or āī bhuchhārā, I became;*  
*āī gō or āī guchhārā, I went;*  
*āī baithā or āī bithārā, I sat; and so on.*

**Passive Voice.**—As explained above the passive voice is made by conjugating the Chamṛī past participle in *ā* or *yā* with *gāhā*. Thus:—

*āī mārā gāhā, I am being beaten.*  
*āī mārā gāhā thū, I was being beaten.*  
*āī mārā gāhā, I shall be beaten*

Sometimes we come across the passive formed with *ī*, as in other Western Pabāri dialects. Thus *pakarīnā*, to be seized, *pakarī gā*, they (the thieves) were seized.

**Causal Verbs** seem to be made as elsewhere, but very few examples are forthcoming.

*baṇnā, to be made, baṇānā, to make*  
*gāhā, to go; guānā, to cause to go, to lose.*  
*khānā, to hear; khānānā, to cause to hear, to tell.*

**Compound Verbs.**—These are much as in other Pabāri languages.

Intensives, like *baṇāī dēnā*, to divide out, or *guāī chhānā*, to squander, are common.

Inceptives occur in phrases like: *sō kadhāī bhōnā layā*, he began to be in want.

Three specimens are given of Gāli. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMBAĪ).

GĀDĪ DIALECT.

(STATE, CHAKRA.)

## SPECIMEN I.

ਯਾਦੀ ਸਤੁਕੁ ਤੇ ਮੂਢੇ ਪੁਤ ਬੀਟ।

ਤਿਸ ਬਠੇ ਲੀਤਕਰੇ ਪੁਤ ਧਧੇ ਸੇਠੇ ਧਨੁ ਤੇ ਧੰਧੁ ਘਾਧੀ ਤ

ਤਸ ਤੇ ਸਿਤਿ ਗੁਲਖ ਤੇ ਸੀ ਮੇ। ਤੇ ਉਹੀ ਘਾਧੀ

ਧਤੀ ਮਿਤੀ। ਬੈਠੇ ਪਿਠੇ ਪਿਠੇ ਲੀਤਕਰੇ ਪੁਤ ਸਤ

ਸਿਧ ਸਿਧ ਯਾਦੀ ਪਾਸਸ ਤੇ ਸੁਲੀ ਸੀ ਯਤ

ਤੋਹੀ ਯਪਤੀ ਘਾਧੀ ਲੁਧਧੇ ਸਤ ਗੁਧੇ ਮਿਤੀ।

ਤੇ ਤੇ ਸਤ ਸਿਧ ਗੁਧੇ ਯਤ ਤੇ ਤਿਸ ਗੁਲਖ ਸਤ

ਧਤ ਯਤਕਰੇ ਪਠੇ। ਤੇ ਸੀ ਯਤਕਰੇ ਤੇਧ ਲਾ।

ਤੇ ਤਿਸ ਗੁਲਖ ਤੇ ਯਾਦੀ ਸਤੁਕੁ ਗਲੇ ਸੀ। ਤੇ

ਤਿਹੀ ਯਪਤੀ ਧਮਤੀ ਤੇ ਸੁਧ ਮਧੇ ਤੁਧ।

ਤਿਸ ਤੇ ਸਥੇ ਬੁ ਤੇ ਤਿਸ ਸੀਤ ਸੁਧ ਧੰਧ

ਤਿਸ ਯਾਦੀ ਪਠੇ। ਤੇ ਤਿਸ ਤੇ ਸਥੇ ਧ ਮਿਧ

૬। ૩ ગાડી મંડ હો જી યહુ કે મેડ  
 યદે ૩ જાડ જાડ જાડે ડિજ કે મડી ડેરી  
 ડિજ જાડે જાડે જાડે ૩। જાડે

ડેરી જાડી જાડે યદે જાડે મિજાલ ૩  
 ડિજ કે યાલ ૩ યદે મે ગાડે ૩ જાડે ૩  
 યદે જાડે જાડે જાડે ૩ કે ડિજી ૩ પુર  
 યદે ૩ જાડે ૩ જાડે ડિજી ૩ મિજાલ ૩  
 ૩ ડેરી જાડી જાડે યદે જાડે મિજાલ ૩ મે જાડે  
 ડિજાલ મિજાલ ૩ ડિજાલ ૩ ડેરી જાડી યદે ૩ જાડે  
 ૩ મે મિજાલ જાડી ડિજાલ મિજાલ ૩ પુર  
 જાડે લગાડે જાડે મે ડિજાલ મિજાલ ૩ પુર  
 ડિજાલ ૩ યાલ ૩ ૩ યદે મે ગાડે ૩ જાડે ૩  
 યદે જાડે ૩ જાડે જાડે જાડે ૩ કે ડિજી ૩  
 પુર ૩ ૩ ૩ યદે જાડે જાડે





ਯਪਦੇ ਮੇਰੇ ਧਨੁ ਤੇ ਧੰਨੁ ਕੇ ਗਯੋ । ਤਿਸੇ  
 ਤੇ ਧੰਨੁ ਧੰਨੁ ਭੀ ਮੇਰੀ ਤਿਸੇ ਤੇ ਪਤਿਯੋ ।  
 ਤਿਸੇ ਧੰਨੁ ਸੋਭੇ ਧਨੁ ਤੇ ਮੇਰੇ ਭੰਨੁ ਧੰਨੁ  
 ਤੇਰੇ ਧੰਨੁ ਮੇਰੇ ਭੰਨੁ । ਤੇ ਧੰਨੁ ਮੇਰੀ ਤੇਰੀ  
 ਗਲ ਬੰਨ੍ਹੇ ਧੰਨੁ ਕੇ ਭੰਨੁ । ਪਾ ਤੇ ਮੇਰੇ  
 ਮੇਰੇ ਧੰਨੁ ਧੰਨੁ ਕੇ ਭੰਨੁ ਕੇ ਧੰਨੁ ਕੇ ਮੇਰੇ  
 ਧੰਨੁ ਧੰਨੁ ਸੋਭੇ ਧੰਨੁ ਮੇਰੇ । ਕੇ ਤੇਰੇ  
 ਧੰਨੁ ਧੰਨੁ ਕੇ ਮੇਰੀ ਤੇਰੇ ਧੰਨੁ ਧੰਨੁ  
 ਮੇਰੇ ਗੁਣੇ ਧੰਨੁ ਤੇ ਤਿਸੇ ਤੇ ਧੰਨੁ ਧੰਨੁ ।  
 ਤਿਸੇ ਤਿਸੇ ਕੇ ਧੰਨੁ ਤੇ ਧੰਨੁ ਕੇ ਮੇਰੇ  
 ਮੇਰੇ ਗਲ ਧੰਨੁ । ਕੇ ਮੇਰੇ ਤੇ ਮੇਰੇ ਤੇਰੇ ।  
 ਪਾ ਧੰਨੁ ਮੇਰੀ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ  
 ਮੇਰੇ ਧੰਨੁ ਗਲ ਕੇ ਧੰਨੁ ਤੇਰੇ ਧੰਨੁ ਧੰਨੁ  
 ਮੇਰੇ ਧੰਨੁ ਗਲ ਕੇ ਧੰਨੁ ਮੇਰੇ ॥

[No 2]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMĀĀLĪ).

GĀMĪ DIALECT

(STATE, CHAMBA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular characters double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.

Akki-mahpū-rē	dūi	puttar	thiē.	Tiā-thāū	lauhkarē-puttrē
One-man-of	two	sons	were.	Then-from	by-the-younger-son
babbē-sētē	balū,	‘lē	bāpū,	gharbārī-rā	hēsā jē mīñjō
the-father-to	it-was-said,	‘O	father,	the-property-of	share which to-me
muldā-hā	sō	dē.’	Tā	unū	gharbārī
being-got-is	that	give.’	Then	by-him	the-property
					was-divided-out.
Thōrhē-dhīārē-pichohō	lauhkarā	puttar	sabb-kichh	kiṭṭhū	kārī
A-few-days-after	the-younger	son	everything	together	having-made
pardēsī-jō	chalī-gō,	alē	tēṭhī	apūi	gharbārī
a-far-country-to	went-away,	and	there	his-own	property
guāi-dittī.	Tā	jē	sabb-kichh	guāi-chhadā,	tā
was-squandered	Then	when	everything	was-squandered-completely,	then
tis-mulkhā-māñjh	baqū	ankāl	pēū.	Tā	sō
that-land-in	a-great	famine	fell.	Then	he
					poor
					to-become
					began.
Tā	tis-mulkhē-rē	akki-sahukārē-mallē	gō	Tā	tinnī
Then	that-country-of	one-banker-new	he-went.	Then	by-him
apni-bagrī-jō	sūr	chārnē	bhējū.	Tis-jō	chāu
his-own-fields-to	swine	to-feed	he-was-sent.	Itin-to	wish
					was
					that,
					‘what
chijā	sūr	khāndē,	tisō	amī	khāū.
things	the-swine	eat,	those	I-also	may-eat.’
					Then
					him-to
					anyone
					not
dindā-thū.	Tā	surtī-māñjh	ichhī-kārī	balū	jē,
giving-was.	Then	memory-in	come-having	it-was-said	that,
					‘my-father-of
gharē	kētrē	kāmē	hin,	tiā-jō	matī
in-the-house	how-many	servants	are,	them-to	much
					bread
					are,
					I
blurukkhā	mardā-hā.	Aū	uṭṭhī-kārī	apnē-babbē-mallē	gichhūlā
hungry	dying-am.	I	arisen-having	my-own-father-to	will-go
					then

tis-jō balūlū, "hē bāpū, mē surgē-rā atē tērā pāp karū,  
*him-to I-will-say, "O father, by-me heaven-of and of-thee sin was-done;*  
 abē is-jōg nā jē phiri tērā puttar baṇṇ. Jihā tērā  
*now this-worthy not that again thy son I-may-become. As thy*  
 hōr kāmē hin tihē minjō bī rakh." Tā utthi-karī  
*other servants are so me also keep." Then arisen-having*  
 apnō-babbē-mallē ehalū. Sō ajē-tiyā dūr thū, tis-jō hēri-karī  
*his-own-father-to he-went. He still far was, him (acc.) seen-having*  
 babbē-jō dard laggi Tā sō daṇṇi-karī tis-sōitē pyārī  
*the-father-to pity was-attached. Then he run-having him-with affection*  
 karāē lagā, atē malē phōkū dittē. Puttāe tis-jō  
*to-make began, and many kisses were-given. By-the-son him-to*  
 balū jē, 'bē hāpū, mē surgē-rā atē tērā pāp karū,  
*it-was-said that, "O father, by-me heaven-of and of-thee sin was-done,*  
 tā abē is-jōg nā jē phiri tērā puttar bhōchhū' Babbē  
*then now this-fit not that again thy son I-may-become By-the-father*  
 apnē kāmē-jō balū jē, 'kharē kharē oḥan kādhi  
*his-own servants-to it-was-said that, "good good apparel having-brought-forth*  
 lā-ō, tā tis-jō dābhāi-dē; atē tērē hatihē angūthī, parayē  
*bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on*  
 jūtā. Atē dhām lā, jē assī khāi-karī khusi karā;  
*shoes. And a-feast prepare, that we eaten-having rejoicing may-make;*  
 kihū jē āh mērū puttar marī-gō-thū, abē phiri jū-bhū;  
*why that this my son dead-gone-was. now again living-became;*  
 gahī-gō-thū, sō abē muḥi-gō. Tā sāi badhā bannē laggē.  
*lost-gone-was, he now got-went. Then they rejoiced to-become began.*

Tisē-rā mōṭā puttar baggi-andar thū. Jō gharē-nērē ā,  
*Him-of the-elder son the-field-in was. When the-house-near he-came,*  
 gānē-nachchē-rī nāḥi kharī. Tā alkī-kāmē-jō kladi-karī  
*singing-dancing-of noise was-heard. Then a-servant-to called-having*  
 pachehū jē, 'āh kī hā?' Tā unnī us-jō balū  
*it-was-asked that, "this what is?" Then by-him him-to it-was-said*  
 jē, 'tērā bhāi ā; sō tērē-babbē dhām lāi-hā, is-gallā-karī  
*that, "thy brother came; so by-thy-father a-feast prepared-is, this-thing-for*  
 jē tis-jō rājī-būḥi muḥi. Unnī sarkī-karī apnō-manē  
*that him-to in-good-case he-was-got. By-him angered-having in-his-own-mind*  
 balū jē, 'andar nā gachhē.' Tisē-rē būrē bahār  
*it-was-said that, "within not I-may-go." Him-of by-the-father outside*  
 ichhī-karī tis-jō patiā. Tinnī babbē-sōitē balū,  
*come-having him-to it-was-appealed. By-him the-father-to it-was-said,*

'hēr, mē itūnī bahvē tēri tōhal kardē bhūi. Tā aū kadī  
 'see, by-me so-many years 'thy service a-doing became. Then I ever  
 tērī-gallā-thāū bahār nā bhūā Par tē kadē muñjō akki  
 thy-word-from outside not became. But by-thee ever to-me one  
 bakri-rū ehhlū nā dittā, jē mē appē-yār-bāsā-sēitē khusi  
 goat-of kid not was-given, that I my-own-friends-with rejoicing  
 karā. Jō tērō ēh puttār ā, jinnī tērā laṭā-paṭā  
 may-make Who thy this son is, by-whom thy goods  
 lachpapē-mañjh guāi-dittā, tē tīsē-rē-tāi dhām lāi  
 debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared  
 Tinnī tīs-jō halū, 'hē puttār, tū sadā mū-mallē rōhindē  
 By-him him-to it-was-said, 'O son, thou ever me-near dwellest.  
 Jē mērū hā, sō tōrū hā. Par khusi karnī aṭs khusi  
 What mine is, that thine is. But rejoicing to-be-done and rejoiced  
 bhūnā jarūr thū, is-gallā jē ēh tērā bhāi muā-thū,  
 to-be-become necessary was, for-this-thing that this thy brother dead-was.  
 abē jindā bhūā; guhī-gō-thū, muli-gō  
 now living became; lost-gone-was, got-went.

[ No. 3 ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMBAĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN II.

## A FOLK-TALE

ਯਯੀ ਮਤੁਤੁ ਤ ਘੁਤੁ ਮੁਛੇ ਮੋ ਮੋ  
 ਯਯਰ ਮਟ ਕੀਟ । ਯ ਯੰਯ ਮੀ ਯਯੀ ਯੰਯ  
 ਪੁਯੇ ਤ ਤੰਯ ਤਿਯ ਤੇ ਜੋ ਮਤੁਤੁ ਯਯੀ  
 ਯਯੀ ਤੇ ਯੰਯ ਤੰਯੀ ਕੀ ਮੋਟੀ ਯੰਯ ਪਯੁਤੁ  
 ਯ ਯਤੁ ਮੁਛੇ ਤੇ ਯੁਯ ਤਿਯ ਤੰਯੀ ਕੀ  
 ਤੰਯੇ ਯੰਯ ਯੰਯ ਪਯੁਤੁ ਯ ਯਤੁ ਤੰਯੇ ਤੇ  
 ਯਯੀ ਯਯੀ ਯਯੀ ਯਯੀ ਯਯੀ ਕੀ ।  
 ਜੋਯੇ ਤ ਤਿਯ ਤਿਯੇ ਤੇ ਲਯੀ ਤਯੀਯੀ ।  
 ਯੁਯ ਤਲ ਯੁਯ । ਮੋ ਗੇ ਤਯੀ ਤੰਯੇਤੁ ।  
 ਤੇ ਯੇ ਮੇ ਤਯੀ ਤੁਯ ਗੇ ਤੇ ਜੋ ਮੋ ਤੁਯ

ਪਛਾਣੀਏ ਗਾਇ । ਤੂੰ ਤਿਯੋਂ ਸੋਚ ਤੂੰ  
 ਘਰੋਂ ਹੋ ਮਲਿਕ ਸੋਚੇ ਵਰਤ ਮਲੇ  
 ਲੈਓ ਗਾਇ ਤੂੰ ਸੋਚੇ ਵਰਤ ਸੋਚੇ  
 ਧਰਮ ਭਾਈ ਤੂੰ ਤੇ ਮਰਤਕੁ ਧਰਮ ਤੂੰ  
 ਸਾਧਕ ਸਭ ਸਿਧ ਸਰ੍ਹ ਮੋਖ ਧਰਮ ਭੋਮ  
 ਮੂਢ ਮੂਢ ਧਰਮ ਤੂੰ ਤੂੰ । ਤੂੰ ਤੂੰ ਤਿਯੋਂ ਸੋਚੇ ਸਭ  
 ਮਾਲ ਪੁਰਖ ਲੈਓ । ਤਿਯੋਂ ਸਭ ਮਾਲ  
 ਘਰੋਂ ਹੋ ਮਲਿਕ ਸੋਚੇ ਸਭ ਸਭ  
 ਬੁਝੇ ਮਿਤੀ । ਮਲਿਕ ਤੀ ਧਰਮ ਤੂੰ  
 ਮਰਤਕੁ ਸੋ ਸਭ ਧਰਮ ਤੂੰ ਤੂੰ ਤੂੰ  
 ਧਰਮ ਸੋ ਸੋ ਧਰਮ ਮਿਤੀ ॥

[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PĀṢĀRĪ (CHAMḌĀḌĪ).

GĀMĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Akki-mahṇā-rē gharē dūi chōr chōrī karṇē gaē-thiē. Jā  
*One-man-of in-the-house two thieves thefl to-do goar-were. If hen*  
 sand dī-karī andar pājē, tã hēranlē-hin, jē sō  
*a-mine given-having within they-arrived, then seeing-they-are, that that*  
 mahṇū akki-janānī, jē bahayī rēbndī-thī, chōtī-thaū  
*man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by*  
 pakapūrā-thū; alē dūi, jē hun uānē rēbndī-thī,  
*he-seized-was; and by-another, who below in-the-lower-story living-was,*  
 tēsē jaughā-thaū pakapūrā-thū, aē us-jō apai-apai-kanāri  
*as-for-him the-leg-by he-seized-was, and him (acc) her-own-her-own-direction*  
 dharirandī-thī. Sōrī rāt tiyē tīsē-ri layī-jhagri  
*dragging-they-were. The-whole night by-them him-of fighting-quarrelling*  
 karī. Burā hōl karū Chōr istumāsē hērandē  
*was-made Bad plight was-made. The-thieves at-this-spectacle watching*  
 rahē. Itnē-mē bhaj āg bhāchh-gai, hōr sō chōr tēhī  
*remained. The-meantime-in morning became, and those thieves there*  
 pakapūrē-gaē. Jā tã-chōrā-jō gharā-rē mōlkā-sanē rājē-mallē  
*caught-were When those-thieves (acc) the-house-of master-with the-king-near*  
 lāi-gaē, tã chōrē rājē-sēitē ari karī jē,  
*were-taken-away, then by-thu-thieves the-king-to representation was-made that,*  
 'hē mahārāj, assū-jō Sarkār sabh-kiebb sājā dēā, appan  
*'O King, us-to Your-Majesty every-kind-of punishment may-give. but*  
 indē dūi dūi bēh nē bhūn.' Tã rājē tēā-thaū  
*of-us two two marriages not let-there-be.' Then by-the-king them-from*  
 sabh gall puchchhē lāi. Tiyē sabh gall gharā-rē  
*the-whole affair to-ask was-applied. By-them the-whole affair the-house-of*

mālkā sāhmas sacheh sacheh khaṇṇāi-ditti. Māikā bhī  
*master before true true was-made-to-be-heard. By-the-master also*  
 baṭu jē, 'mahārāj, chōr sacheh bandē-hir.' Tā rājā  
*it-was-said that, 'King, the-thieves truth speaking-are.' Then the-king*  
 hasā, atē sō chōr chhayi-ditti.  
*laughed, and those thieves were-released*

### FREE TRANSLATION OF THE FOREGOING.

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.



DO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĀILL).

I DIALECT

(STATE, CHAMBA.)

## SPECIMEN III.

A POPULAR SONG.

ਓਓ ਧਾਨੀ ਸਾਂਝੇ ਧੜੇ ਧੜੇ ਧਾਨ ਝਾੜੇ । ਓਓ ਧਾਨੀ ਸਾਂਝੇ ।

ਓਓ ਧਾਨੀ ਸਾਂਝੇ ਮੇਧੀ ਸੁਭਿਖੀ ਤੇ ਯਥੇ ॥

ਮੇਧੀ ਧਲੰਧੀ ਤੇ ਝਗੜੇ ਮੁੜ ਲੇਭੇ ।

ਓਓ ਧਾਨੀ ਸਾਂਝੇ ਝਗੜੇ ਮੁੜ ਧੜੇਧੜੇ ॥

ਯਥੇ ਯਥਿਯਥੇ ਮੁੜ ਧੜੇਧੜੇ ਓਓ ਧਾਨੀ ਸਾਂਝੇ ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GADĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN III.

A FOLK-SONG.

TRANSLITERATION AND TRANSLATION.

Rājā-Dharmī-chaṇḍē bapē bopē dharam kṛmāḍē  
*By-Rājā-Dharmī-chaṇḍ great great holy-works were-carried-out.*

Rājā-Dharmī-chaṇḍē.  
*By-Rājā-Dharmī-chaṇḍ.*

Rājā-Dharmī-chaṇḍē Dēvī suṁdī-jō āī  
*(To-)Rājā-Dharmī-chaṇḍ Dēvī a-dream-for came.*

Dēvī balandī, 'mañjh-Kāngrē dēhā lōpā.'  
*Dēvī says, 'in-mid-Kāngrē a-temple is-to-be-built'*

Rājā-Dharmī-chaṇḍē Kāngrē dēhā bāṇāī  
*By-Rājā-Dharmī-chaṇḍ in-Kāngrē a-temple was-built.*

Mātā Ambikā-rā dēhā bāṇāī Rājā-Dharmī-chaṇḍē.  
*Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chaṇḍ.*

FREE TRANSLATION OF THE FOREGOING.

Rājā Dharmī-chaṇḍ did many pious works  
 Rājā Dharmī-chaṇḍ.  
 The Goddess Dēvī appeared to him in a dream  
 She said, 'build a temple in mid Kāngrē.'  
 Rājā Dharmī-chaṇḍ built a temple in Kāngrē.  
 He built a temple in honour of Mother Ambikā

# CHURĀHĪ

The main river of the Chamba State is the Ravi, and its valley is divided into the three *Wizārats* entitled the *Sadr*, the *Churāh*, and the *Gaddērān*. The dialect of the *Sadr Wizarat* is Standard *Chamṣālī*, that of the *Gaddērān* is *Gādī*, both of which have been already described. The dialect of the *Churāh Wizarat* is known as *Churāhī*. Geographically, *Churāh* occupies the entire basin of the river *Sial*, a tributary of the *Ravi*, and lies to the north of the *Sadr Wizarat*, having the *Gaddērān* to its South-east. A full account of the people of *Churāh* and of their customs will be found on pp. 152 ff. of the *Chamba Gazetteer* (1904).

The *Churāhī* dialect is much more closely connected with Standard *Chamṣālī* than is *Gādī*. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the *Churāh Wizarat*. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from *Hindī* and *Pāṭjābī*. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 863 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the *Chamba Gazetteer*, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

**Vocabulary.**—As in the other *Chamba* dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the *Panjab* plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with *Gādī* attention has been called to the number of points of agreement with *Kāshmirī*. These are also numerous in *Churāhī*, and it is not necessary to draw attention to them again.

*agg*, five.

*aggar*, *agge*, *agrhē*, in front, before, cf. *hōgrē*.

*aiṇū*, *aiṇū*, *ēṇū*, to come.

*airā*, ugly, bad.

*ajj*, to-day.

*ākhrī*, the eye.

*akhlī*, a famine.

*babū*, *babb*, *bōbb*, a father.

*baḍḍū*, big.

*baṇḍā*, to divide.

*barh*, a year.

*baū*, a father.

*bēṇ*, *bhēhar*, outside.

*bēṇū*, to sit

*bhāṭṭh*, a statement of a party in court.

*bhēḍḍā*, *bhṛaḍḍ*, a sheep.

*bhēhar* *bār*, outside.

*bhīṣ*, a younger sister.

*bhōṣā*, to be, to become.

*bhradḍ*, *bhēḍḍu*, a sheep.

*bhrukkhāṣ*, hungry.

*bhyōg*, morning.

*butt*, a tree

*chamū* or *chamū*, to graze (intr.).

*chāmā* or *chāmā*, to graze to graze, to feed (cattle).

*chaṭṭhē*, two days after to-morrow, two days before yesterday, the third day from to-day.

*chhaḍḍā*, to place.

*chhāl*, beautiful.

*chōḍi*, a hill-top.

*dāh*, pity, compassion.

*daiḍḍi*, an elder sister.

*daiḍḍi*, lazy.

*dānt*, an ox.

*dēnā*, *dēnā*, to give.

*dheṣ*, *dheṣ*, a daughter.

*dhamṇā*, to prepare, make ready.

*dih*, a day, the sun.

*dōḍḍi*, to-morrow.

*ēhōḍ*, now.

*ēṣṣ*, see *āṣṣ*.

*ēṣṣ*, from here.

*ēṣṣ*, here.

*ēṣṣ*, *ēṣṣṣ*, so (this) much or many.

*ēṣṣṣ*, here.

*gā*, a cow

*gabhrā*, a boy, lad

*gāḍḍā*, to go.

*giraṣṣā*, a village.

*giṭṭhē*, together, cf. *kiṭṭhā*.

*gwaṇḍ*, to lose

*hachchā*, white.

*hāgrē*, before, cf. *aggar*

*hāṣṣā*, to walk.

*hātṭ*, a hand.

*hēṭṭā*, below

*hē*, yesterday.

*ndhā*, here.  
*ṣṇāḍ*, down.  
*itā*, like this

*janāi*, betrothal, marriage.  
*jēṭ*, where  
*jēṭrōḷā*, which much or many.  
*jēṭh*, where.  
*jharṇā*, to fall.  
*jidhēḍ*, when  
*jācū*, like which.  
*jō*, a wife.  
*jugiḥ*, well, thoroughly.

*kaini*, *kēni*, why ?  
*kōmā*, a servant.  
*kanā*, from.  
*kanē*, *kini*, *kēni*, with, together with.  
*kaṭāb*, a book.  
*kēni*, see *kaini*.  
*kōni*, see *kanē*.  
*kētrōḷā*, how much or many ?  
*khāṭṭā*, to give to eat.  
*khāṭṭā*, to eat.  
*kḥōḷā*, an ass.  
*kidhēḍ*, when ?  
*kidhēḍ*, sometimes, ever.  
*kinē*, see *kane*.  
*kitṣā*, like what ?  
*kiṭṭhā*, together, cf *giṭṭhā*.  
*kōr*, *kōr*, where ?  
*kuṭi*, a girl, a daughter.

*lāthē*, near.  
*lāṭṭā*, to take.  
*likā*, a garment.  
*lūṭā*, to clothe

*maṅghā*, from in  
*māṅṣ*, *māṅṣ*, a man.  
*manṣ*, *manṣ*, to die  
*mānū*, *mānū*, to beat.  
*marḍū*, a man.  
*matū*, much, many, very.  
*māṭhā*, small, younger.  
*mēḥṭū*, a man.

*mūnā, mūṇa*, a man.  
*mūtyār*, full grown.

*nāk*, the nose.  
*nākṇā*, to run.  
*nēr, nār*, rear  
*nikkā*, small  
*nā, nēr*, near.

*ōṭhā*, there.

*paikr*, a plain level country.  
*paṭ, pār, pēr*, a foot.  
*paṭ*, belly  
*pākrū*, a bird.  
*parhē*, day before yesterday.  
*parṇā*, day after to-morrow, day before yesterday.  
*pattī*, a field.  
*pēṇā, pēṇ* to drink.  
*pēṇṇā*, to give to drink.  
*pēr*, see *paṭ*.  
*pichchā, pichchā*, behind.  
*piṇṇā*, the body.  
*pitth*, the back.  
*pran*, upon.  
*pūjjā*, to arrive.  
*puttar*, a son.  
*raṇṇā*, to remain.

*kaḍḍā*, to call.  
*sētā*, with, together with.  
*sikhṇā*, to learn.  
*śir*, head  
*śirual*, hair.  
*śukhā*, the moon.  
*ṣaṇṇā*, to cause to hear, to tell.  
*ṣaṇṇā*, to hear.

*taulā*, swift, quick.  
*tērī*, there.  
*tiddā*, then.  
*tir*, the eye.  
*trimat*, a woman.

*ubrā*, up.  
*uṇḍī, pēṇḍī*, round about.

*utāh*, like that.

*utāhā*, high.

*utāhāhā*, so (that) much or many.

*utāhā*, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

**Written Character.**—The Chamba variety of Tākri has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamṛāṇi movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

**Pronunciation.**—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmirī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon '\*manni'. Similarly the word for 'eating' is *khāṇā*, the feminine of which is not *khāṇī*, as we might expect, but *khāṇī*. So the feminine of *khāṇā*, to eat, is not *khāṇī*, but *khāṇī*. This particular epenthetic change of *a* followed by *i* is common in Kāshmirī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects,<sup>1</sup> and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kumaunī (vide pp. 111 ff.) in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *kotāh*, a book, instead of *kitāb*, and *i* instead of *u* in *lūkrā* for *lūkrā*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindi *bhā*, we usually have *bā*, also. On the other hand we have an *h* prefixed in *aggar* or *hāgrā*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Piśācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārūnī*, to strike, becomes *mānū*, and *ghārūnā*, to graze, becomes *ghānā*. We have noticed the same elision of *r* in the Rāṣṭhī dialect of Garhwāli. In the Piśācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *r* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asrū*, our; *tuārā*, your; *mīrḍū*, my; and *tīrḍū*, thy. But it also occurs in other words, as in *mārḍū*, a man. A similar change occurs in the Kōfir Piśācha languages, where we have, e.g., the Bashgālī *dyur*, far; and *dar*, outside. Again, in Kāshmirī *r* and *ḍ* are frequently interchanged.

<sup>1</sup> E.g. Kūṭhālī *būṭā*, a sister, and *būṭāḍ*.

In Gādi we have come across instances of the occasional insertion of *r*, not expected, and the same occurs in Churāhi. Thus we have *bhrukā*, *bhrukāḍ* or *bhēdḍā*, a sheep; *hāgrē*, *aggar* and *aggē*, before; and *śikkhna*, to. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kulī*, a girl, the Ch. m. Kāshmirī *kūr*.

**Declension.**—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Chamṛāli these make their oblique forms by adding *ā*, as in *gharā*. In the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. In Churāhi, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Accusative and Locative Singular and Plural.	Vocative Singular.
<i>ghorā</i> , a horse	<i>ghorā</i>	<i>ghor</i>	<i>ghorā</i>	<i>ghorā</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharā</i>	<i>gharā</i>
<i>hāthi</i> , an elephant	<i>hāthi</i>	<i>hāth</i>	(sg.) <i>hāthi</i> , (pl.) <i>hāthiā</i> .	<i>hāthi ā</i>
<i>kulī</i> , a girl	<i>kulī</i>	<i>kulī</i>	<i>kulīā</i>	<i>kulī</i>
<i>bhāg</i> , a sister	<i>bhāg</i>	<i>bhāg</i>	<i>bhāgā</i>	<i>bhāgā</i>
<i>dhūā</i> , a daughter	<i>dhūā</i>	<i>dhūā</i>	<i>dhūā</i>	<i>dhūā</i>
<i>gā</i> , a cow	<i>gā</i>	(sg.) <i>gā</i> , (pl.) <i>gāh</i> .	(sg.) <i>gā</i> , (pl.) <i>gāh</i> .	<i>gā</i>

It will be seen that, except in the case of *ghar*, the declension is almost that of Standard Chamṛāli.

The most common postpositions are:—

Accusative-Dative, *nā*, to; *rē-tē*, for.

Ablative, *kanā*, *kachchā*, from; *mañjhā*, from among; *lā*, with by; *kunē*, *kinē*, or *kēnē*, and *sētē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *mañh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādi, *sētē* is connected with the Kāshmiri Genitive postposition is *rā* or *rō*. It will be remembered that in the dialects of Western Pahāri the terminations *ā* and *ō* are interchangeable. In *ghorā*, a horse, and that sometimes the *ō* termination is the only one used. In Chamṛāli and Gādi no *ō* terminations have been noted, nor have they been in the case of nouns in Churāhi. In the eastern dialects we sometimes have *ā* instead of *ō* in Kalāi infinitives end in *gā* or *gā*. The same, it will be seen, is the case in Churāhi.

A few Churāhi nouns, such as *mēhpā*, and *marlā*, both meaning 'man', a boy, end in *ā*. Thus *ā*, however, does not change in declension, thus the genitive of *mēhpā* is *mēhpā-rā*.



Moreover, as we see here, in Churāhī, the genitive postposition is *ra* or *ro*. This, as elsewhere, is an adjective becoming *re* when agreeing with a masculine noun in an oblique case singular or in the plural, and *ri* when agreeing with a feminine noun.

The use of *ni* for the accusative-dative is peculiar to Churāhī. Chamēālī and Gādī have *jō*. Its nearest relative is the Pañjābī *nā*.

**Adjectives** follow the usual rules. Those in *o*, changing the *o* to *ē* or *i*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhīṛi-kauā laumō*, taller than the sister; *sabhuā-kauā khari*, best of all, best.

### PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamēālī (e.g. *miñjō*, to me) or from Hindī (e.g. *tumkārō*, your) :—

	I	Thou
Sing.		
Nom.	<i>ai. hañ</i>	<i>tō</i>
Ag.	<i>mi, maē</i>	<i>tē, tai</i>
Obj.	<i>mē, mē</i>	<i>tui.</i>
Gen.	<i>miñlā. miñlā</i>	<i>tiñdā, tiñdō.</i>
Plur.		
Nom.	<i>āssē, ahē</i>	<i>tūē, tukē.</i>
Ag.	<i>āssē. ahē</i>	<i>tūē, tukē.</i>
Obj.	<i>āssū</i>	<i>tōū, tōu, tūā.</i>
Gen.	<i>asṛū</i>	<i>tuiṛā, tukāṛā.</i>

The genitives singular and plural should be noted. In the singular they end in *nā*, and in the plural in *rā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asṛdā*, our, and *tukādā*, your; and, in the Pothwari dialect of Lahnda or Western Pañjābī, *maiṛā*, my; *asidṛā*, our; *tāṛā*, thy; and *insidṛā*, your. This cerebralization does not occur in the other pronouns.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows :—

	This	That
Sing.		
Nom.	<i>āh</i>	<i>ō, ōh.</i>
Ag.	<i>ioṛ</i>	<i>unā.</i>
Obj.	<i>ēs (fem. ēssē)</i>	<i>us (fem. ussē).</i>
Gen.	<i>ēsērā</i>	<i>usērā.</i>
Plur.		
Nom.	<i>āh</i>	<i>ō, ōh.</i>
Ag.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Obj.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Gen.	<i>inhērā</i>	<i>unhērā</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ē* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *usē-rā* occurs, meaning 'her' (*asē-rā janēi-rā*, of her betrothal). It is probably a variant of *usē* ā, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahā-kaichhā puchchhā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun :—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē</i>
Ag.	<i>jimī</i>	<i>tīmī, tēnī, tisanī.</i>
Obl.	<i>jis, jās</i> (fem. <i>jasē</i> )	<i>tis.</i>
Gen.	<i>jisērā, jasērā</i>	<i>tisērā.</i>
Plur.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinhā</i>	<i>tinhā.</i>
Obl.	<i>jinhā</i>	<i>tinhā.</i>
Gen.	<i>jinhērā</i>	<i>tinhērā.</i>

In the Parable we have once *tisanī* for the agent singular of *sē* (*tisanī manē bōlū*, he said in his mind).

The **Interrogative Pronoun** is thus declined :—

	Who?
Sing.	
Nom.	<i>kaṇṇī.</i>
Ag.	<i>kanī.</i>
Obl.	<i>kōs.</i>
Gen.	<i>kōsērā.</i>
Plur.	
Nom.	<i>kaṇṇū.</i>
Ag.	<i>kanhū.</i>
Obl.	<i>kanhū.</i>
Gen.	<i>kanhērā.</i>

The neuter Interrogative Pronoun is *kaṭū* or *kitū*, what? Its other forms have not been noted, except the genitive, which is *kā-rā*.

The Indefinite Pronouns are *kōi*, anyone, someone, and *kichhā*, anything, something. *Kōi* has its agent *kēnī*, and its genitive *kisērā*. *Kichhā* does not change in declension.

*Jē-kū* is whoever, and *jē-kichhā*, whatever.

### CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *ai* as well as *ā*, and *āhē* instead of *ātē*. Moreover there is a feminine form *aiti* or *āti* as in *matī rōti aiti*, there is much bread (Sp. I.), and *kutī tōhā aiōrī āti*, you took away the girl (Sp. II).

In the second specimen we also have *hē*, which is borrowed from Chamṛāḥī, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thiō*, pl. *thiē* or *thiō*; fem (sg. and pl.) *thē*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

### B.—The Active Verb.

The infinitive ends in *ṛ* or *nṛ*. After *r* the termination is *nṛ* or *nū*. Thus, *jharṇṛ* or *jharṇnṛ*, to fall; *bhōḡṛ* or *bhōḡnṛ*, to become; *mārnṛ* or *mārnū*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ū* are interchangeable, but *nṛ* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *marnṛ* is *mānṛ*; similarly we have *churnṛ* or *chūnṛ*, to graze (cattle); while for *karnṛ*, to do, we have *kanṛ* or even *kahnṛ*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kashmirī) put into the feminine. The feminine is formed by changing the final *ā* or *ū* to *i* and an *s* is also apenthetically inserted before the *r* or *n* as explained under the head of pronunciation. Hence the feminine of *mōnṛ*, to strike, is *māinī* or *mainī*. 'To strike the boy' is *gabhrū mānṛ*, while 'to strike the girl' is *kuḷī mainī*.

In Churahī the infinitive does not appear to change in declension; thus, in the Parable, we have *chōnṛ* (not *chānṛ*) *blējṛ*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggā*, he began to die. It will be observed that here the termination is *r* not *n*, although preceded by *r*. It must be confessed that the rule about inserting a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *r* of the termination *nṛ* or *nū*. Thus, the infinitive of *gāh*, go, is *gāhghṛ*, to go, and of *raih*, remain, *raihghṛ*, to remain.

The Present Participle is formed by adding *tā* to the root. Thus from *jharṇṛ*, to fall, *jhartā*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōḡṇṛ*, to become, *bhōḡntā*, becoming. The Chamṛāḥī forms in *dā* are also used, so that we have also *jharḍā* and *bhōḡndā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khātā* from *khāpnṛ*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārlā* or *mātā*, striking; *kortā*, *katā* or *kāhtā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *i*, with an apenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *mārlā* is *mārlī* or *mairi*, and of *khātā*, *khāilī*.



## Past Participle.

*uathā*, run*bēthā*, seated*khañ*, eaten

## Stative Participle.

*uathōrā*.*bēthōrā*.*khaōrā*.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *ī*, to the root, to which *karē* is usually added except in the case of Intensive compound verbs. Thus, *mārī-karī*, having struck. The verb *āyā* or *ēyā*, to come, has *āichhī-karī* or *achhī-karī*.

The **Noun of Agency** is formed by changing the *pā(pā)* of the Infinitive to *ābālā* (*mābālā*). Thus, *jhayā*, to fall, *jhayābālā*, a faller, one who is about to fall; *mānā*, to strike, *mānābālā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mar*, strike thou; *marā*, strike ye. The following are irregular:—

## Imperative.

	2nd sing.	2nd plur.
<i>āyā</i> or <i>ēyā</i> , to come	<i>ā</i> , <i>ēch</i>	<i>āichhā</i> , <i>ēchhā</i> .
<i>gāhāyā</i> , to go	<i>gāh</i>	<i>gāhā</i> , <i>gāā</i> or <i>jā</i> .
<i>raikāyā</i> , to remove	<i>rēhī</i>	<i>rēhī</i> .

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindi *mārā*, I may strike. In the Parable we have *khañ*, I may eat (hacks), and in the List of words (Nos. 172 and 191) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khañ* is borrowed from Hindi.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindi, but the verb substantive may either precede or follow the participle. Thus, *mārā* or *māīā*, striking; *āñ māīā ā* or *āñ ā māīā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *āñ māīā āī*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā māīā*; masc. plur. *ā māīā*; fem. sing. and plur. *ā māīī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *āñ māīā* (for *māīā + ā*). I am striking, and *āñ māīāātē* (for *māīā + ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *āñ māīā thēā*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *māīā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhayā*, to fall, Mr. Bailey gives *jhayāīā*, instead of *jhayāī* as we might expect.

The **Future** in most Pahārī Dialects is formed by adding *lā* (*lā*, *lī*) to the Root or to the old Present. Thus, in Standard Chamālī we have *hāñ māīlā*, I shall strike. Churālī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiūthālī and other connected dialects of the Simla Hill

States. In Kiññali the *-mā* is reserved for the first person, but in Churāhi this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *i* or *ē*, but in one place, in the Parable, we have *bolāmā*, I will say, in which the *ā* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jharpū*, to fall, with *i* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jharpimā</i>	<i>jharpimē</i> .
2. <i>jharpilā</i>	<i>jharpilē</i> .
3. <i>jharpilā</i>	<i>jharpilē</i>

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēllē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing	Plur
1. <i>māmmā</i> (or <i>māhmā</i> )	<i>māmmē</i> (or <i>māhmē</i> ).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person:—

	<i>-mā</i> forms.	<i>-lā</i> forms.
<i>bhōnū</i> or <i>bhānū</i> , to become	<i>bhōmā</i> or <i>bhāmā</i>	<i>bhōlā</i> or <i>bhālā</i> .
<i>āṇū</i> or <i>ēṇū</i> , to curve	<i>āimā</i> or <i>ēimā</i>	<i>āilā</i> or <i>ēilā</i> .
<i>gāṇṇhū</i> , to go	<i>gamāhā</i> or <i>gammā</i>	<i>gālhā</i>
<i>kāḥṇū</i> , to do	<i>kāhanā</i>	<i>kāhlā</i> .
<i>laiṇū</i> , to take	<i>lēimā</i>	<i>lēilā</i> .
<i>dāṇū</i> or <i>dīṇū</i> , to give	<i>dēmā</i>	<i>dēilā</i> .
<i>raihṇhū</i> , to remain	<i>rēmā</i>	<i>rēilā</i> .
<i>noṣnū</i> , to run	<i>noṣmā</i>	<i>noṣlā</i> .
<i>bēṣṇū</i> , to sit	<i>bēṣmā</i>	<i>bēṣlā</i> .
<i>khāṇū</i> , to eat	<i>khāmā</i>	<i>khālā</i>

The tenses formed from the Past Participle (the **Past**, **Perfect**, and **Pluperfect**) call for few remarks. They are made on the same lines as in Hindi. Thus:—

*aiṇ jharpū*, I fell.

*mī māṛā*, I struck him.

*aũ jhaṛēā ō*, I have fallen

*mĩ mārā ā*, I have struck him.

*aũ jhaṛēā thēā*, I had fallen.

*mĩ mārā thēī*, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gaṇhā*. Thus, *aũ mārēā gēbā*, I am being struck; *aũ mārēā gaṇhō*, I shall be struck; *aũ mārēā gēā*, I was struck.

**Compound Verbs** call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bāṇḍi āṇḍā*, to divide out; *guāi chhāṇḍi*, to lose completely, to squander.

As specimens of inceptive compounds, we have .—

*sē bhrakkhā māraṇṇaṇṇi*, he began to die hungry (i.e. of hunger).

*rāji bhūṇḍi laggē*, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nō*. In prohibitions we have *maĩ*, as in *mā-pran aṇṇi-pa chā maĩ kar*, do not make a charge against me (Specimen II).

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMBAĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN I.

6:17 ਸਤ੍ਰ 5 ਨੂੰ 7੭ ਭਲੇ ਫੇਰੇ ਸੰਤ੍ਰ ਨੌੜੇ ੪੪ ਸੋਤੇ  
 ਫੇਰੇ ਤੇ ੪ ਯਾਫੇਸੇ ੭ ਤੋਸੇ ਜੇ ਸਾਂਤ੍ਰ ੫ ਸੋ ਨੂੰ ਫੇਰੇ ਯਾਫੇਸੇ  
 ਸਾਂਤ੍ਰੀ ਫੇਰੇ ੮੭ ਥੋੜੇ ੮੭ ਧਾਸੇ ਸਾਂਤ੍ਰ ੭੭ ਸੋ ੭੭  
 ੭੭ ਸੋ ਧਾਸੇਸੇ ੭ ਸੋ ੭੭ ਸੋ ੭੭ ੭੭ ੭੭  
 ਯਾਫੇਸੇ ੭੭ ਸੋ ਸਾਂਤ੍ਰ ੭੭ ੭੭ ੭੭ ੭੭ ੭੭  
 ਫੇਰੇ ੭੭ ਸੋ ਸਾਂਤ੍ਰ ੭੭ ੭੭ ੭੭ ੭੭ ੭੭  
 ੭੭ ਤੋ ੭੭ ਸੋ ੭੭ ਸੋ ੭੭ ਸੋ ੭੭ ਸੋ ੭੭  
 ੭੭ ੭੭ ੭੭ ਸਾਂਤ੍ਰ ੭੭ ਤੋ ੭੭ ਸੋ ਸੋ ੭੭  
 ੭੭ ੭੭ ੭੭ ੭੭ ੭੭ ੭੭ ੭੭ ੭੭ ੭੭



[illegible]

ਫੇਰੀ ਲਏ ਫੇਰੀ ਤਖ਼ ਚੰਗੀ ਫੇਰੀ ਹੋਏ ਹੋਏ ੫੩  
 ਚੰਗੇ ਚੰਗੇ ਲੇ ਅਜੇ ਖੰਭੇ ਫੇਰੀ ਹੋਏ ਚੰਗੇ ਹੋਏ ੫੪  
 ਮਾਂਗੇ ੫੫ ਮਾਂਗੇ ਮਾਂਗੇ ਫੇਰੀ ਹੋਏ ਚੰਗੇ ਹੋਏ ਫੇਰੀ  
 ਫੇਰੀ ਮਾਂਗੇ ਹੋਏ ਹੋਏ ਹੋਏ ਚੰਗੇ ਹੋਏ

ਫੇਰੀ ਹੋਏ ੫੬ ਪਾਸੇ ਮਾਂਗੇ ਫੇਰੀ ਹੋਏ ਚੰਗੇ ਹੋਏ  
 ਮਾਂਗੇ ਚੰਗੇ ਚੰਗੇ ਹੋਏ ਫੇਰੀ ਮਾਂਗੇ ਹੋਏ ਮਾਂਗੇ ੫੭  
 ਚੰਗੇ ਚੰਗੇ ਹੋਏ ਹੋਏ ਹੋਏ ਚੰਗੇ ਹੋਏ ਚੰਗੇ ਹੋਏ  
 ੫੮ ਫੇਰੀ ਫੇਰੀ ਫੇਰੀ ਹੋਏ ਫੇਰੀ ਹੋਏ ਫੇਰੀ ਹੋਏ  
 ਮਾਂਗੇ ਹੋਏ ਫੇਰੀ ਹੋਏ ੫੯ ਹੋਏ ਫੇਰੀ ਹੋਏ ਫੇਰੀ  
 ਹੋਏ ਫੇਰੀ ਫੇਰੀ ਹੋਏ ਫੇਰੀ ਹੋਏ ੬੦ ਹੋਏ ਚੰਗੇ ਹੋਏ  
 ਹੋਏ ਮਾਂਗੇ ਚੰਗੇ ਚੰਗੇ ਮਾਂਗੇ ਹੋਏ ਚੰਗੇ ਹੋਏ ਮਾਂਗੇ

ਤੇ ਮਨੀ ਛਿਮ ਧਮਨੀ ਓ ਖੇਤੁ ਧੀ ਓ ਮੀਤ ਮੇ ਚਪੁਰੇ  
 ਧੰਨ ਨਰਨ ਨੇਤ ਧਨਾ ਮਤ ਪੁਰ ਨੇ ਦੇਤ ਤੀਤ ਧੰਨ ਧੰ  
 ਨਾਨੀ ਤੀਤੀ ਪ੍ਰਾਧਮੀ ਦੇਤ ਮਨ ਮੰਤੁ ਧਨੁ ਤੇ ਛੇਤ  
 ਤੇ: ਧੰਨ ਨੇਤ: ਤੇਤੀ ਤੀਤੀ ਧੰਨ ਤੇ ਧੰਨੁ ਨੇਤੁ ਧੰਨੁ  
 ਤੇਤ ਨੇ ਮੰਤੁ ਧੰਨ ਨੇ ਤੇਤ ਧੰਨ ਪੁਰ ਧਨਾ ਮਤ ਚਤ ਰੀਤ  
 ਤੇਤ ਨੇਤ ਧੰਨੁ ਮੇਤੀ ਨੇ ਦੇਤ ਤੀਤ ਤੇਤ: ਮਨੀ ਮਾਨੀ  
 ਧੰਨੁ ਨੇ ਮੰਨੁ ਤੇਤੁ ਤੀਤ ਧੰਨੁ ਨੇ ਮਾਨੀ ਮੰਨੁ

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRI (CHAMĀLĪ).

CHURĀNĪ DIALECT

(STATE, CHAMBA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ikki-unēhpū-rē      dō      puttār      thīrē,      unāhō-maṇjhā      mathrē  
*One-man-of      two      sons      were,      them-from-in      by-the-younger*  
 babhē-sētē      bōlā,      'hē      bā,      gharbārī-rā      hēsā      jē      mīndā  
*the-father-to      it-was-said,      'O      father,      property-of      share      what      mine*  
 ā      mō      dō.'      Unī      gharbārī      kinhā-nī      haṇḍī      dītī.  
*is      me      give'      By-him      property      them-to      having-divided      was-given.*  
 Thōrē      dīhē      pichehā      maṭhrā      puttār      sab      kiēhetū      kītthā      karī  
*A-few      days      after      the-younger      son      all      everything      together      having-made*  
                  pardēsū-nī      chālī-gēū,      atē      apṇī      gharbārī      airē      kammā-maṇjhā  
*a-foreign-country-to      went-away,      and      his-own      property      ugly      deeds-in*  
 guāī-chbadī.      Jā      sab      guāī      bēthā,      tīs-dēsū      baḍḍā  
*was-lost.      When      all      having-lost      he-sat,      that-country(-in)      a-great*  
 aṅkāl      pēū;      tā      sē      bhrukkhnā      maran      laggā      Tā      tīs-dēsū-rē  
*famine      fell;      then      he      hungry      to-die      began.      Then      that-country-of*  
 ikki      sahūkārē-rē      gāhī      bēthā.      Tinī      apṇī      paṭī      sūr  
*one      banker-to      having-gone      he-sat.      By-him      his-own      field(-in)      arose*  
 chānā      bhējī.      Tā      tīsī      manē      bōlā,      'jē      sikrē  
*to-feed      he-was-sent.      Then      by-him      mind-in      it-was-said,      'what      hushes*  
                  sūr      khātē,      aḍ      bhī      khāū,      atē      tīs-ūī      kōī      nā      dētā-thīā  
*the-swine      eat,      I      too      may-eat,      and      him-to      any-one      not      giving-was.*  
 Tē      sudhī      āī-karī      bōlā,      'mīndē      bābhē-rē      matē      kāmō-nī  
*Then      sense-(into)      come-having      it-was-said.      'my      father-of      many      servants-to*  
 matī      rōṭī      aṭī,      atē      aḍ      bhrukkhnā      martā-aṭ,      aḍ      nṭhī-karī  
*much      bread      is,      and      I      hungry      dying-am,      I      arisen-having*  
 apṇō-habhē-kinē      gammā      atē      tīs-nī      bōlūnā,      "hē      bā,      aḍ  
*my-own-father-to      will-go      and      him-to      I-will-say,      "O      father.      by-me*  
 smgē-rā      atē      tīndā      hī      pāp      kītthā,      atē      ahē      tīndē      puttār  
*heaven-of      mud      of-thee      also      sin      was-committed,      and      now      thy      son*  
                  bhūnā      jōgā      nū      rēbā;      jīhī      tīndē      hōr      kāmē      ātē,      tihī  
*to-become      worthy      not      I-remained;      as      thy      other      servants      are,      so*

mũ bī rakh.”’ Tã uthi-karī appē babbē-kēnī gēā.  
*me(-to) also keep.”’ Then arisen-having his-own father-to he-went.*  
 Oh āi-tiã dūr thiā tã tis-nī hēri-karī babbē-nī dāh āi, atē  
*He yet far was then he (acc) seen-having the-father-to pity came, and*  
 daurī-karī tis-nī piārī kī, atē matē phōkū dittē Tã  
*run-having him-to love was-made, and many kisses were-given. Then*  
 puttrē tis-nī bōlū, ‘hē bā, aũ surgē-rā bī tã tīṇḍā  
*by-the-son him-to it-was-said, ‘O father, by-me heaven-of also and of-thee*  
 bī pāp kittā, tã tīṇḍā puttar haṇuī jogā nā  
*also sin was-committed, and thy son to-become worthy not*  
 rehā.’ Babbē appē kāmē-nī bōlū, ‘kharē kharē  
*I-remained.’ By-the-father his-own servants-to it-was-said, ‘good good*  
 lukrē kaḍhī lēi-ichhā, atē us-nī lūā; usē-rē haṭhā  
*clothes having-brought-out bring, and him-to put-on; his on-hand*  
 aṅgūthī, pērā juṭē; atē baḍḍī dhām dhuṇī lā, ki sab  
*ring, on-feet shoes; and a-great feast preparing bring, that all*  
 khāmē, atā rājī bhūnē; kītī jē ēh miṇḍā puttar  
*we-may-col, and happy we-may-be; why that this my son*  
 marī-gēōrā-thiā, sē jītā bhūā; hirōrā-thiā, abē mili-gyā.’ Tã  
*dead-gone-was, he alive became; lost-was, now found-went.’ Then*  
 sē rājī bhūnā luggē.  
*they happy to-be began.*

Ucō-rā jēṭhā puttar paṭi-māh thiā. Jā gharē nēṣ  
*His elder son the-field-in was. When the-house war*  
 yā, tã gājā-bājā śunū. Tã ikkī kāmā śadāi-karī  
*he-came, then music-etcetera was-heard. Then one servant having-called*  
 puchchhā, ‘ēh kutū bhū?’ Tēnī tis-sētē balū, ‘tīṇḍā  
*it-was-asked, ‘this what is?’ By-him him-to it-was-said, ‘thy*  
 bhāi yā, tã tīṇḍē-babbē badhāi thaṭi, ki rājī-bājī  
*brother came, and by-thy-father a-feast was-prepared, because safe-(§)-sound*  
 ghar yā.’ Tã nīṛū mūh karī bhēhar baiṭhā.  
*house(-to) he-came.’ Then ugly face having-made outside he-sat.*  
 Tisē-rā baṇi bhēhar yā, tã sē patē. Tini appē  
*His father out came, then he entreated. By-him his-own*  
 bā-ētō balū, ‘hēr, ēṭrī barhē mū tīṇḍī tēhal katē  
*father-to it-was-said, ‘look, so-many years I thy service a-doing*  
 bhāi, tã tīṇḍā sikkhrē-bahār nā gyā; tã miṇḍē  
*became (i.e. passed), and thy instructions-out not I-went; and me-to*  
 taī kadī ikk bakrī-rā chhēlū bī nā dittū, ki appē  
*by-thee ever one goat-of young-one even not was-given, that my-own*

yār sajanā-sētē khusī katā; paṣ jē ēh tiṇḍā  
*friends fellowmen-with happiness I-might-have-made; but when this thy*  
 puttār yā, jinī tiṇḍī ghar-bāri airā kammā-maṇḍh guṣī, toī  
*son came, by-whom thy property ugly deeds-in was-lost, by-thee*  
 usē-rē-tāī dhām lāi. Tēnī tis-nī balā, 'hē puttār,  
*him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,*  
 tū sadā mñ-kanē bhūṭā, jē mindā ā, sē tiṇḍā ā; paṣ  
*thou always me-with art, what mine is, that thine is; but*  
 khusī kanā atē rāji bhūnā jarā thīā. kēhī jē ēh tiṇḍā  
*happiness to-make and happy to-be necessary was. why that this thy*  
 bhāī mari-gēorā-thīā, sē jindā bhūā; hirōrā-thīā, sē  
*brother dead-gone-was, he alive become; lost-was, he*  
 mili-gyā.  
*found-went.'*

---

INDO-ARYAN FAMILY.

**CENTRAL GROUP.**

WESTERN PAHĀRĪ (OHAMĒĀLĪ).

CHITANI DIALECT

(STATE, CHAMBA.)

SPECIMEN 11

[illegible]

ਯਹੋ ਹੋਰਾ ਨ ਖੁਲੀ ਜਿਨੈ ਸੇ ਹੀਰੋ ਭਯੋ ਸੋਭ  
 ਪਾਸੇ ਖੁਲੀ ਹੋਰਾ ਸੇ ਮੀਰੋ ਯਹੋ ਹੋਰਾ ਨ ਖੁਲੀ  
 ਯਹੀ ਖੁਲੀ ਹੋਰਾ ਨ ਖੁਲੀ ਯਹੀ ਸੋਭ ਯਹੋ ਸੋਭ  
 ਨਾਮੀ ਪਾਸੇ ਨ ਸੋਭੇ ਮੀਰੋ ਸੋਭ ਨਾਮੀ  
 ਹੋਰਾ ਨ ਯਹੋ ਹੋਰਾ ਹੀਰੋ ਸੋਭ ਮੀਰੋ ਯਹੋ  
 ਯਹੋ ਯਹੋ ਹੀਰੋ ਸੋਭੇ ਮੀਰੋ ਪਾਸੇ ਯਹੋ  
 ਨ ਸੋਭੇ ਜਿਨੈ ਯਹੋ ਨ ਖੁਲੀ ਯਹੋ ਸੋਭੇ  
 ਪਾਸੇ ਮੀਰੋ ਨ ਸੋਭੇ ਯਹੋ ਨ ਯਹੋ ਸੋਭੇ  
 ਹੀਰੋ ਸੋਭੇ ਮੀਰੋ ਸੋਭੇ ਯਹੋ ਨ ਯਹੋ ਸੋਭੇ  
 (੨) ਯਹੋ ਯਹੋ ਯਹੋ ਯਹੋ ਸੋਭੇ ਨ ਯਹੋ  
 ਸੋਭੇ ਯਹੋ ਸੋਭੇ ਯਹੋ ਨ ਖੁਲੀ ਨ ਸੋਭੇ



ਓ ਯਹ ਕਰੇ ਅਧੀ ਜੁਗਿ ਓਹੀ ਗਰਬ ਨ ਤੁ  
 ਸਨੀ ਨ ਅਧੀ ਨ ਤੁਯਰੇ ਨਗਰੇ ਕੰਤ ਤੀਕੁ  
 ਤੁਮੀ ਅਗਰ ਪਾਸੇ ਮੰਗੀ ਨ ਸਨੀ ਕਰੇ ਯੁ  
 ਧੁਨ ਕਾਗੀ ਧਾਸੇ ਮੰਗੇ ਮਾ ਤੇ ਅਧੀ ਤੁਮੀ  
 ਮੁਖਿ ਓਹੇ ਧੁਨ ਕਰੇ ਰੋਗੇ ਮੰਗੇ ਓਧੁਧੁ  
 ਕਧਰੇ ਰੁਧਨੇ ਅਮੀ ਤੁਯਰੇ ਮੰਗੇ ਓਧੁਧੁ ॥ ੧੦  
 ਨ ਤੁ ਮਰੇ ਮਾ ਧਾਸੇ ਨਗਰੇ ਮਰੇ ॥ ੧੧  
 ਤੁ ਮੰਗੀ ਮੁਨੀ ਨੇਗੇ ਮਰੇ ਅਧੀ ਮਰੇ ॥  
 ਮੰਗੀ ਮਰੇ ਪਾਸੇ ਧਾਸੇ ਗਰਬ ਨ ਤੁ ਸਨੀ  
 ਮਰੇ ਕਰੇ ਮਰੇ ਧੁਨੇ ਮਰੇ ਤੀਕੇ ਧੁਨੇ ਰੋਗੇ  
 ਤੇ ਅਧੀ ਮਰੇ ਮਰੇ ਤੀਕੇ ਓਧੁਧੁ ਮਰੇ ਧੁਨੇ

[illegible]



[No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĪNĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lohāṭikrī-iē Rāṭhī-Narpatā-ri ch jē, — Kulī  
*Statement one Lohāṭikrī-of Rāṭhī-Narpat-of this that. — A-daughter*  
 mērē-bhāi-Juālē-ri hē. Asū-ri janēi assē dōnhā bhāi gīṭhē  
*my-brother-Juālē-of is. Her betrothal by-us both brothers together*  
 kī. Tīkrīgaphē Parsām-nī dītōi thī. Phiri Parsām  
*was-made. Tīkrīgaphē(-of) Parsām-to given she-was. Then by-Parsām*  
 hōi jō kari-lēi. Tā jē asē-ri janēi-rā kharchā  
*another wife was-taken. Then what her-of betrothal-of expenditure*  
 assū-kanā lēi-lōi. Paṭj rupayyē ak sō nagad lēi.  
*us-from was-taken. Five rupees one hundred cash was-taken.*  
 Paṭjā-ghat chālī rupayyē an-, gōrū-, bhāṇḍ-, pōhōrū-, drāṭī-,  
*Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,*  
 kudālī-mē bhāṇḍ. Phiri ch kulī asē-gharē rēhī  
*mattock-in were-deducted Then this daughter in-our-house remained.*  
 Phiri bhāi-Juālē gallā jī, 'kulī asē-gharē rēhī.  
*Then by-brother-Juālē it-was-said that, 'the-daughter in-our-house remained.*  
 Jē kulī lēnā (for lēlā), sē tīṇḍā rupayyā dēma.' Phiri  
*Who the-daughter will-take, he thy rupee will-give.' Then*  
 kulī rēhī. Sē mindē-gharē rēhī. Jā kulī  
*the-daughter remained. She in-my-house remained. When the-daughter*  
 baḍī mutyār hāi (for bhāi), tā kulī-ri chāl Parjē-kanē  
*big grown-up became, then the-daughter-of intrigue Parjē-will*  
 laggi. Phiri trē-chōūr-mahinē chāl laggōrī  
*begin Then (for-)three-four-months the-intrigue begun*  
 rēhī. Tā ikk-rōj rāṭi chōrī-kari  
*remained (i.e. continued) Then one-day at-night theft-doing (i.e. stealthily)*  
 Parjā appē-gharē-nī lēi-gā. Phiri mī apnī-jō-kanē  
*Parjā in-his-own-house took(-her)-away. Then by-me my-own-wife-with*  
 salāhā kī jē. 'kulī kuī gēi?' Phiri mīpāi jō  
*consultation was-made that, 'the-daughter where went?' Then my wife*

Syālē-Parjē-rē gharē gēi. Usā Syāl-mahnū-kachchhā puchchhyā  
*Syālē-Parjā-of in-house went. By-her Syāl-mah-nū-from it-was-asked*  
 jē, 'asī kuli idi āi kī nahī āi?' Parjē bōlū  
*that, 'our daughter hither came or not came?'* By-Parjā it-was-said  
 jē, 'haū lēi-ā.' Phiri jōi bōlū jē, 'kuli  
*that, 'I brought(-her).'* Then by-the-wife it-was-said that, 'the-daughter  
 tã lēi-ā, par asē rupayyē kū' Unī gallā jē, 'tū  
*indeed bring, but our rupees where?'* By-him it-was-said that, 'thou  
 chali-jā. Rupayyē jē tumharē laggorē ātē, tinhā bhari-dēmā.  
*go-away. The-rupees which your spent are, those I-will-fully-refund.'*  
 Phiri miṇḍī jō chali-āi. 'Mā-pran arji-parchā māi kar.  
*Then my wife came-away. 'Me-on petition-application not make.*  
 Haū bhari-dēmā.' Ut-prant aṭṭhū-rōz mī Uchhbā apnā  
*I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhbā my-own*  
 guāl bhiri bhējyā. Mī Uchhbē-nā (for mī) bōlū jē, 'tū  
*cowherd again was-sent. By-me Uchhbā-to it-was-said that, 'thou*  
 gāhā-(for gāhī)-karī Parjē-Jagṭē-kanā puchchh jē, "tū miṇḍī  
*gone-having Parjā(-and)-Jagṭā-from ask that, "thou my*  
 kuḷī lēi-gēā Rupayyē diṇē kī nahī diṇē?"  
*daughter tookest-away. Rupees are-to-be-given or not are-to-be-given? "*  
 Phiri Parjē gallā jē, 'tū chali-gāh. Āssē dasē-  
*Then by-Parjā it-was-said that, 'thou go-away. We in-ten-*  
 pandrē-dihē tindrē-gharē ālē, tērē (for tindrē) rupayyē dēi-dēmē.  
*fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'*  
 Tiṭṭh-ūprant dasē-pandrē-dihē Parjā jā kuli atē Jagṭā  
*Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagṭā*  
 chār (for choṛ) hū (for bhūc) bhalē māns Parganē-rē ikk bhūā bakrā  
*four also respectable men the-Parganā-of one also goat*  
 lēi-karī mindē-gharē āc Mī puchchhā jē, 'tuhē rāt  
*taken-having in-my-house came. By-me it-was-asked that, 'you by-night*  
 kēnī āē?' Unhā bōlū jē, 'tindrē-gharē-kanā āssē kuli  
*why came?'* By-them it-was-said that, 'thy-house-from by-us the-daughter  
 tã niōri.' Mī bōlū jē, 'kuli tã  
*certainly was-taken'* By-me it-was-said that, 'the-daughter certainly  
 tuhē niōri-āi. Miṇḍā dēdh śō rupayyē miṇḍē-mūhē  
*by-you taken-away-is My one-and-a-half hundred rupees in-my-presence*  
 aggē chhad Mī rupayyē sahukārā-kanā chukī ātē-diōrē.  
*before place. By-me the-rupees a-banker-from having-borrowed are-given.'*  
 Unhā bōlū jē, 'bhyūgā rupayyē-rī gall tōn-kanē āssē  
*By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we*

karī-lāmē' Rāt-māh phiri kuli jā Parjū chali-nathā.  
*will-arrange. The-night-in then the-girl as-well-as Parjū ran-away.*

Jē bhyāg bhūi, tã Jagtē hōlū jē, 'Parjā tã  
*When morning became, then by-Jagtū it-was-said that, 'Parjā indeed*

kuli lei-gēl.' Jagtē hōlū jē, 'haū apnō-gharē-ni  
*the-daughter took-away. By-Jagtū it-was-said that, 'I my-own-house-to*

kuli lei-gēā. Parjā kitā tuhārē rupayyē dēmā, kitā tuhārī  
*the-daughter took-away. Parjā either your rupees will-give, or your*

kuli pujūi-dēmā' Phiri Jagtā apnō-gharē-ni chali-gēā. Tã  
*daughter will-return. Then Jagtū his-own-house-to went-away. Then*

kuli Parjā pachchū jē, 'tā-tā mō-ni ghinī-lā.  
*by-the-daughter Parjā was-asked that, 'you-indeed me (acc) brought (here).*

Tindā babb tidi thiā. Tini mindē-babbē-r rupayyē dītē ki  
*Thy father there was. By-him my-father-of rupees were-given or*

na dītē?' Tã Parjē hōlū jē, 'bhāi. rupayyē miñjō  
*not were-given? Then by-Parjū it-was-said that, 'O, the-rupees to-me*

nahī jurē.' 'Tã mī hōlū jē. "jisē-rō rupayyē hētē, haū  
*not are-got. Then by-me it-was-said that, "whom-of rupees are, I*

tisē-rē gharē-ni chali-gēi." Tã kuli mindē-gharē  
*him-of house-to went-away." Then the-daughter in-my-house*

achhi-rēhi. Tã kōi-mahini bi mērē (for mindē)-gharē  
*having-come-remained. Then for-about-a-month also in-my-house*

rēhi. Tã Parjē mī-prau arji dītī  
*she-remained. Then by-Parjā me-upon petition was-given*

phōjdāri-māh.  
*the-criminal-court-in.*

### FREE TRANSLATION OF THE FOREGOING.

A statement of Narpāt, by caste Rāthī, an inhabitant of Lōhtikrī, to the following effect:—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Tikrigarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?'<sup>1</sup> Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him) :— So I said to him, 'I intended to go to the house of some one who had money.' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

---

<sup>1</sup> Among the Churāhis, a man who slopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 184. We shall see that the young men did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

## PAṄGWĀḲĪ.

PaṅgwāḲī is the name of the dialect of ChamṅāḲī spoken in Paṅgi.

The position of Paṅgi in regard to the other portions of the Chamba State has been described in the introduction to ChamṅāḲī, and need not be further discussed here.

To the north of Paṅgi lies the Tibeto-Burman-speaking province of Zaskar. To its west lie Pādar, Kishtwār, and Bhādrawāḥ, in which dialects allied to Kāshmirī are spoken. To its south lies the Churāḥ Wazīrat of Chamba. The dialect of Paṅgi itself is named PaṅgwāḲī. It is a form of ChamṅāḲī, and is therefore the furthest outpost of Western Pabāḡi looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Paṅgi is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Paṅgi on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Paṅgi was formerly made use of as a place of banishment for criminals and political offenders.<sup>1</sup>

The population of Paṅgi is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for PaṅgwāḲī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that PaṅgwāḲī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhādrawāḥ group, and could equally well be classed therein.

**Vocabulary.**—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ḡi*, the eye; *ḡiḥ* or *ḡi*, a house; *kāḡ*, a son; *ṣappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

<i>ā</i> , <i>āḡ</i> , come (past. part.).	<i>baḥḥē</i> , rejoicing.
<i>āḡē</i> , now.	<i>ḡāḡ</i> , a field.
<i>ager</i> , in front.	<i>bāḡar</i> , <i>bēḡar</i> , outside.
<i>antar</i> , in.	<i>baḡḡ</i> , up.
<i>ṣai</i> , mouth (Kāshmirī <i>ṣe</i> ).	<i>baḡḡi</i> , seed.
<i>baḡ</i> , <i>ḡau</i> , <i>baḡḡ</i> , a father.	<i>baḡā</i> , <i>baḡḡā</i> , a year.
<i>baḡḡā</i> , big.	<i>baḡ</i> , <i>baḡḡ</i> , <i>baḡ</i> , a father.

<sup>1</sup> Chamba Gazetteer (1904), page 9.



*bēhar, bāhar*, outside.  
*bhāi*, a buffalo.  
*bhāi*, a younger brother.  
*bhainā*, a younger sister.  
*blārā, blārōfā*, a loud.  
*blarīth*, outside.  
*bluā*, an elder brother.  
*bhōpā, bhūpā*, to become.  
*bickch*, in.  
*bīdhāpā*, to send.  
*bicūpā*, to sit.  
*bunh*, down.  
*būṭ*, a tree.  
*choklō*, angry.  
*chhūpā*, to complete.  
*chōth*, two days after to-morrow;  
 two days before yesterday.  
*dih*, compassion.  
*ḍakhā-jē*, towards the direction of.  
*dand, dant*, a tooth.  
*dādā*, an elder sister.  
*dēs*, the sun.  
*dhōm*, a feast.  
*dhēḍḍh*, the belly.  
*dhēspū*, dancing.  
*dhīārā*, a day.  
*ḍukhā*, hungry.  
*ḍi*, to.  
*ḍestī*, for.  
*ḍēḍī, jēḍī*, where.  
*ḍikhāpā, jikhāpā*, when.  
*ḍōḍī*, with.  
*ḍōḍlī, jōḍlī*, a wife.  
*ḍōḍth, jōḍth*, a bull.  
*ḍētā*, (his) many.  
*gā*, gone.  
*gūḍḍrā*, a stream.  
*gharēth*, a husband.  
*ghēḍā*, to go.  
*ghīt*, a song.  
*gichīḍpāpā*, ignorant.  
*gih, gī*, a house.  
*gīrā*, a village.  
*gōrā*, a cow.

*guḍḍā*, to cause to go, to lose.  
*hachchhā*, white.  
*hānā*, to be defeated.  
*hapḥhū*, to walk.  
*hath*, the hand.  
*hē*, yes.  
*hēḍā*, to see.  
*hī*, yesterday.  
*ijī*, a mother.  
*īṇā*, to come.  
*īṇī*, here.  
*īrā*, from here.  
*īṭṭī*, here.  
*jarōḍī*, debauchery.  
*jē*, to.  
*jēḍhāpā*, a woman.  
*jēḍī, ḍēḍī*, where.  
*jikhāpā, jikhāpā*, when.  
*jintā*, alive.  
*jūchā*, to joke.  
*jōḍī, ḍōḍlī*, a wife.  
*jōḍā*, the moon.  
*jōḍth, ḍōḍth*, a stream.  
*jūḍī*, well.  
*kamā, kāmā*, a servant.  
*kamā*, from.  
*kamā*, together with.  
*kamā*, to do.  
*kālḍā*, how much? how many?  
*kālḍā*, how much? how many?  
*kēḍī ḍēḍī*, to divide.  
*kēḍī*, along with.  
*kḥūr, kḥūrī*, the foot.  
*kūḍā*, from.  
*kūḍāpā*, when?  
*kis*, why?  
*kīḍ*, how?  
*kēḍī*, a son, a boy.  
*kōḍī*, where?  
*kōḍī, kōḍī*, a daughter, a girl.  
*kupāḍī*, the head.  
*kūḍī, kḥūrī*, a daughter, a girl.

*lāpā*, to prepare.  
*likhē*, garments.  
*liqā*, an ox.  
*magar*, the head.  
*māḡmā*, a man.  
*māna*, to beat.  
*moñju*, a bed.  
*marā*, a man.  
*matā*, much.  
*mathar*, *maṡṡarā*, small.  
*nakh*, the nose.  
*nāpā*, to run.  
*nēṡṡ*, no.  
*nēṡā*, to take.  
*nēr*, near.  
*paddhar*, a plain.  
*pōr*, beneath.

*parā*, the day before yesterday.  
*pasār*, the day after to-morrow.  
*patā*, behind.  
*palyōr*, after.  
*pār*, to-morrow.  
*puṡṡh*, upon.  
*sagāl*, a box.  
*sahr*, a city.  
*suppar*, a hill.  
*ṡuṡṡ*, far.  
*talārā*, wise.  
*thanthā*, to conciliate.  
*tikar*, up to.  
*tikhay*, then.  
*ūṡ*, down.  
*ur*, there.

Several of the above words suggest connexion with Kāshmirī. Thus *banh*, dowa, may be compared with the Kāshmirī *bōn*; *kārī*, a girl, with *kārī*; *puṡṡh*, upon, with *pēṡṡh*; and *patā*, behind, with *pata*.

**Pronunciation.**—As in Churāhī the vowel scale is indefinite. We have *a* becoming *ai* in *sahr* (Urdū *shahr*), a city, and *i* becoming *ai* in *boijū* (Hindī *bīj*), a seed. As in Churāhī *u* becomes *i* in *likhē*, clothes.

In Kāshmirī, epenthesis is a common feature of the language. Thus the base *kōr*, a girl, becomes *kār*, when the nominative termination *r* is added. The same occurs in regard to the same word in Paṡṡwālī. Here we have the word *kōṡ* (i.e. *kōṡā*), a boy. But when the word is made feminine by changing the final *ā* to *i*, we get *kār* or *kārī*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māraṡ*. Its feminine would be expected to be *mārāṡi*, but the final *i* is thrown back before the *ṡ*, and we actually have *mārīṡ*.

We are reminded of Kulāi in the pronunciation of *j* as *ḡḡ*, of which there are numerous examples, such as *jōṡṡ* or *ḡḡṡṡ*, a wife; *jikhay* or *ḡḡikhay*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchṡā*, for *jōṡā*, to yoke.

The curious change of *r* to *r* in *marā*, a man, which we have noticed in Charāhī, also occurs in Paṡṡwālī, and also the dropping of *r* before another consonant, as in *kēnā*, for *kēṡāṡ*, to see; *mānā*, for *māṡṡāṡ*, to strike; *kanā*, for *karnāṡ*, to do; and *hōnā*, for *hōṡṡāṡ*, to be defeated. It may be noted that in Sindhī the word for "man" is also *marā*.

In just the same way *l* is dropped before another consonant, as in *bōṡā*, for *bōṡṡāṡ*, I am saying.

In the Prācāha languages of the north-west frontier *r* or *r* between two vowels is often dropped, and the same is the case here. Thus, *kārī* or *kārī*, a girl; *kōṡ* (for *kōṡāṡ*), a boy; *ḡḡōṡ* (for *jōṡṡ*), with. So, the word *gāḡ*, a house, represents the Sanskrit *grāha*, in

which lower the *as n* h e o u a n o w l t a a  
o y p d n r f o n h a n b e f d l a s r d e e m e  
Occasional n l r w o l we find t e s n a n . . . *audent*. Thus *antur*,  
n b o o d f m t e P n a n d u r ; and the Persian *dam*, a woman, is represented by  
n o t h d a n d a n d a n t , while *zand*, alive, becomes *jindā*.

An initial *g* is aspirated in the words *ghāi*, a song, and *ghāpi*, to go; a change which is common in all East Iranian languages, and which occurs also in the Maiaṇ form of the Pishcha languages, in the word *ghuāi*, an ass.<sup>1</sup>

In the Finnic languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashkiri word for 'sister' is *sas*, in Shōr it is *sah*, and in Pashai it is *sāi*. Similarly, in Pongwāli the word for 'buffalo' is not *bāzāi*, but *bāh*.

**NOUNS.**—The declension of nouns presents some variations from Standard Chamtali.

Masculine *tadbhaca* nouns in *ā* like *ghōṇā*, a horse, can also end in *ā*, so that we have *chhālā*, a kid; *bahrā*, a he-goat; *aphhērū*, an egg; *attrā*, so many, *māmā* or *mānū*, to strike; *dittā* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōṛē*, horses. But in the Parable we have *kṛā*, not *kṛē*, for sons.

Similarly, the oblique form singular and plural is *ghôrê*. Thus, *ghôrê-dî*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barāā*, a year, which is feminine, has its oblique singular and nominative plural *barī* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *day*, a field, has its nominative plural, and oblique form singular and plural also *we*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *o*. Thus, *qab*, a house, *qibā*, by a house or houses, of a house or houses, or in a house or houses.<sup>2</sup> Nouns like *ghōrē* drop the *ā* before adding the *o*, so that we get *ghōro*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *i* do not otherwise change, but those ending in a consonant add *ī* in every case except the genitive, and the nominative singular. Thus *kūrī*, a girl or girls; oblique singular and plural, *kūī*; *puṣṭī*, the back; *piṭṭī*, backs; *piṭṭā* or *piṭṭhā*, of a back or backs; oblique singular and plural, *piṭṭhī*.

The feminine words *gôrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōrā*. Thus, *mē ātī barā-tē tēhul kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are :—

Accusative-Dative. *dī, jē, to; dōstē, for.*

Ablative. *kunā*, *kiā*, from; *kē*, *kamē*, with, together with; *lā*, with, by means of.

Locative. *biechh.* in; *putth,* on; *antlar,* in.

<sup>1</sup> Possibly, however, this word is an instance of transfer of ascription (*yahwāh* for *yahdūh*).

<sup>2</sup> The geminate formant *nā* was originally *nā*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ē* is immutable. It does not change for gender or number. Moreover, the final *ē* is often dropped. Thus, *sahōkūrē gī gū*, he went to the house of a banker; and *mē lau* (for *harē*) *gī*, (in) my father's house.

Similarly, the *ē* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīē* or *gīhē*, and again we have *jāhā kōā bāy* (for *bāyē*) *thayā*, the elder son was in the field, while on the other hand we have *tēs mulkhē kāl bhōi gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē* (agent) *pāp kīā* and *aī* (nominative) *pāp kīā* for 'I did sin,' and we have *mulhar kōā* (for *kōē*) *apē māl ikittā kī*, the younger son collected his property.

**Adjectives** follow the usual rule. Those in *ā* or *ū* change to *ē* and *ī* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daulā-kīā lammā*, taller than the sister; *sabī-kīā kharā*, best of all, best; or we may have *kharā kharā*, best.

**Pronouns.**—The first two **Personal Pronouns** are thus declined:—

	I.	Thou.
Sing.		
Nominative	<i>aī.</i>	<i>tū.</i>
Agent	<i>mē, māī.</i>	<i>tē, tāī.</i>
Oblique	<i>mō.</i>	<i>tan.</i>
Genitive	<i>mē, māp.</i>	<i>tē, tāp.</i>
Plur.		
Nominative	<i>as, ās, asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē, hēp.</i>	<i>tūh, tāhp.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined:—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, os.</i>
Gen.	<i>isē, ēsē.</i>	<i>usē, osē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unh, unhī.</i>
Obl.	<i>in.</i>	<i>un.</i>
Gen.	<i>inhēē.</i>	<i>unhēē.</i>

Instead of the genitives singular *čsč* and *asč*, the Parable sometimes gives *čsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom	<i>jč.</i>	<i>sč.</i>
Ag.	<i>jčā, jčū, jčv.</i>	<i>tčā, tčū.</i>
Obl.	<i>jčs.</i>	<i>tčs.</i>
Gen.	<i>jčsč.</i>	<i>tčsč.</i>
Plur		
Nom	<i>jč.</i>	<i>sč.</i>
Ag.	<i>jčh, jčhč</i>	<i>tčh, tčhč.</i>
Obl	<i>jčs.</i>	<i>tčs.</i>
Gen.	<i>jčhčā.</i>	<i>tčhčā.</i>

The **Interrogative Pronouns** are *kas*, who ? ag. sing. *kinč*, obl. sing. *kas*, gen. sing. *kasč* or *kasā*, and so on ; and *li*, what ? obl. sing. *lič*.

The **Indefinite Pronouns** are *kōč*, anyone, someone, and *kichčh*, anything something. The other forms of *kōč* have not been noted. *Kichčh* is immutable. *Jč kōč*, whoever ; *jč kichčh*, whatever.

### VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asč* or *asč*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindi *thā*, was. Its masculine plural is *asč*, and its feminine singular and plural is *asč*.

The initial *a* may be dropped, so that we also have *sč*, *sč* and *sč* ; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanč* or *hanč* which is treated exactly like *asč*, having a masculine plural *hanč*, and a feminine singular and plural *hanč*. Cf. Shinč (Pisacha) *hanč*, he is.

Finally for the third person singular or plural, we can have *achi*, is, or are. This does not change for gender.

The past tense is *thiyč* or *thiyč*, was. This is treated exactly like the Hindi *thā*, having a masculine plural *thiyč* or *thč*, and feminine singular and plural *thi*. It does not change for person.

### B.—The Active Verb.

The **Infinitive** is formed by adding *čū* or *čū* to the root. Thus, *bisčū* or *bisčū*, to sit. If the root ends in *r* or *č*, the *čū* or *čū* generally becomes *nā* or *nā*, and the *r* is usually omitted. Thus, *švčūnā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārčū* or *mārčū*, or, more usually, *mānā* or *mānā* to strike ; so *karnā* or *karnā*, or, more usually, *kanā* or *kanā*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ī*. Thus, *bisay*, to sit; *māra*, to strike; *kara*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus—

*ac māra* (for *māra*) *layā*, he began to die (of hunger).  
*baithē kara* (for *kara*) *lagā*, they began to do rejoicing.  
*ṭēnī sū chāron bithā*, he sent (him) to feed swine.

Note the two verbs *āyā*, to come, and *ghāyā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tā*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *bistā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *kutā*, doing. In the word *bātā* for *bāitā*, saying, an *i* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle.

Thus:—

<i>bhūṭā</i> , to become	pres. part.	<i>bhūṭtā</i> .
<i>āyā</i> , to come.	" "	<i>āyā</i> .
<i>ghāyā</i> , to go.	" "	<i>ghāyā</i> .
<i>dēṭā</i> , to give.	" "	<i>dēṭā</i> .
<i>nēṭā</i> , to take.	" "	<i>nēṭā</i> .

The **Past Participle** is formed by adding *ā* or *ī* to the root. Thus, *mārā* or *mārī*, struck; *kharā*, eaten; *pīā*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ī* also occur.

<i>bhūṭā</i> , to become.	past part.	<i>bhūā</i> or <i>bhōā</i> .
<i>āyā</i> , to come.	" "	<i>ā</i> or <i>āā</i> .
<i>ghāyā</i> , to go.	" "	<i>ga</i> , pl <i>gōē</i> , f. <i>gēi</i> .
<i>mārā</i> , to die.	" "	<i>mō</i> ( <i>mōē</i> , <i>mōī</i> ).
<i>dēṭā</i> , to give.	" "	<i>dittā</i> .
<i>nēṭā</i> , to take.	" "	<i>nā</i> (also <i>nāē</i> ).
<i>kārā</i> , to do.	" "	<i>kā</i> (also <i>kāē</i> ).
<i>būṭā</i> , to know.	" "	<i>buddhā</i> .
<i>bisā</i> , to sit.	" "	<i>bithā</i> .

Once or twice we come across Standard Chamṛālī past participles in *ā*. Thus, *mārā*, struck. These are evidently borrowed.

As in other Chamṛālī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ō* or *ōā*. Thus, *mārō* or *mārōā*, in the state of having been struck.

Some are irregular.

Thus, *ā*, come, makes *yār* or *yārī*

<i>gā</i> , gone.	"	<i>gayō</i> ( <i>ā</i> ).
<i>dittā</i> , given.	"	<i>dittō</i> ( <i>ā</i> ).
<i>bithā</i> , seated.	"	<i>bithō</i> .

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. To this *kai* (for *kari*) or *kāi* is generally added. Thus, *māri-kai* or *māri-kāi*. The form without *kai* is mainly confined to intensive compound verbs, such as *bāpāi dēnā*, to divide out; *ghināi ghēpā*, to take away.

The verb *ṛiā*, to come is irregular, making *yai-kai*, having come.

The **Noun of Agency** is formed by changing the *ai* (or *āi*) of the infinitive to *ācālā* (or *ācālā*). Thus :—

*bisāpā*, to sit; *bisāpācālā*, one who sits or is about to sit.

*mānā*, to strike; *mānācālā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *bis*, sit there; *bisā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *ṛāi*, pl. *mānā*.

Some verbs form their imperatives irregularly.

Thus :—

	Imper. 2 sing.
<i>bhāpā</i> , to become.	<i>bhā</i> .
<i>ṛiā</i> , to come.	<i>āi</i> .
<i>ghēpā</i> , to go	<i>gā</i> or <i>ghā</i> .

The **Old Present and Present Subjunctive** has only been noted in the first person singular. We have *bhōṣ*, I may be, and *kutṭā*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōṣ* and *kutṭā* may also be used, though Mr. Bailey (*bisā*, I shall sit) and the Parable (*lāṣā*, I will eat) employ this form for the future. In the Parable *lāṣā* may equally well be translated 'I may eat.' In Kāshmiri this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *ai bisā*, I sit, or am sitting; feminine *ai bisā*, and so for all persons of the singular. The plural is *ās bisā* (fem. *ai bisā*), we sit or are sitting. Similarly *ai māṭā*, I strike, or am striking; *ai bōṭā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-ā* to *-tāh* (plural *-tāh*; fem. sing. and plur. *tāh*). It does not change for person. Thus, *ai bis-tāh*, I was sitting; *ās bis-tāh*, we were sitting; *ai bis-tāh*, she was sitting, or they (fem.) were sitting. Similarly *ai māṭ-tāh*, I was striking, and so on.

The **Future** is formed by adding *ai* to the root. Thus, *bisai*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *bisai*, and the feminine for both numbers is *bisai*. Similarly from *mānā*, to strike, *mārai*, *mārai*, *mārai*.

If the root ends in a vowel, the termination is *i* simply. Thus, from *ghēnā*, to go, we have *ghēi*; from *kāpā*, to drink, *kāhāi*; from *dēnā*, to give, *dēi*; and from *nēpā*, to take, *nēi*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

*chāpā*, to become, future *bhāl*.

*gā*, to come, „ *yāh*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēta*, I will go (properly, I am going), and *bōtā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *bhāñ*, I will eat, and Mr. Bailey gives *bisā*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *añ bistā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *bistāh*, (if) I had sat, etc. We have an example of it in the Parable, *añ kutāh*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chameali and Hindi. Thus :—

*añ bittkē*, I sat.

*mē mūrā*, I struck him.

*añ bittkū ā*, I have sat.

*mē mūrā sā*, I have struck him.

*añ bittkū tūyā*, I had sat.

*mē mūrā thiya*, I had struck him.

The participles and the auxiliary verbs (including *sā*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of *nouns*, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *añ pāp kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lā*, (thou) preparedst a feast, and also *tē lāñ* (for *lāñ*) *dhām lāñ-sā*, thy father has prepared a feast, in which not only is the nominative *bāñ* used instead of the agent *bāñ*, but also we have *lāñ*, when we should expect *lāñ*, although the *sā* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēpā*, to go. Thus :—

*añ mūrā ghēlā*, I am being struck.

*añ mūrā ghēl*, I shall be struck.

*añ mūrā gā*, I was struck.

**Causal Verbs** call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

*khāpā*, to eat.

*khalāpā*, to give to eat.

*pāpā*, to drink.

*puvāpā*, to give to drink.

*supā*, to hear.

*supāpā*, to cause to hear.

*charpā*, to graze (intrans.). *chāpā* or *charipā*, to graze (trans.)

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.



[ No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (CHAMBAI).

PAṢGWAĪ DIALECT.

(STATE, CHAMBA.)

ଓମ ଦଠି ମି ଜିନ୍ଦ ବା । ମରା ଜିନ୍ଦ ଜୁଁ  
 ଦଠି ଓ ଦିଲ୍ ଓ ଦଠିନ୍ ମି ଆଦମି ଓନ୍  
 ଜାଣି ମି । ଓଠି ଜୁଁ ଆଦମି ଦିଲ୍ ମିତ୍ର ।  
 ସିନ୍ଦି ଚିନ୍ଦି ପୁରା ମରା ଜିନ୍ଦ ଜୁଁ ମିଳି ଚିନ୍ଦି  
 ଜାଣି ଚିନ୍ଦି ମୁଁ ମିଳିବେ ମିଳି ମି ।  
 ଚିନ୍ଦି ଜୁଁ ମିଳି ଗଠିଲି ମିଳିବେ ଜିନ୍ଦ । ଓଠି ମି  
 ମିଳିବେ ଦିଲ୍ ଓଠି ଚିନ୍ଦି ମିଳିବେ ଜିଳି ଓଠି  
 ମି । ଓଠି ମି ମିଳିବେ ମିଳିବେ ଜିଳି । ଓଠି  
 ମିଳିବେ ମିଳିବେ ମି । ଚିନ୍ଦି ଜୁଁ ଦିଲ୍ ମିଳି  
 ମିଳିବେ ଦିଲ୍ । ଚିନ୍ଦି ଜୁଁ ମିଳିବେ ମିଳିବେ ମିଳିବେ  
 ମିଳିବେ ଦିଲ୍ ଚିନ୍ଦି ଦିଲ୍ ଦିଲ୍ ଦିଲ୍ । ଓଠି  
 ଜିନ୍ଦ ମିଳିବେ । ଓଠି ଚିନ୍ଦି ମିଳିବେ ଜିଳିବେ



ਘਿਰੁ ਤੇ ਤੇਸੁ ਤੇ ਲੁਧਾ । ਤੇ ਧੰਗੁਰੀ  
 ਲੁਧਾ ਧੁਰੇ ਤੇ ਲੁਧਾ । ਤੇ ਧੰਗੁਰੀ  
 ਲੁਧਾ ਤੇ ਧੰਗੁਰੀ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ ॥

ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ  
 ਤੇ ਧੰਗੁਰੀ ਤੇ ਲੁਧਾ ੨੩ ਤੇ ਲੁਧਾ

[illegible]

[ No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMBAĀLĪ).

PANGWĀLĪ DIALECT.

(SĪTĀLĪ, CHAMBA.)

## TRANSLITERATION AND TRANSLATION.

Tk baū dī kōṣ thē. Maṭhar kōṣ apṛṇṇ baū-jē  
 (Of) one father two sons were. The-younger son his-own father-to  
 hoū. 'hē bauā, wē ghar-bāṛī hōṣ kēhri-dē.' Taū  
 said, 'O father, my property(-of) share having-divided-give.' Then  
 apṛṇṇ ghar-bāṛī bānti-ditā. Thōrhē dhīyē palyōr maṭhar  
 his-own property was-divided-out. A-few days after (by-)the-younger  
 kōṣ apṛṇṇ mōḍ ikṛṭh kī, phurī dīr-mukhē naṣi-gā.  
 son his-own property together was-made, again in-a-far-country ran-away.  
 Phīrī apṛṇṇ māl jarōṭī naṣi-chhū. Jāṇ sabh  
 Again his-own property (is-)debauchery was-squandered When all  
 naṣi-batī. taṁ tēs-mukhē kāl bhōi-gā; taṁ sē  
 was-squandered-completely, then in-that-country a-famine became; then he  
 dhukhā maraṇ lga. Taṁ sahokār gī gā; tēni apṛṇṇ  
 hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own  
 bāg sūr chōraṇ bidhā. Tēni apṛṇṇ-māṇē kī,  
 field wine to-feed he-was-sent. By-him in-his-own-mind it-was-made,  
 'jē sākṛē sūr khātē inī-hibā aū bī khāū.' Taṁ  
 'what husks the-swine eat there-from-among I too will-eat.' Then  
 koi nā dētā Jāṁ tēs dhyān h, aū bōū,  
 any-one nor gives. When his thought came, by-him it-was-said,  
 'mē-ban gī kattē kamē hanē; tēnē khān-jē moti  
 'my-father in-house how-many labourers are; to-them eating-for much  
 rotī hanī, tē aū dhukhā maraṇ lga. Aū apṛṇṇ baū-jē  
 bread is. and I hungry to-die began. I my-own father-to  
 chālī-ghētā, tā tēs-jē bōū, 'hē bauā, mē surgē pāp  
 am-going-away, and him-to I-am-saying, 'O father, by-me of-heaven sin  
 kīa atē tē hī pāp kī; ab tē kōṣ bhāṇē  
 was-committed and thy even sin was-committed; now thy son to-be  
 jōgū nā rēhā; jīṁ hōi kāmē hanē, tīṁ mō bī rakkh''  
 worthy not I-remained; as other labourers are, so am too keep.''   
 Taṁ khayā bhūn-kāi apṛṇṇ haū dakhe-jō gā Taṁ-tā  
 Then erect become-having his-own father direction-to he-went Still

ān̄r thyā, sē kāl-kāl bañ-jē dāh lag-kāl bhōi;  
*far he-was, him seen-having father-to compassion begun-having become;*  
 dōur ditti, gul kyāri kī, phach- citti.  
*running was-given. (on-)neck on dracing was-made, kisses were-given.*

Kōā bōlū, 'lē bañh, āñ (for mē) surgū bi pāp kiā  
*The-son said, 'O father, by-me (of-)heaven even sin was-committed*  
 tã tē bi pāp kiā, tã tē kōā ēñ kūē bañ- ?'  
*and thy even sin was-committed, and thy son I how may-be-made ?'*

Baū apū kāmō-jē bōlū, 'kiarē māre  
*The-father his-own labourer-to said, 'good good*  
 likē kadhi-ghinā, tã tēs-ñ lua: hatthē angūñh  
*clothes bring-ye-forth, and him-to put-ye-on; one-hand arting*  
 luā, khūrē puṭē luā, tã haññ dhām jā, tã bañhē  
*put-ye, on-foot shoes put-ye-on, and a-great feast prepare-ye, and happiness*  
 karā, yuṣā ēh mē kōā mō-thyā, sē jiatē sa, herau-thyā, se  
*make-ye, because this my son dead-ens, he living is, lost-was, Ie*  
 mēi-gā. Tañ nadibē karap lagē.  
*found-went. Then servants to-make they-began*

Jēthā kōā bāg thyā, Jñ gihē nīr ā,  
*The-elder son (in-)the-field was, When af-the-house near he-came,*  
 tañ ghīt dhēṣṭ rōwā sonē Tañ ik kāmō bhayā;  
*then singing dancing noise was-heard, Then one labourer was-called,*  
 tēs puchhban lagā, 'ēh kī bhō-sū ? Uñ tas-jē  
*him to-ask he-began, 'this what becoming-is ?' By-him him-to*  
 bōlū, 'tē bhāi jū-sā, tã tē hañ dhūn  
*it-was-said, 'thy younger-brother come-is, and (by-)thy father a feast*  
 lāñ-si, kī sē rē-jāñ pūjjā. Tañ cī chakhū-ā; tã  
*prepared-is, that he wife-son arrived. Then he angry-came: then*  
 antar nā ga Tañ bañ bēkar āñ-kāñ thutban  
*inside not he-went Then the-father outside come-having to-conciliate*  
 lagā Apū bañ-jē bōlan lagā, 'hēr, mē citti harē  
*began His-own father-to to-say he-began, 'see, by-me so-many persons*  
 tē pēhal kī iē bak-kiā hāhar nē bhōā; tē mō-jē  
*thy service was-done, thy sayings-from out not I-became; by-thee me-to*  
 ik chhēlū bi nā ditti kī añ upū bacchbhāi-kāñ  
*one kul even not was-given that I my-own friends-with*  
 mōj katath. Jñ tē kōā ā, jēn tē  
*happiness might-have-made When thy son came, by-whom thy*  
 māl jarōti-mē guā-chhāñ, tañ tasi-dōsti dhām 'kī.  
*property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'*

Unī      us-jē      bōhū,      ' hō   kōē,      tū      rēj      mō-kē      asū ;  
*By-him   him-to   it-was-said.   ' O   son,   (thou   daily (always)   me-with   art ;*  
      jē      mō-kē      asū,      sē      sabh      tē      asū ;      taū      asī      badhē      lī  
*whatever   me-with   is,   that   all   thing   is ;   then   we   happiness   also*  
      katan      tã      khusī      bī      bhūn      thiā,      kī      tē      bhāi  
*to-enjoy   and   happy   also   to-become   was (proper),   that   thy   younger-brother*  
      mō-thiā,      sē      jīmā      sā ;      hīran-thyā,      ab      mēl-gē.  
*dead-was,   he   in   is,   lost-was,   now   found-went.'*

# LIST OF STANDARD WORDS AND

English.	Chandālī	Gāñ or Bharmālī.
1. One . . . .	Ik	Ok
2. Two . . . .	Dē	Dēt
3. Three . . . .	Trai	Tāi
4. Four . . . .	Chaur	Chour ahōi
5. Five . . . .	Pañ	Pañ
6. Six . . . .	Chhi	Chhiā
7. Seven . . . .	Satt	Satt
8. Eight . . . .	Arth	Atih
9. Nine . . . .	Nan	Nan
10. Ten . . . .	Das	Dakh
11. Twenty . . . .	Bih	Bih. bihi
12. Fifty . . . .	Pañjāh	Pañjāh
13. Hundred . . . .	Sau	Khou
14. I . . . .	Hāñ	Añ, mñ, āñ
15. Of me . . . .	Mērā	Mērā
16. Mine . . . .	Mērā	Mērā
17. We . . . .	Asi	Asāñ asgñ
18. Of us . . . .	Hamārā	Indhā
19. Our . . . .	Hamārā	Indhā
20. Thou . . . .	Tū	Tū
21. Of thee . . . .	Tērā	Tērā
22. Thine . . . .	Tērā	Tērā
23. You . . . .	Tuñ	Tuñāñ tñs-ā
24. Of you . . . .	Tumhārā	Tundhā
25. Your . . . .	Tumhārā	Tundhā



# PHRASES IN THE CHAMEALI DIALECTS.

Chamli.	Pañgwalli.	English.
Ak, ikk . . . .	Yak, ik . . . .	1. One.
Dā dā . . . .	Dāl, dā . . . .	2. Two.
Tī, tī . . . .	Tāl . . . .	3. Three.
Chār . . . .	Char . . . .	4. Four.
Pañj . . . .	Pañj . . . .	5. Five.
Chhē, chhē . . . .	Chhē, chhē . . . .	6. Six.
Satt . . . .	Satt . . . .	7. Seven.
Aṭṭh . . . .	Aṭṭh . . . .	8. Eight.
Naḥ . . . .	Naḥ . . . .	9. Nine.
Das . . . .	Das . . . .	10. Ten.
Bāh . . . .	Bāh . . . .	11. Twenty.
Pañjāh . . . .	Pañjāh . . . .	12. Fifty.
Sā . . . .	Sā . . . .	13. Hundred.
Av . . . .	Av . . . .	14. I.
M, mā . . . .	M, mā . . . .	15. Of me.
Mālā . . . .	Māl, mā . . . .	16. Mine.
Ahē . . . .	Ah, ā . . . .	17. We.
Añpā . . . .	H . . . .	18. Of us.
Añpā . . . .	H . . . .	19. Our.
Th . . . .	Tā . . . .	20. Thou.
Tāda . . . .	Tā, tā . . . .	21. Of thee.
Tuā . . . .	Tā, tā . . . .	22. Thine.
Tonē, tū . . . .	Tus, tūh . . . .	23. You.
tuhārā, tuārā . . . .	Tūh . . . .	24. Of you.
tuhārā, tuārā . . . .	Tūh . . . .	25. Your.

26 He	O
27 Of him . . .	Uso-rā . . .
28. His . . .	Uss-rā . . .
29 They . . .	Ō. eē . . .
30 Of them . . .	Unhē-rā . . .
31. Their . . .	Unhē-rā . . .
32. Hand . . .	Hatth . . .
33. Foot . . .	Paṇ . . .
34. Nose . . .	Nakk . . .
35. Eye . . .	Hakkh . . .
36 Mouth . . .	Mūh . . .
37. Tooth . . .	Dand . . .
38. Ear . . .	Kaṇ . . .
39. Hair . . .	Bāl . . .
40. Head . . .	Sar . . .
41. Tongue . . .	Jibbh . . .
42 Belly . . .	Pēt . . .
43. Back . . .	Piṭṭh . . .
44. Lion . . .	Leṣā . . .
45. Gold . . .	Sunnā . . .
46. Silver . . .	Chāṇḍi . . .
47. Father . . .	Bab, babb . . .
48. Mother . . .	Mā . . .
49. Brother . . .	Bhāi . . .
50 Sister . . .	Bhāg, baīhn . . .
51. Man . . .	Maṇḍ, adnā . . .
52. Woman . . .	Trīmat . . .

Char h	P āg	E
O	S	2 H
Uśā . . . .	Īśā . . . .	27. Of him.
Usa . . . .	Īsā . . . .	28. His.
O . . . .	Un . . . .	29. They.
Unherā . . . .	Un-kēā . . . .	30. Of them.
Unhērā . . . .	Un-kēs . . . .	31. Their.
Hatth, hatt . . . .	Hatth . . . .	32. Hand.
Paṭṭ, pēṭ . . . .	Khātṭ, khūṭ . . . .	33. Foot.
Nak . . . .	Nak, nakh . . . .	34. Nose.
Tir, akhri . . . .	Tir . . . .	35. Eye.
Mūl . . . .	Āsi . . . .	36. Mouth.
Dant . . . .	Dant, dand . . . .	37. Tooth.
Kann . . . .	Kann . . . .	38. Ear.
Kās āruāl . . . .	Kes . . . .	39. Hair.
Si . . . .	Magar, kupāl . . . .	40. Head.
Jibh . . . .	Jibh . . . .	41. Tongue.
Paṭ . . . .	Pēṭ . . . .	42. Belly.
Pitth . . . .	Pitth . . . .	43. Back.
Lōha . . . .	Lōhā . . . .	44. Iron.
Sannā . . . .	Sunnā . . . .	45. Gold.
Chāsi . . . .	Ruppā . . . .	46. Silver.
Babb, bābb . . . .	Ban, babb, bāñ . . . .	47. Father.
Yāhe, mā . . . .	Ī, ijji . . . .	48. Mother.
Bhai bhāñ . . . .	Bhāñ ( <i>elder</i> ), bhāñ ( <i>younger</i> ). . . .	49. Brother.
Bhiv ( <i>younger</i> ) . . . .	Daddi, dēddi ( <i>elder</i> ), bhāñ ( <i>younger</i> ). . . .	50. Sister.
Mahpṭ, māpṭ . . . .	Mahpṭ, māpṭ, māpṭ . . . .	51. Man.
Trivāt . . . .	Jhalēpṭ, jēlhpṭ . . . .	52. Woman.

53	W	L
54.	Child . . .	Bachchā, jēgāt, kupi (u g t)
55.	Son . . .	Putr, putrar .
56.	Daughter . . .	Dhīn . . .
57.	Slave . . .	Kammā . . .
58.	Cultivator . . .	Karsān . . .
59.	Shepherd . . .	Puhāl, puhālā .
60.	God . . .	Parasūar . . .
61.	Devil . . .	Bhūt, pasūch . . .
62.	Sun . . .	Sūraj . . .
63.	Moon . . .	Chandramā . . .
64.	Star . . .	Tārā . . .
65.	Fire . . .	Agg . . .
66.	Water . . .	Pān . . .
67.	House . . .	Ghar . . .
68.	Horse . . .	Ghorā . . .
69.	Cow . . .	Gā . . .
70.	Dog . . .	Kuttā . . .
71.	Cat . . .	Bilī . . .
72.	Cook . . .	Kukkar . . .
73.	Duck . . .	Batuk . . .
74.	Ass . . .	Khōti, gadhā . . .
75.	Camel . . .	Ūt . . .
76.	Bird . . .	Chirī, chirā . . .
77.	Go . . .	Jā . . .
78.	Eat . . .	Khā . . .
79.	Sit . . .	Baih . . .

अ	इ	उ
	इ	उ
Bachchā . . . .	Bachchā . . . .	54. Child.
Battar . . . .	Kōā . . . .	55. Son.
Bhā dīā . . . .	Kāz, karī . . . .	56. Daughter.
Kama . . . .	Kamā, kāmā . . . .	57. Slave.
Kisan . . . .	Jindār . . . .	58. Cultivator.
Paal . . . .	Paāl . . . .	59. Shepherd.
Pramōsur . . . .	Pramōsur . . . .	60. God.
Baut . . . .	Bhūt . . . .	61. Devil.
Su 7 dīh . . . .	Dās . . . .	62. Son.
U nīramā, sukli . . . .	Jōsan . . . .	63. Moon.
Uā . . . .	Tārā . . . .	64. Star.
Agg . . . .	Ag . . . .	65. Fire.
Parī . . . .	Pāpī . . . .	66. Water.
Ghar . . . .	Gāh, gī . . . .	67. House.
Ghō a . . . .	Ghōrā . . . .	68. Horse.
Ga . . . .	Gorā, gā . . . .	69. Cow.
Kutti . . . .	Kuttar . . . .	70. Dog.
Bāl, bōrāl . . . .	Bālā, balār . . . .	71. Cat.
Ku khar . . . .	Kulkar . . . .	72. Cock.
Batak . . . .	Batak . . . .	73. Duck.
Khōtā, gadhā . . . .	Khōtā, gadhā . . . .	74. Ass.
U . . . .	Ū . . . .	75. Camel.
Charī, pākhrū . . . .	Charī, pakhrū . . . .	76. Bird.
Gah . . . .	Gā . . . .	77. Go.
Khā . . . .	Khō . . . .	78. Eat.
Bes . . . .	Bis . . . .	79. Sit.

C m	A
81. Boat	Mār
82. Stand	Khaṭā ha
83. Die	Mur
84. Give	Dā
85. Run	Dār
86. Up	Uppar
87. Near	Nēre, nīr
88. Down	Jhik
89. Far	Dār
90. Before	Aggē
91. Behind	Pichhā
92. Who	Kun
93. What	Kar
94. Why	Karō
95. And	Hār, atē
96. But	Par
97. If	Jē
98. Yes	Hā
99. No	Nā
100. Alas	Hē
101. A father	Dab
102. Of a father	Babbā-ā
103. To a father	Babbā-jō
104. From a father	Babbā-kachhā
105. Two fathers	Dō tabb.
106. Fathers	Dabb

A 3	A	S C m
Mar . . . . .	Kutp . . . . .	81. Bent.
Kharē aph . . . . .	Kharē bho . . . . .	82. Stand.
Mar . . . . .	Mar . . . . .	83. Die.
Dā . . . . .	Dā . . . . .	84. Gave.
Daur, knipdā, naś . . . . .	Dūr, naś . . . . .	85. Run.
Upar, nlrē . . . . .	Bath . . . . .	86. Up.
Nīr, lādhe . . . . .	Nīr . . . . .	87. Near
Tōph, nads . . . . .	Bunh, ūrē . . . . .	88. Down.
Dūr . . . . .	Dūr . . . . .	89. Far
Aggē, aggar, hāgrē, agrhē . . . . .	Agar . . . . .	90. Before.
Pichchā, pichchē . . . . .	Patā, patā . . . . .	91. Behind.
Kanū . . . . .	Kanū . . . . .	92. Who.
Kutū, kitū . . . . .	Ki . . . . .	93. What.
Kainā, kēinr . . . . .	Kis . . . . .	94. Why.
Hēr . . . . .	Honā . . . . .	95. And.
Par . . . . .	Par . . . . .	96. But
Jē . . . . .	Yin . . . . .	97. If
Hā . . . . .	Y . . . . .	98. Yes.
Nā . . . . .	Nū . . . . .	99. No.
Hā . . . . .	Hā . . . . .	100. Alas.
Babb . . . . .	Ban . . . . .	101. A father.
Babbu-ra . . . . .	Bau . . . . .	102. Of a father.
Babbā-nī, kabbē-nī . . . . .	Bau-jē . . . . .	103. To a father.
Babbū-kunā, kabbē-kunā . . . . .	Bau-kiñ . . . . .	104. From a father.
Dā babb . . . . .	Dāi Bau . . . . .	105. Two fathers.
B bb . . . . .	Bau . . . . .	106. Fathers.

37 O h	B
108. To fathers . . .	Bubbī-jō . . .
109. From fathers . . .	Bubbī-kachhā . . .
110. A daughter . . .	Dhīā . . .
111. Of a daughter . . .	Dhīā-rā . . .
112. To a daughter . . .	Dhīā-jō . . .
113. From a daughter . . .	Dhīā-kachhā . . .
114. Two daughters . . .	Dō ākhā . . .
115. Daughters . . .	Dhīā . . .
116. Of daughters . . .	Dhīā-rā . . .
117. To daughters . . .	Dhīā-jō . . .
118. From daughters . . .	Dhīā-kachhā . . .
119. A good man . . .	Bhalā ādmī . . .
120. Of a good man . . .	Bhalā ādmī-rā . . .
121. To a good man . . .	Bhalā ādmī-jō . . .
122. From a good man . . .	Bhalā ādmī-kachhā . . .
123. Two good men . . .	Dō bhalā ād mī . . .
124. Good men . . .	Bhalā ādmī . . .
125. Of good men . . .	Bhalā ādmī-rā . . .
126. To good men . . .	Bhalā ādmī-jō . . .
127. From good men . . .	Bhalā ādmī-kachhā . . .
128. A good woman . . .	Bhalī bīmāt . . .
129. A bad boy . . .	Burā jēgat . . .
130. Good women . . .	Bhalī bīmāt . . .
131. A bad girl . . .	Burī kūrī . . .
132. Good . . .	Bhalā, bhalā . . .
133. Better . . .	(Uḥ-jachhā) kharī . . .



Babb	B	7 Of h
Babba-nī, babbe-nī	Baŋ-jē . . . .	108 To fathers.
Babba-kanā, babbe-kanā	Baŋ-kiā . . . .	109 From fathers.
Dhin . . . .	Kāi . . . .	110. A daughter.
Dhēnā-rā . . . .	Kāi-ē . . . .	111. Of a daughter.
Dhēnā-nī . . . .	Kāi-jē . . . .	112. To a daughter.
Dhēnā-kanā . . . .	Kāi-kiā . . . .	113. From a daughter.
Dō dhēnā . . . .	Dai kāi . . . .	114 Two daughters.
Dhētā . . . .	Kāi . . . .	115 Daughters
Di dhēnā-rā . . . .	Kāi-ē . . . .	116. Of daughters.
Dhēnā-nī . . . .	Kāi-jē . . . .	117. To daughters.
Dhēnā-kanā . . . .	Kāi-kiā . . . .	118. From daughters.
Bhalā mēhāpū . . . .	Bhalē mēhāpū . . . .	119 A good man.
Bhalē mēhāpū-rā . . . .	Bhalē mēhāpū-ē . . . .	120. Of a good man.
Bhalē mēhāpū-nī . . . .	Bhalē mēhāpū-jē . . . .	121. To a good man.
Bhalē mēhāpū-kanā . . . .	Bhalē mēhāpū-kiā . . . .	122 From a good man.
Dō bhalē mēhāpū . . . .	Dai bhalē mēhāpū . . . .	123 Two good men.
Bhalē mēhāpū . . . .	Bhalē mēhāpū . . . .	124. Good men
Bhalē mēhāpū-rā . . . .	Bhalē mēhāpū-ē . . . .	125 Of good men.
Bhalē mēhāpū-nī . . . .	Bhalē mēhāpū-jē . . . .	126. To good men.
Bhalē mēhāpū-kanā . . . .	Bhalē mēhāpū-kiā . . . .	127. From good men.
Bhalā timat . . . .	Bhalī jhalāpū . . . .	128. A good woman.
Burā gādhā . . . .	Burā kōē . . . .	129 A bad boy.
Bhalā timatē . . . .	Bhalī jhalāpū . . . .	130. Good women
Bur kū . . . .	Burī kūi . . . .	131. A bad girl
Bhalā, kharā . . . .	Bhalā, kharā . . . .	132. Good.
(T's kanā) Fharā . . . .	(T's-kiā) kharā . . . .	133 Better

English.	ChamṣṬ.	Guth or	ri
134. Best . . .	Saḥai-kachhā kharā	Sabar-thaṭ kharā	
135. High . . .	Uchchā . . .	Uthpā . . .	
136. Higher . . .	(Us-kachh) uchchā . . .	Matā nthpā . . .	
137. Highest . . .	Sabhi-kachhā uchchā . . .	Sabhi-thaṭ nthpā . . .	
138. A horse . . .	Ghōpā . . .	Ghōpā . . .	
139. A mare . . .	Ghōpī . . .	Ghōpī . . .	
140. Horses . . .	Ghōpō . . .	Ghōpō . . .	
141. Mares . . .	Ghōpī . . .	Ghōpī . . .	
142. A bull . . .	Sānh . . .	Sānh . . .	
143. A cow . . .	Gā . . .	Gā . . .	
144. Bulls . . .	Sānh . . .	Sānh . . .	
145. Cows . . .	Gāī . . .	Gāī . . .	
146. A dog . . .	Kuttā . . .	Kutr . . .	
147. A bitch . . .	Kutti . . .	Kutri . . .	
148. Dogs . . .	Kuttō . . .	Kutr . . .	
149. Bitchess . . .	Kutti . . .	Kutri . . .	
150. A he-goat . . .	Bakrā . . .	Bakrō . . .	
151. A female goat . . .	Bakrī . . .	Bakrī . . .	
152. Goats . . .	Bakrō . . .	Bakrō . . .	
153. A male deer . . .	Harap . . .	Harap . . .	
154. A female deer . . .	Harī . . .	Harī . . .	
155. Deer . . .	Harap . . .	Harap . . .	
156. I am . . .	Haī hai . . .	Aī hāī, hā . . .	
157. Thou art . . .	Tū hai . . .	Tū haī, hā . . .	
158. He is . . .	Ō hai . . .	Ōh hā . . .	
159. We are . . .	Ast hin . . .	Aśō hū, han . . .	
160. You are . . .	Tast hin . . .	Tasō hin, han . . .	

P a n g a l	
b a k h	34 B
uthēa . . .	135. High.
( ʔs kʰā ) uthēā . . .	136. Higher.
Sahī kʰā uthēā . . .	137. Highest.
Ghāra . . . .	138. A horse.
Ghāra . . . .	139. A mare.
Ghāre . . . .	140. Horses.
Ghāri . . . .	141. Mares.
Oh n . . . .	142. A bull
Gora . . . .	143. A cow.
Ch n . . . .	144. Bulls.
Gope chāri . . . .	145. Cows.
Kuttar . . . .	146. A dog
Kuttri . . . .	147. A bitch
Kuttrē . . . .	148. Dogs.
Kuttri . . . .	149. Bitches
Bakrū . . . .	150. A he-goat
Bakri . . . .	151. A female goat.
Bakrē . . . .	152. Goats.
Harān . . . .	153. A male deer.
Harāi . . . .	154. A female deer.
Harān . . . .	155. Deer.
Δ asā, sē, as . . . .	156. I am
Ti asā, sē, as . . . .	157. Thou art.
Se asā, sē, as, ahi . . . .	158. He is.
As asē, sē, as . . . .	159. We are.
I as asē, sē, as . . . .	160. You are.

G T m		Oh h h n
162. I was . . .	Hañ thiya . . .	Añ thā . . .
163. Thou wast . . .	Tā thivā . . .	Tā thā . . .
164. He was . . .	Ō thiya . . .	Ō thā . . .
165. We were . . .	Asi thiyē . . .	Assē thīē . . .
166. You were . . .	Tasī thiyē . . .	Tassē thīē . . .
167. They were . . .	Ō thiyē . . .	Ō thīē . . .
168. Be . . .	Hā . . .	Bhā . . .
169. To be . . .	Jhā . . .	Bhajā . . .
170. Being . . .	Thandā . . .	Bhandā . . .
171. Having been . . .	Hai-kari . . .	Bhūchh-kari . . .
172. I may be . . .	Hañ lāñ . . .	Añ bhuchhā . . .
173. I shall be . . .	Hañ hola . . .	Añ bhola, bhuchhola
174. I should be . . .	Hañ hundā . . .	...
175. Beat . . .	Māc . . .	Māc . . .
176. To beat . . .	Mānā . . .	Mānā . . .
177. Beating . . .	Māndā . . .	Māndā . . .
178. Having beaten . . .	Māc-kari . . .	Māc-kari . . .
179. I beat . . .	Hañ mācā . . .	Añ mārdā, mārandā, mācā
180. Thou beatest . . .	Tā mācā . . .	Tā mārdā, mārandā, mācā
181. He beats . . .	Ō mācā . . .	Ō mārdā, mārandā . . .
182. We beat . . .	Asi mārdā . . .	Assē mārdā, mārandā, mācā
183. You beat . . .	Tasī mārdā . . .	Tassē mārdā, mārandā, mācā
184. They beat . . .	Ō mārdā . . .	Ō mārdā, mārandā . . .
185. I beat ( <i>Present Tense</i> ) . . .	Māñ mārdā . . .	Māñ mārdā . . .
186. Thou beatest ( <i>Present Tense</i> ) . . .	Tāñ mārdā . . .	Tāñ mārdā . . .
187. He beat ( <i>Past Tense</i> ) . . .	Unī mārdā . . .	Unī mārdā . . .

	5	
S	6	
As̄ thyā . . . .		162. I was.
Un̄ tlyā . . . .		163. Thou wast.
Wē thyā . . . .		164. He was.
As̄ thyā . . . .		165. We were.
Un̄ thyā . . . .		166. You were.
Un̄ thyā . . . .		167. They were.
B		168. B
Bhā n̄ . . . .		169. To be.
B̄ s̄ . . . .		170. Being.
B̄ k̄ari, bh̄ā-k̄ari . . . .		171. Having been.
Ā bh̄ā . . . .		172. I may be.
Ā bh̄ā . . . .		173. I shall be.
Ā bh̄ā . . . .		174. I should be.
B̄ā . . . .		175. Beat.
B̄ t̄n̄ . . . .		176. To beat.
B̄ t̄n̄ . . . .		177. Beating.
B̄ā-k̄ari . . . .		178. Having beaten.
Ā bh̄ā . . . .		179. I beat.
Tū bh̄ā . . . .		180. Thou beatest.
Sē bh̄ā . . . .		181. He beats.
As̄ bh̄ā . . . .		182. We beat.
Tū bh̄ā . . . .		183. You beat.
Sē bh̄ā . . . .		184. They beat.
Mā bh̄ā . . . .		185. I beat ( <i>Past Tense</i> ).
Tā bh̄ā . . . .		186. Thou beatest ( <i>Past Tense</i> ).
T̄n̄ bh̄ā . . . .		187. He beats ( <i>Past Tense</i> ).

88 We beat ( <i>Pres. Tense</i> )	Ass māṛā	Ass māṛā
189 You beat ( <i>Pres. Tense</i> )	Tuṣ māṛā	Tuṣ māṛā
190 They beat ( <i>Pres. Tense</i> )	Uṣ māṛā	Uṣ māṛā
191 I am beating	Haṣ māṛā-hai	Ass māṛā-hāi, māṛāṇā-hāi
192 I was beating	Haṣ māṛā-thirā	Ass māṛā-thā
193 I had beaten	Maṣ māṛā-thirā	Maṣ māṛā-thā
194 I may beat	Haṣ māṛā	Ass māṛā, māṛā
195 I shall beat	Daṣ māṛā	Ass māṛā, māṛāṇā
196 Thou wilt beat	Tu māṛā	Tu māṛā
197 He will beat	Ō māṛā	Ō māṛā
198 We shall beat	Ass māṛā	Ass māṛā, māṛāṇā
199 You will beat	Tuṣ māṛā	Tuṣ māṛā
200 They will beat	Ō māṛā	Ō māṛā
201 I should beat	Haṣ māṛā	.....
202 I am beaten	Haṣ māṛā-jāṇā-hai	Ass māṛā-gāṇāṇā
203 I was beaten	Haṣ māṛā-jāṇā-thirā	Ass māṛā-gāṇāṇā-thā
204 I shall be beaten	Haṣ māṛā-jāṇā	Ass māṛā-gāṇāṇā
205 I go	Haṣ jāṇā	Ass gāṇāṇā, gāṇāṇā
206 Thou goest	Tu jāṇā	Tu gāṇāṇā
207 He goes	Ō jāṇā	Ō gāṇāṇā
208 We go	Ass jāṇā	Ass gāṇāṇā
209 You go	Tuṣ jāṇā	Tuṣ gāṇāṇā
210 They go	Ō jāṇā	Ō gāṇāṇā
211 I went	Daṣ gā	Ass gā, gāṇāṇā-rā
212 Thou wentest	Tu gā	Tu gā, gāṇāṇā-rā
213 He went	Ō gā	Ō gā, gāṇāṇā-rā
214 We went	Ass gā	Ass gā, gāṇāṇā-rā

अ	अ S W b a Pa T ne
Tu <sup>2</sup> kutrē . . .	189. You beat ( <i>Past Tense</i> ).
Tēnht kutrē . . .	190. They beat ( <i>Past Tense</i> ).
Añ kutrē asā . . .	191. I am beating.
Añ kutrē thya . . .	192. I was beating.
Mañ kutrē-ahya . . .	193. I had beaten.
Añ kutrē . . .	194. I may beat.
Añ kutrē . . .	195. I shall beat.
Tñ kuttāl . . .	196. Thou wilt beat.
Sē kuttāl . . .	197. He will beat.
Añ kuttāl . . .	198. We shall beat.
Tuñ kuttāl . . .	199. You will beat.
Su kuttāl . . .	200. They will beat.
Añ kutrē . . .	201. I should beat.
Añ mār-ghā . . .	202. I am beaten.
Añ mār-ghā . . .	203. I was beaten.
Añ mār-ghā . . .	204. I shall be beaten.
Añ ghātē . . .	205. I go.
Tñ ghātē . . .	206. Thou goest.
Sē ghātē . . .	207. He goes.
As ghātē . . .	208. We go.
Tuñ ghātē . . .	209. You go.
Su ghātē . . .	210. They go.
Añ gā . . .	211. I went.
Tñ gā . . .	212. Thou wentest.
Su gā . . .	213. He went.
As gā . . .	214. We went.

26 You come . . .	1asā gā . . .	Tesse gā, gachhā-ti
216. They went . . .	Ū gā . . .	Ōh gā guahā-ti
217. Go . . .	gā . . .	Gāh . . .
218. Going . . .	gānda . . .	Gāhnda . . .
219. Gone . . .	Gā-tā . . .	Gā, gachhā-ti
220. What is your name ?	Tārā mā koi ha . . .	Tamhā mā kya ?
221. How old is this horse ?	Is ghāpā-ti koi umar ha ?	He ghāpā-ti koi umar ha ?
222. How far is it from here to Kashmir ?	Idhā-kā hā Kāshmir kī dūr ha ?	Idhā-kā Kāshmir kī dūr ha ?
223. How many sons are there in your father's house ?	Tamhā ghāpā-ti ghāpā kī ghāpā hā ?	Tamhā ghāpā-ti ghāpā kī ghāpā hā ?
224. I have wanted a long way to-day.	Aj hā dūr tārā haudā . . .	Aj mā dūr haudā . . .
225. The son of my uncle is married to his sister.	Mā ghāpā-ti ghāpā-ti ghāpā . . .	Mā ghāpā-ti ghāpā-ti ghāpā . . .
226. In the house is the saddle of the white horse.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
227. Put the saddle upon his back.	Udā-ti ghāpā-ti ghāpā . . .	Udā-ti ghāpā-ti ghāpā . . .
228. I have beaten his son with many stripes.	Mā ghāpā-ti ghāpā-ti ghāpā . . .	Mā ghāpā-ti ghāpā-ti ghāpā . . .
229. He is grazing cattle on the top of the hill.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
230. He is sitting on a horse under that tree.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
231. His brother is taller than his sister.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
232. The price of that is two rupees and a half.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
233. My father lives in that small house.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
234. Give this rope to him.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
235. Take those ropes from him.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
236. Beat him well and bind him with ropes.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
237. Draw water from the well.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
238. Walk behind me.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
239. Whose boy comes behind you ?	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
240. From whom did you buy that ?	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .
241. From a shopkeeper of the village.	Idhā-kā ghāpā-ti ghāpā . . .	Idhā-kā ghāpā-ti ghāpā . . .



u	2	v
S' sō	216	They went.
ŋ	217	Go.
ŋ	218.	Going
Gō	219	Gone
Tu nō ki p	220	What is your name ?
Th p'wā kōt bōrō blā	221.	How old is this horse ?
Trivō Kānōn kōtō dōr -hi ?	222	How far is it from here to Kashnir ?
ŋ hōn gih kōtō kōt nō ?	223	How many sons are there in your father's house ?
ŋ ŋ dōr hōnphā	224	I have walked a long way to day.
Mā kōkō kōt nō daddi -gōi bōh.	225.	The son of my uncle is married to his sister.
Gihō antar bōhōhō phōpō kōhō sō.	226.	In the house is the saddle of the white horse
ŋ ŋ pōpō-pōpō kōhō -rōkōh.	227.	Put the saddle upon his back.
ŋ ŋ kōt mātā kōtō	228	I have beaten his son with many stripes.
Ō: rōhi chōtō pōpō gōn chōtō lōgōtō sō	229	He is grazing cattle on the top of the hill
Ō: ghōpō pōtō nō hōtō -pōr bōhō sō	230.	He is sitting on a horse under that tree.
Uō ŋōt nō dōdō-kō -lā nōtō sō	231.	His brother is taller than his sister.
Uō nōtō ŋōtō rōpōyō -nō	232	The price of that is two rupees and a half.
Mō hōn nō mōhōpō gih -antō hōtō ŋō	233.	My father lives in the small town.
Ph rōpōyō ŋōtō dōtō	234	Give this rupee to him.
As kōtō ŋō rōpōyō nō	235	Take those rupees from him
Uō ŋ pōpō kōtōhō rōpō -lō bōhō	236	Beat him well and bind him with ropes
Khō hō-kōtō pōpō kōpōh	237.	Draw water from the well.
Me āgō āgō bōpōh	238.	Walk before me.
Kōsō kōtō ŋō pōtō ŋō ?	239	Whose boy comes be- hind you ?
ŋō -h kōtō kōtō ŋō ?	240.	From whom did you buy that ?
G ŋō hōtōhōnō-k ŋō	241.	From a shopkeeper of the village.



## THE BHADRAWĀH GROUP.

Pangwāli has been, for questions of geographical convenience, classed as a dialect of Chamṛālī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Kulu. It is, therefore, to be expected that in many particulars Pangwāli should agree with the various dialects of the Bhadrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pothāri is merging into Kāshmirī, and Pangwāli may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmirī influence becoming stronger as we get into Bhadrawāh. On the other hand Pangwāli also shows signs of Chamṛālī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Pangwāli, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects :—

	Number of speakers, 1901.
Bhadrawāhī <sup>1</sup>	
Bhalesī	20,077
Pāḍarī	4,540
TOTAL	25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhalesī are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Śrī Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhadrhlā, with the accent on the second syllable, while Kāshmirīs call it Bōdārkōh. Bhalesī is a form of Bhadrawāhī, spoken in Bhales, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pāḍarī is the language of Padar, a mountainous portion of the Kashmir district of Ūdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangī.<sup>1</sup> It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Sirī, where Kashtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmirī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Dōgri. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Dōgri and Chamṛālī to their south and Dōgri to their west. North of Padar lies the Zaskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmirī of Kishtwar.

<sup>1</sup> Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmirī. Most marked is the tendency to *epenthetic change* which is a prominent feature of that language. By *epenthesis* is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon 'mānni.' So, in Kāshmirī the base *māt* means 'father.' When the letter 's' is added to form the nominative singular, the long *ā* becomes *ē*, and we get *mēt*, and when the letter 'i' is added the *a* becomes *ō*, and we get the nominative plural *mōt*.

Again, in Kāshmirī, the base of the word meaning 'a weaver' is *śācar*. If we add 'n' to form the nominative singular, it changes the preceding *a* to *u*, so that we get *śācur*, but this new *u* in the second syllable again changes the preceding *ā* to *ō*, so that we ultimately get *śōcur*. In Kāshmirī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadravāh group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmirī examples certain small letters written above the lines. These indicate a series of very short vowels 'i', 'e', 'o', and 'u' much shorter than the ordinary short vowels of India. In fact they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pāṇṇī.

We have already drawn attention to instances of epenthesis in Pungwāhī and these need not be repeated. For Bhadravāhī we may quote:—

<i>śhēpō</i> , a he-goat,	<i>śhāillī</i> , a she-goat.
<i>kō</i> , a boy,	<i>kūi</i> , a girl.
<i>baśhī</i> , a cow,	oblique form <i>bāśhē</i> .
<i>ghōrī</i> , a mare,	oblique form <i>ghōlē</i> .
<i>bāllī</i> , an elephant,	oblique form <i>baillē</i> .
<i>bīśharālō</i> , he will fall,	<i>bīśharailai</i> , she will fall.

Bhaṇṇī is very similar. Thus we have:—

<i>kīrkēl</i> , he will fall,	<i>kīrkūl</i> , she will fall.
<i>ōi</i> , come thou,	<i>ēi</i> , come ye.

The infinitive 'to come' is *ōiṇ*.

In Pāṇṇī epenthesis is much more prominent. We may quote:—

<i>gōḍhar</i> , a son,	<i>gāḍhar</i> , sons.
<i>kōi</i> , a daughter,	<i>kūiar</i> , of a daughter.

<i>ghārē</i> , a mare,	<i>ghārē</i> , of a mare.
<i>gā</i> , a cow,	<i>gā</i> , cows.
<i>bhāp</i> , a sister,	<i>bhāp</i> , sisters.
<i>hān</i> , he is,	<i>hān</i> , she is.
<i>āzhān</i> , fallen (masc.),	<i>āzhān</i> (fem.).
<i>āhā</i> , he became,	<i>āhā</i> , she became
<i>ānā</i> , he comes, <i>ānā</i> she comes; <i>ānā</i> , he will come; <i>ānā</i> , she will come:	
<i>ānā</i> , you will come (masc.); <i>ānā</i> , you will come (fem.).	
<i>bāhāt</i> , I shall sit, <i>bāhāt</i> , thou wilt sit.	
<i>kātā</i> , he will strike; <i>kātā</i> , she will strike	

and many others.

In Pādārī the vowel *y* is often inserted before *i* or *ē* as in Kāshmirī. Thus, *gyīlā*, the back; *gyīlā*, for *dītā*, given; *lyekhāp*, to write. So also the possessive pronouns *mīlāp*, my; *tīlāp*, thy; *hīlāp*, our, are little more than orthographical variations of *mīlāp*, *tyāp*, *hyāp*. The optional forms, *mēp*, *tēp* and *hēp*, show that the *gy* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrabāh group. In Gādī and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrākkhān* (Hindī *bhākkhā*), hungry; *bhrāqā* or *bhrāqā*, a sheep. In Pangwālī *bhrākkhān* underwent a further change, becoming *qhrākkhā*. Here we have *bh* becoming *qhr*, and then becoming *qhr*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhi and *ḍ* in the Lahol dialect (see Vol. II, Pt. I, pp. 54 and 70).

In the Bhadrabāh group there are numerous instances of this change. Very often *bhr* becomes *qhr* rather than *dh*.

Thus *qhrākkhā*, hungry (Bhad.).

*bhrā* or *qhrā*, a brother (Bhad.).

*bhrābā* (Chamzā), *bhrābā* (Pang.).

*qhrābā* (Bhad.), *qhrābā* (Bhad.), a red bear

*bhrāqā*, *bhrāqā* (Churāhī), *bhrāqā* (Bhad.), *qhrāqā* (Bhad.), a sheep.

*bhrāqā* (Kutai), *qhrāqā* (Bhad.), *qhrāqā* (Bhad.), *qhrāqā* (? *qhrāqā*) (Pād.), a leopard.

Cf. *Bhrākkhā* (Bhad.), Bhadrabāh.

Sometimes *b* alone becomes *dh*, as in Bhad. *bāhāqā*, Pād. *dāhāqā*, to bind. *Gr* becomes *dh* in Bhad. and Bhal. *qhrā*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ḍl*, as in

*tlā* (Pang.), *trā* or *tlā* (Bhad.), *tlā* (Pād.), three

*ḍhāḍhl* (Bhad.), Sanskrit *kāśira*, a field.

*ḍhīgā* (Bhad.), the back; *trāk* (Kāshmirī), *trika* (Sanskrit), the lower part of the back.

*trī* (India generally), *ḍlī* (Bhad.), a woman.

*kētrā* or *kēḍlā*, how many? (Bhad.).

The Bhad. word for night, *dāz*, also seems to belong to this set, but its origin is obscure.

<sup>1</sup> Bhad. = Bhadrabāhī, Bhal. = Bhalān, Pang. = Pangwālī, Pād. = Pādārī.

The change of *bhr* to *chl* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *th* in the Pisächa in the Pashai *puñhē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ḷ* and *ḷ* or *ḷ̣*. Thus in Bhad we have *ḷḷāūr*, four; *ḷḷarāū*, to graze; *ḷḷakū*, the evening; *ḷḷhaṇ*, when; *ḷḷē*, who.

The letter *g* is liable to be dropped between two vowels, as in *lao* or *lagōrā*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, elsewhere the middle of a word it is sometimes dropped, as in *chāpū*, to wish.

As in the neighbouring dialects and also in the Pisächa languages *d* tends to become *t*, especially in borrowed words. Thus, *antōr* (Persian *and*), alive; *dant* (Persian *dand*), a tooth; *dant* (Kashmiri), bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *marḍ*, a man. A similar change occurs in the Bhadravāh group, and we also have *kōrā* or *kōṛ*, where; *irā* or *ēr*, here, and so on. In *knā*, a girl, a medial *r* has become in the Chamba dialect.

In Churāhi and Paṅgwāli we noticed how the possessive pronouns precede the letters. The same is the case in Pādari, as will be seen from the following table.

	my	thy	our
Chamāli	<i>mērū</i>	<i>tērū</i>	<i>hamārū</i>
Bhadravāli	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>
Bhalēsi	<i>mērū</i>	<i>tērū</i>	<i>asērū</i>
Churāhi	<i>mērū</i>	<i>tērū</i>	<i>asērū</i>
Paṅgwāli	<i>mērū</i>	<i>tērū</i>	<i>hērū</i>
Pādari	<i>mērū, mērū</i>	<i>tērū, tērū</i>	<i>hērū, hērū</i>

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadravāli forms *ishū* and *tishū* may be compared with Kafir (Pisächa) *ishū* and *tishū*, my, and *ishū* thy. The forms *hērū* and *hamārū* compared with the Kāshmiri *śōn*, our, if we remember that in these languages *h* and *ś* are frequently interchanged.

The close connexion between the Bhadravāh group, Paṅgwāli and Churāhi is further illustrated from the following comparative vocabulary of a few selected words.

English	Paṅgwāli	Bhadravāli	Bhalēsi	Pādari
Ass	<i>khotā</i>	<i>khaunthau</i>	<i>khotrā</i>	...
Bear (Black bear)	<i>rikkh</i>	<i>itsh</i>	<i>itsh</i>	<i>yaish</i>
Bear (Red bear)	<i>bhrabbā</i>	<i>ghlabba</i>	<i>ghlibba</i>	...
Bird	<i>pakhrā</i>	<i>paḷhā</i>	...	<i>pōkhar</i>

English	Punjābī	Shadrawāhī	Shulāsī	Pāṭāli	Remarks
Body . . .	ṣaṁb	jind	..	jan	
Boy . . .	kaṣ	māṣṣhu, mōṣṣhū	..	geḍbbur	Ksh. <i>ṣṣṣur</i>
Bread . . .	rāṣi	boṣṣi	..	ruarṣ	
Brother . . .	bhāṣ, bhāi	dhāṣ, bhāṣ	kāṣ, bhai	bhāṣ	Ksh. <i>bhāṣ</i>
Buffalo . . .	bhāṣ	bhāṣ	bhāṣ	maṣh	Ksh. <i>maṣ</i>
Cow . . .	gā	boṣṣi	gāṣ	gā	Ksh. <i>gā</i>
Daughter . . .	kurṣ, kṣi	kṣi, kṣi	kṣr, kur	kṣi	Ksh. <i>kṣr</i>
Day . . .	ḍin	zhāṣ	..	dhāṣ	Ksh. <i>dhāṣ</i>
Egg . . .	aṇḍhāṣ	ḥāṣ	..	thāṣ	Ksh. <i>thāṣ</i>
Eye . . .	ṭir	eṣhi	..	ṭir	Ksh. <i>achhi</i> , <i>ṭir</i> , <i>ayelid</i> eye ;
Face . . .	..	tutṭir	..	tōṭir	
Father . . .	bah, bau	bāḥ, bāṣ, bau	bāḥ, bāṣ	bah	Ksh. <i>bāḥ, bāṣ</i>
Field . . .	..	ṭbēṣṣi	..	..	
	bāḡ	bāḡṣ	..	bāḡṣ	
Fish . . .	maḥḥi	maḥḥi	..	maḥḥi	
Goat . . .	kāṣ	kāṣ, kṣi	kāṣ	kāṣ	Ksh. <i>kāṣ</i>
Goat (masc.) . . .	bakrṣ	ṭbēṣṣi	ṭbēṣṣi	bakrṣ	Ksh. <i>ṭbēṣṣi</i>
Goat (fem.) . . .	bakrṣ	ṭbēṣṣi	ṭbēṣṣi	bakrṣ	Ksh. <i>ṭbēṣṣi</i>
Good, clean, beautiful	kharā	chāṣi	..	chāṣi	Ksh. <i>chāṣi</i>
Hair . . .	kṣ	ṣiṣ	..	ṣiṣ	Ksh. <i>ṣiṣ</i>
Head . . .	kupṣi	ḍṣḡ	..	magur	
Hill . . .	ṣṣṣ, ḍṣṣ	dhāṣ	dhāṣ	phāṣ	
Husband . . .	gharṣṣ	munāṣ	rṣṣ, mṣṣ	dhāṣi	Ksh. <i>rṣṣ</i>
Kite (the bird) . . .	ṣiṣ	ṣṣṣ	..	ḡṣṣ	
Leopard . . .	..	dhāḡḡ	ḡḡḡ	ḡḡḡ	
Man . . .	marṣ, māṣṣ	marṣ	maṣṣ	maṣṣ	Ksh. <i>maṣṣ</i>
Moon . . .	jṣṣṣ	chāṣṣ	..	ṣṣṣṣ	Ksh. <i>ṣṣṣ</i>
Mother . . .	ijṣi	bāṣ	bāṣ	ṣi	
Mouth . . .	ṣṣ	ṣṣ	..	tōṭar	Ksh. <i>ṣṣ, ṣṣ</i>
Night . . .	rāṣ	ḡḡṣ	..	..	Ksh. <i>rāṣ</i>

English.	Pangwān.	Bhadrawāhī.	Bhaṭṭāl.	Pāḍar.
Ox . . . .	lund	dāut	dāut	ladhēl
Plain, & . . .	paddhar	paddhrī		madān
Ram (subst.) . .	uāgh	dēē	.	māgh
River . . . .	daryō	nirē	...	gadār
Rail, to . . .	naēnā	nasspā	...	naēnā
Say, to . . . .	bōlā	zanān	dzōnā	bīlān
Seed . . . .	bājā	bōdō	..	bēdō
Sheep . . . .	bhad	bhaiḍḍ	dhīḍḍ	dwangī
Sister . . . .	dāddī, bhain	baibn, haibn	lāyī	bhēn
Sleep, to . . .	sonō	zhulun	..	uchun
Small . . . .	mathāḥ	nīkō	ukrī	mathā
Son . . . .	lōā	lō	lō	luō
		māṭhā, mōṭhā	...	...
			bōkut	...
Stream (subst.) .	gāddar	gud	..	pāin
Sun . . . .	dēs	dihāp	..	dīus
Thief . . . .	...	tṣaur	..	tṣur
Tongue . . . .	jūb	zībūh		dacūh
Tooth . . . .	dand	dant	..	dann, dand
Town . . . .	saihi	sāhr	...	sāhr
Tree . . . .	...	lātā	...	bōtt
Village . . . .	gāḥ	chūā	dīāḥ	thāō
Water . . . .	pānō	pānī	pānī	pānāp
Wire . . . .	jōlī, dṣōlī	thī	zanān	dṣal
Woman . . . .	...	thī	...	...
			kuās	...
				khihōn, ghōnō
	ṭhānā	..	..	...



## Numerals.

Pāṅgwañi	Bhadrawāhi	Pādari	Kishnūr
yak	ak	yak	akh
tai	dai	dai	zai
tiāi	tiāi	tiāi	trēh
chaur	tsūir, tsōir	tsōar	tsōr
pañi	pani	pānz	pōngs
hne	sāh	tsai	shēh
sātē	sātē	sātē	sath
uṭh	uṭh	uṭh	ōgh
naṣ	naṣ	naṣ	naṣ
laṣ	laṣ	laṣ	dah
b h	bh	bh	wuh
san	sanū	san	hath

ties —The only book dealing with these languages is the Rev. T. Grahame *languages of the Northern Himalayas*, published by the Royal Asiatic Society frequently referred to in this volume. This contains short Grammars and of Bhadravāhi, Bhaṣi and Pādari. In this account of the group I have atest use of his work, and again take an opportunity of expressing my grati- help afforded by it.

## BHADRAWĀHĪ AND BHALĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that Bhalēsi is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōrā*, a horse, is *ghōrē-rā* in Bhadravāhī and *ghōrē* in Bhalēsi. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmir Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for Bhalēsi, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the **Pronunciation** of these two languages has been dealt with in the preceding pages and will not be repeated here. In the **Declension** of nouns *tailbhava* nouns in *ā*, like *ghōrā*, a horse, may optionally end in *ā*, *av*, or *ō*. Thus, *ghōrā*, *ghōrav*, or *ghōrō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages:—

*ghōrā*, a horse.

	Bhadravāhī	Bhalēsi
Sing.		
Nom.	<i>ghōrā</i> (- <i>ā</i> , - <i>av</i> , - <i>ō</i> )	<i>ghōrā</i> .
Ag.	<i>ghōrē</i>	<i>ghōrē</i> .
Dat.	<i>ghōrē-jō</i>	<i>ghōrē</i> .
Abl.	<i>ghōrē-kara</i>	<i>ghōrā</i> .
Gen.	<i>ghōrē-rā</i>	<i>ghōrē</i> .
Loc.	<i>ghōrē</i>	<i>ghōrē</i> .
Voc.	<i>ghōrā</i>	
Plur.		
Nom.	<i>ghōrē</i>	<i>ghōrē</i> .
Ag.	<i>ghōrē</i>	<i>ghōrē</i> .
Dat.	<i>ghōrē-jō</i>	<i>ghōrē</i> .
Abl.	<i>ghōrē-kara</i>	<i>ghōrē</i> .
Gen.	<i>ghōrē-kē</i>	<i>ghōrē-kē</i> .
Loc.	<i>ghōrē-mā</i>	<i>ghōrē-mā</i> .
Voc.	<i>ghōrā</i>	

For the locative we may also add *mā* (Bhad.) or *mā* (Bhal.) in the singular. Thus, *ghōrē-mā*, *ghōrē-mā*. For the ablative other Bhad. postpositions are *ē* and *ēh* and Bhal. may use *kā*, as in *ghōrā bhāṭhāṭhāṭhā kā*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the Bhad. genitive plural, we may have *kara* instead of *kē*. The genitives can all end in *ā* (*v*), *ā*, *av*, or *ō*.

Similarly are declined other masculine nouns, such as:—

	Bhadrawāhi	Bhalēsi
Sing.		
Nom.	<i>ghar</i> ( <i>ghōr</i> )	<i>ghar</i> .
Ag. and Loc.	<i>gharē</i>	<i>gharē</i> .
Gen.	<i>ghar-rū</i> , <i>gharē-rū</i>	<i>gharēū</i> .
Abl.	<i>ghar-ē-kara</i>	<i>gharā</i> .
Obl.	<i>gharē</i>	<i>gharē</i>
Plur.		
Nom.	<i>ghar</i>	<i>ghar</i> .
Ag.	<i>gharē</i>	<i>gharan</i> .
Gen.	<i>ghar-kērū</i>	<i>ghar-kēū</i> .
Abl.	<i>gharan-kara</i>	<i>gharān</i> .
Obl.	<i>gharan</i>	<i>gharan</i> .

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *kāhō*, from the well. Compare the Bhal. abl. in *ā*.

	Bhadrawāhi	Bhalēsi
Sing.		
Nom.	<i>hāthi</i>	<i>hāthi</i>
Ag. and Loc.	<i>hāthi</i>	<i>hāthiē</i> .
Gen.	<i>hāthi-rū</i>	<i>hāthiū</i>
Abl.	<i>hāthi-kara</i>	<i>hāthiā</i> .
Obl.	<i>hāthi</i>	<i>hāthi</i>
Plur.		
Nom.	<i>hāthi</i>	<i>hāthi</i> .
Ag.	<i>hāthi</i>	<i>hāthiē</i> .
Gen.	<i>hāthi-kērū</i>	<i>hāthi-kēū</i> .
Abl.	<i>hāthi-kara</i>	<i>hāthiān</i> .
Obl.	<i>hāthi</i>	<i>hāthiān</i> .

In this note the Bhad. epenthetic change of the *ā* of *hāthi* before *ē*.

Note that the Bhal. agent plural is *hāthiē*, not *hāthian* as we might expect. *Hāthiā* is the form given by Mr. Bailey.

*naū*, a noun, and *ban* (Bhad.), a father, have the Bhad. gen. sing. *naū-rū*, *ban-rū*,  
dat. *naū-jō*, *ban-jō*, and so on.

For feminine nouns, we have:—

	Bhadrawāhi	Bhalēsi
Sing.		
Nom.	<i>kūi</i>	<i>kūi</i> .
Ag. and Loc.	<i>kūi</i>	<i>kūiē</i> .
Gen.	<i>kūi-rū</i>	<i>kūiū</i> .
Abl.	<i>kūi-kara</i>	<i>kūiā</i> .
Obl.	<i>kūi</i>	<i>kūiē</i> .

Lāṭi, a daughter.

	Bhadrawāhī	Bhalēsi
Plur.		
Nom.	kāṭiṭ	kāṭi
Ag.	kāṭiṭ	kāṭi.
Gen.	kāṭi-kērū	kāṭi-kērū.
Abl.	kāṭi-karu	kāṭi.
Obl.	kāṭi	kāṭi.

Note the Bhal. shortening of the *ā* in the plural.

In Bhad. *apenthesis* sometimes occurs in the declension of these nouns. Thus, *baṭṭāṭi*, a cow, has *bāṭṭāṭi* in the other cases of the singular, and *bāṭṭāṭiṭ*, etc. in the plural.

bāṭṭāṭi, a sister.

	Bhadrawāhī	Bhalēsi
Sing		
Nom.	bāṭṭāṭi	bāṭṭāṭi.
Ag.	bāṭṭāṭi	bāṭṭāṭi.
Gen.	bāṭṭāṭi-rū	bāṭṭāṭi.
Abl.	bāṭṭāṭi-karu	bāṭṭāṭi.
Obl.	bāṭṭāṭi	bāṭṭāṭi.
Plur.		
Nom.	bāṭṭāṭi	bāṭṭāṭi.
Ag.	bāṭṭāṭiṭ	bāṭṭāṭi.
Gen.	bāṭṭāṭi-kērū	bāṭṭāṭi-kērū.
Abl.	bāṭṭāṭi-karu	bāṭṭāṭi.
Obl.	bāṭṭāṭi	bāṭṭāṭi.

The genitive postpositions (Bhad.) *rū*, *kērū* (*karū*), Bhal. *ērū*, *kērū*, are as usual adjectives, becoming *rē*, *kērē*, *ērē*, *kērē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *ērī*, *kērī* when agreeing with a feminine noun: thus, (Bhad.) *glāṇṇ-rē kērūbāṭṭāṭi-karu*, from a shopkeeper of the village; (Bhad.) *chāṭṭā ghōṭā-rī kālṭā*; (Bhal.) *chāṭṭā ghōṭā-rī*, the saddle of the white horse. Mr. Bailey says that *rū*, *kērū* (*karu*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

**Adjectives** call for no remarks, as they follow the usual rules. Those in *ā* (*ā*, *au*, *ō*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

## Pronouns T h s wo ona on un i u d

	Head avahit	Bhahit	Bhahit avahit	Bhahit
Sing.				
Nom.	ah	ah	ah	ah
Ag.	ah	ah	ah	ah
Obl.	ah	ah	ah	ah
Abl.	ah	ah	ah	ah
Gen.	ah	ah	ah	ah
Plur.				
Nom.	ah	ah	ah	ah
Ag.	ah	ah	ah	ah
Obl.	ah	ah	ah	ah
Abl.	ah	ah	ah	ah
Gen.	ah	ah	ah	ah

In the genitive singular, note how Bhahit, as usual, drops the *r*.

The Demonstrative Pronouns are:—

	Pur		Tav	
	Bhahit	Bhahit	Bhahit	Bhahit
Sing.				
Nom.	ah, ah	ah	ah	ah
Ag.	ah	ah	ah	ah
Obl.	ah, ah, ah	ah	ah	ah
Abl.	ah	ah	ah	ah
Gen.	ah, ah, ah	ah	ah	ah
Plur.				
Nom.	ah, ah, ah	ah	ah, ah, ah	ah
Ag.	ah, ah, ah	ah	ah, ah, ah	ah
Obl.	ah, ah, ah	ah	ah, ah, ah	ah
Abl.	ah	ah	ah	ah
Gen.	ah, ah, ah	ah	ah, ah, ah	ah

In the Bhadravāhi forms. Mr. Bailey writes every *as* cerebral. The specimens give them as shown above, and probably both forms are remark applies to the remaining pronouns.

The Relative and Correlative are :—

	WHO, WHICH		IN
	Bhadravāhi.	Bhāṣā	
<b>Sing.</b>			
Nom.	as, au	as	as, as, au
Ag.	asān	asān	asān
Obj.	as	as	as, as, as, as
Adv.	...	asān	...
Gen.	asān	asān	asān
<b>Plur.</b>			
Nom.	asān, asān	asān	asān, asān
Ag.	asān, asān	asān	asān, asān
Obj.	asān, asān, asān	asān, asān	asān, asān, asān
Adv.	...	asān	...
Gen.	asān, asān, asān	asān	asān, asān, asān

The Interrogative Pronouns are :—

	WHO?		WH
	Bhadravāhi.	Bhāṣā	
<b>Sing.</b>			
Nom.	asān	asān	asān
Ag.	asān	asān	asān
Obj.	as, as	as	as, as, as
Adv.	...	asān	...
Gen.	asān	asān	asān
<b>Plur.</b>			
Nom.	asān	asān	asān
Ag.	asān, asān	asān	asān
Obj.	asān, asān	asān, asān	asān
Adv.	...	asān	...
Gen.	asān, asān	asān	asān

The Indefinite Pronouns are:—

Bhadrawāhī—*kōi*, anyone, someone; acc. *kēichē*; gen. *kēichē-rū*; *kicokh*, anything, something (immutable); *zai kōi*, whoever; *zai kicokh* or *zēn kicōh*, whatever.

Bhalēsi—*kōi*, anyone, someone; dat. *kēichē*; gen. *kēichēṛ*; *kicokh*, anything, something (immutable); *zē kōi*, whoever; *zē kicokh*, whatever.

### VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows:—

	Bhadrawāhī	Bhalēsi
Sing.		
1 . . . . .	<i>āṛ, I am</i>	<i>āṛ, āṛ</i>
2 . . . . .	<i>as</i>	<i>āṛas, āṛas</i>
3 . . . . .	<i>āṛ, as, āṛ</i>	<i>āṛ, āṛ</i>
Plur.		
1 . . . . .	<i>āṛas</i>	<i>āṛas, āṛas</i>
2 . . . . .	<i>āṛih</i>	<i>āṛih, āṛih</i>
3 . . . . .	<i>āṛas āṛ</i>	<i>āṛas</i>

The Past Tense is masc. *thiṛ* (Bhal. *thiṛ*), pl. *thiṛ* (Bhal. *thiṛ*); (Bhad.) fem. sing. and plur. *thi*; (Bhal.) fem. sing. *thi*, plur. *thi*.

As usual, this does not change for person. *Thiṛ* may, as usual, also be written *thiṛ*, *thiṛ*, *thiṛ*. Similarly for Bhalēsi.

The following are the paradigms of the Active Verbs:—

	Bhadrawāhī	Bhalēsi
Infinitive	<i>kuṭṭā, to strike</i>	<i>kuṭṭā</i>
Present participle	<i>kuṭṭā, striking</i>	<i>kuṭṭā</i>
Past participle	<i>kuṭṭā, struck</i>	<i>kuṭṭā</i>
Static Past participle	<i>kuṭṭōṛ, in the state of being struck</i>	<i>kuṭṭōṛ</i>
Conjunctive participle	<i>kuṭṭā, having struck</i>	<i>kuṭṭā</i>
Ditto in compound verbs	<i>kuṭṭā, having struck</i>	<i>kuṭṭā</i>
Noun of agency	<i>kuṭṭōṛāṛ, a striker, one about to strike</i>	<i>kuṭṭōṛāṛ</i>

The doubling of the *t* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadravāhī is formed by changing the *tā* (*tā, tā, tā, etc.*) of the present participle to *tā*. The usual form in *z* is, however, employed in compound verbs, as in *malṛ gūhṭā, to be found*.

In Bhalēsi the feminines of the present and past participles are slightly irregular. In the singular they change the final *ā* (*ā, au or ā*) to *ā*, not to *ī*. Thus, *kuṭṭā*, *kuṭṭā*. In the plural, they take *ī*, as usual. Thus, *kuṭṭā, kuṭṭā*.

The following verbs are noted by Mr. Bailey as more or less irregular :—

	Bhadrawāhi	Bhalēsi
To be, become	<i>bhōpū</i>	<i>bhōqū.</i>
To come	<i>ējpū</i>	<i>aiṇū.</i>
To go	<i>gāhpū</i>	<i>gāhpū</i>
To remain	<i>rēhnū</i>	...
To eat	<i>khāpū</i>	<i>khānū.</i>
To drink	<i>pīpū</i>	<i>pīpū.</i>
To give	<i>dēpū</i>	<i>dēnū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū</i>
To do	<i>kairpū</i>	<i>karnū.</i>
To know	<i>zānū</i>	<i>dzōpū.</i>
To bring	<i>āpnū</i>	<i>apnū.</i>
To take away	<i>nuṇū</i>	<i>uēpū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhi	Bhalēsi
To become	<i>bhōpū</i>	<i>bhōqū.</i>
Pres Part.	<i>bhāpū</i>	<i>bhōtū.</i>
Past Part.	<i>bhōō</i>	<i>bhōō.</i>
To come	<i>ējpū</i>	<i>aiṇū.</i>
Pres. Part.	<i>ētpū</i>	<i>eiṇū.</i>
Past Part.	<i>āū</i>	<i>āū.</i>
Static Past Part.	<i>ōpū</i>	<i>ōū.</i>
To go		
Pres. Part.	<i>gāhpū</i>	<i>gāhpū.</i>
Past Part.	<i>jan</i> (pl. <i>jē</i> )	<i>gēū</i> (pl. <i>gē</i> ; fem sg. and pl. <i>gēi</i> ).
Static Past Part.	<i>jōrū</i>	<i>gēēō.</i>
To eat	<i>khāpū</i>	<i>khānū.</i>
Pres. Part.	<i>khātpū</i>	<i>khātpū.</i>
Past Part.	<i>khāpū</i>	<i>khānū.</i>
To drink	<i>pīpū</i>	<i>pīpū.</i>
Pres Part.	<i>pītū</i>	<i>pītū.</i>
Past Part.	<i>pīpū</i>	<i>pīpū.</i>
To give	<i>dēpū</i>	<i>dēnū.</i>
Pres Part.	<i>dētpū</i>	<i>dētpū.</i>
Past Part.	<i>dēū</i> or <i>dētpū</i>	<i>dētpū.</i>
To say	<i>zauṇū</i>	<i>dzōnū.</i>
Pres. Part.	<i>zauṇū</i>	<i>dzōtpū.</i>
Past Part.	<i>zauṇū</i>	<i>dzōtpū.</i>
To do	<i>kairpū</i>	<i>karnū.</i>
Past Part.	<i>kīpū</i>	<i>kēū.</i>



	Bhadrawāhi	Bhalēsi
To know	<i>zāṇnū</i>	<i>zāṇnū.</i>
Past Part.	<i>zāṇ</i>	<i>zāṇū.</i>
To bring	<i>āṇnū</i>	<i>āṇnū.</i>
Past Part.	<i>āṇ</i>	<i>āṇū.</i>
To take away	<i>noṇnū</i>	<i>nōṇnū.</i>
Pres Part.	<i>noṇ</i>	<i>nōṇ.</i>
Past Part.	<i>nōṇ</i>	<i>nōṇ.</i>

In addition to these, in Bhadrawāhi, the verb *lagṇū*, to be attached, to begin, has its past participle *lagū* or *lōū*, and its static participle *lorū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *tā gūḥṇē lorū* (or *lagōrū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ō*. Thus, *lut*, strike thou : *luṭṭō* (for *lutō*), strike ye

Irregular Imperatives are :—

	Bhadrawāhi	Bhalēsi
To come	<i>ōjū</i>	<i>ōjū.</i>
come thou	<i>ōi</i>	<i>āi.</i>
come ye	<i>ōjō</i>	<i>ējō.</i>
To remain	<i>rāḥṇū</i>	..
remain thou	<i>rāḥ</i>	...
remain ye	<i>rāḥō</i>	...

Mr Bailey notes other forms of the Bhadrawāhi Imperative in *banhēl* or *banhāḍā*, bind thou, and *banhāḍāth* or *banhāḍāthē*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhi there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kuṭ-* is doubled.

	Bhadrawāhi		Bhalēsi
	masc.	fem.	
Sing.			
1	<i>kuṭṭan</i> or <i>kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭi.</i>
2	<i>kuṭṭas</i>	<i>kuṭṭi</i>	<i>kuṭṭas.</i>
3	<i>kuṭṭē</i>	<i>kuṭṭi</i>	<i>kuṭṭiō.</i>
Plur.			
1	<i>kuṭṭam</i>	same as masc.	<i>kuṭṭam.</i>
2	<i>kuṭṭath, kuṭṭat</i>	"	<i>kuṭṭath.</i>
3	<i>kuṭṭaṇ</i>	"	<i>kuṭṭan</i>

The following forms are irregular :—

		Bhadrawāhi	Bhalēsi
To be, become		<i>bhōṇū</i>	<i>bhōnū.</i>
Sing. 1		<i>bhōuṇ</i>	<i>bhōṇ.</i>
2		<i>bhōus</i>	<i>bhōs.</i>
3		<i>bhōuē</i>	<i>bhō.</i>

		Bhadrawāhī	Bhalēsi
To be, become		<i>bhōpā</i>	<i>bhōpā</i>
Plur.	1	<i>bhāam</i>	<i>bhāam.</i>
	2	<i>bhōmih</i>	<i>bhōth.</i>
	3	<i>bhanyē</i>	<i>bhōn.</i>
To come		<i>ējñē</i>	<i>amā.</i>
Sing.	1	<i>ējjī</i>	<i>ēiō.</i>
	2	<i>ējjos</i>	<i>ēis.</i>
	3	<i>ējjā</i>	<i>ēis.</i>
Plur.	1	<i>ējjām</i>	<i>ēam.</i>
	2	<i>ējjāth</i>	<i>ēith.</i>
	3	<i>ējjan</i>	<i>ēin.</i>
To go		<i>gābhā</i>	<i>gābhā.</i>
Sing.	1	<i>gāē</i>	<i>gāhā.</i>
	2	<i>gās</i>	<i>gāhas.</i>
	3	<i>gāhē</i>	<i>gāhē.</i>
Plur.	1	<i>gāham</i>	<i>gāham.</i>
	2	<i>gātath</i>	<i>gāhuth.</i>
	3	<i>gān</i>	<i>gāhan</i>
To remain		<i>rābhā</i>	...
Sing.	1	<i>rākē</i>	...
	2	<i>rāhs</i>	...
	3	<i>rāhē</i>	...
Plur.	1	<i>rāham</i>	...
	2	<i>rāhth</i>	...
	3	<i>rān</i>	...
To eat		<i>kābhā</i>	...
Plur.	1	<i>kāam</i>	...
To say		<i>zābhā</i>	...
Plur.	2	<i>zāth</i>	...

The **Future** changes for gender. Bhalēsi follows Pādarī in this ten  
Bhadrawāhī Thus:—

	BHADRAWĀHĪ.		BHALĒSI
	Masc.	Fem.	Masc.
Sing.			
1 . . .	kūtāl, kūtā	kūtāl, kūtā	kūtāl, kūtā
2 . . .			kūtāl
3 . . .			kūtāl
Plur.			
1 . . .	kūtāl, kūtā	kūtāl, kūtā	kūtāl
2 . . .	kūtāl, kūtā	kūtāl, kūtā	kūtāl
3 . . .	kūtāl, kūtā	kūtāl, kūtā	kūtāl

It will be seen that, as in the case of Pādari, Bhalēsi drops its terminations. The following are irregular:—

	Bhadrawāhī	Bhalēsi
To become	<i>bhōpū</i>	<i>bhōpū</i>
Sing. 1, 2, 3	<i>bhōlō</i>	(Regular)
Plur. 1	<i>bhaumlē</i>	...
2, 3	<i>bhaulē</i>	...
To come	<i>ējpū</i>	<i>aipū</i>
Sing. 1	} <i>ējēlō</i>	{ <i>ēin</i>
2		
3		
Plur. 1	<i>ējmelē</i>	<i>ēimelē</i>
2	} <i>ējēlē</i>	{ <i>ēyēl</i>
3		
To go	<i>gālnū</i>	<i>gāhnū</i>
Sing. 1	<i>gēlō</i>	<i>gāhan</i>
2	<i>gēlō</i>	<i>gāhal</i>
3	<i>gālō</i>	<i>gāhal</i>
Plur. 1	<i>gāmalē</i>	<i>gāhmal</i>
2	} <i>gālē</i>	{ <i>gāhal</i>
3		
To remain	<i>rēhnū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāhmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāpū</i>	<i>khāpū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>pīpū</i>	<i>pīpū</i>
Sing. 1	(Regular)	<i>pīpan</i>
To give	<i>dēpū</i>	<i>dēnū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>karipū</i>	<i>karipū</i>
Sing. 1	<i>kēlō</i>	<i>karin</i>
To know	<i>zāpū</i>	<i>dēpū</i>
Sing. 1	<i>zānlō</i>	<i>dēpan</i>
To bring	<i>apipū</i>	<i>apipū</i>
Sing. 1	<i>apālō</i>	<i>apān</i>
To take away	<i>nāipū</i>	<i>nēpū</i>
Sing. 1	<i>nālō</i>	<i>nēn</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadrawāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ts* in Kāshmirī feminines.

	BHADRACĀHĪ.		BHĀJĪPĀL.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
1 . . .	kutlāṣ	kutlāṣ	kutlāṣ (-taw, -tō)	kutlāṣ
2 . . .	kutlāṣ	kutlāṣ	kutlāṣ (-tāṣ)	kutlāṣ
3 . . .	kutlāṣ	kutlāṣ	kutlāṣ (-taw, -tā)	kutlāṣ
Plur.				
1 . . .	kutlāṣ	kutlāṣ	kutlāṣ	kutlāṣ
2 . . .	kutlāṣ, kutlāṣ	kutlāṣ	kutlāṣ	kutlāṣ
3 . . .	kutlāṣ	kutlāṣ	kutlāṣ	kutlāṣ

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

	BHADRACĀHĪ.		BHĀJĪPĀL.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
Masc. . . .	kutlāṣ thāṣ		kutlāṣ thāṣ	
Fem. . . .	kutlāṣ thāṣ		kutlāṣ thāṣ	
Plur.				
Masc. . . .	kutlāṣ thāṣ		kutlāṣ thāṣ	
Fem. . . .	kutlāṣ thāṣ		kutlāṣ thāṣ	

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadravāhī *bīṣharnū* and the Bhāleśī *khir̥kṣū*, both meaning 'to fall'. Thus:—

	Bhadravāhī	Bhāleśī
I fell . . . . .	añ bīṣharnū	añ khir̥kṣū
I struck him . . . . .	mī kottā	mēṭ kottā
I have fallen . . . . .	añ bīṣharnū ā	añ khir̥kṣū hē
I have struck him . . . . .	mī kottā ā	mēṭ kottā ā
I had fallen . . . . .	añ bīṣharnū thā	añ khir̥kṣū thā
I had struck him . . . . .	mī kottā thā	mēṭ kottā thā

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

	Bhadravāhī
To eat	kṣhōṣū.
To cause to eat	kṣhōṣṣū.
To drink	pīṣū.
To give to drink	pīṣṣū.
To hear	śuṣṣū.
To cause to hear	śuṣṣṣū.
To graze	ṣṣarnū.
To cause to graze	ṣṣarnṣū.

No examples, except *ṣṣarnṣū*, to cause to graze, are available for Bhāleśī.

[No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHADRAWĀH GROUP.

## BHADRAWĀHĪ.

(KASHMIR DASHĀR.)

Aki-zōpē dūi mōttlē thīō. Tēnan-manzrā nekpō  
*One-person (of) two sons were Them-from-among by-the-younger*  
 appē-banē-sēhī zāñ, 'hē hā-zī, zē hasō mī mālē,  
*his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,*  
 āi-dē.' Phiri tōmī tēnan apnī ghōr-bāri hanī-dittē  
*give ' Then by-him to-them his-own property was-divided (and)-given.*  
 Thōpē-dihōran-manz nikpē-mōttlē sēbh-bīelēhh akōttlē kiñ,  
*A-few-days-in by-the-younger-son everything together was-made,*  
 bhūi aki-dūr-dēsē-manz jāñ, aur tēi tainī apnī ghōr-bāri  
*and a-far-country-to he-went, and there by-him his-own property*  
 lachpōr-manz uñāl. Bhiri zālhan tainī sēbh  
*debauchery-in was-caused-to-fly And when by-him all*  
 khāch kiñ, tēs-kaukhō-manz bōrō kāl pōñ, bhiri tē  
*expenditure was-made, that-country-in a-great summe fell, and he*  
 lāchār bhōpā lagō. Bhiri tē tēs-kaukhō-māñ ākī-sāhōrdār-ghōrē  
*helpless to-become began. And he that-country-in a-citizen-in-the-house*  
 jāñ tainī tē apnī-bāgrī-manz sūr tsānē bhējō, aur zē  
*went. By-him he his-own-field-in sowing to-feed was-sent, and what*  
 phak sūr khātē-thīē, tē khūsi-sēhī khārō chātō-thīō,  
*chaff the-sowing eating-were, that happiness-with to-eat he-wishing-was,*  
 ki tēs kōi nēh dētō-thīō. Bhiri hōi-māñ ēttā.  
*because to-him anyone not giving-was. And sense-in having-come,*  
 zāpō lagō ki, 'mēr-banē-rē kētrē uōkar mast rōpibālē āñ,  
*to-say he-began that, 'my-father-of how-many servants much breads are,*  
 aur zē āhlakkhō mōrtā. Añ nēh appē-banē-kā gōlō,  
*and I hungry am-dying. I having-arisen my-own-father-near will-go,*  
 aur tēs-sēhī zōñ, 'hē hā-zī, āñ tusan-kā aur Pramēsur-kā  
*and him-to I-will-say, 'O father-sir. I you-near and God-near*  
 gunāhgār bhūō, aur hunē āñ is-lāik nēh ki tus mī-jō  
*sinner becomes, and now I this-worthy (am-)not that you me-to*

mōttāhā zōth. Mī appē nōkarau-manrā akī-rū zēthū  
 son may-say. Me your-own servants-from-among one-of us  
 banāhā. Bhiri vithā apnē-bauē-kējō tgalō. Hōju tē  
 make. And having-arisen his-own-father-near he-went. Still he  
 dūre thiō ki tēs hērtā tēs-rē hauē dyayā  
 in-distance was that him having-seen him-of to-the-father compassion  
 āi, aur daurtā tē apnē-galē-schāi lāō, aur bari phēmri  
 came, and having-run he his-own-neck-on was-applied, and much kiss  
 ditti. Mōttāhē tēs-rēhāi zāñ ki, 'hē lā-zī, tusan-kā  
 was-given. By-the-son him-to it-was-said that, 'O father-sir, you-near  
 aur Pramāṣay-kū gunāhgār bhāō, aur huqē aī is-lāik  
 and God-near sinner (I)-became, and now I this-worthy  
 nēth ki tus mī-jō mōttāhā zōth.' Bhiri tēs-rē bauē  
 (and)-not that you me-to son may-say. And him-of by-the-father  
 apnē-nōkarau-jō zāñ ki. 'chhail barnā kadhī  
 his-own-servants-to it-was-said that, 'good garment having-brought-out  
 āuā, aur is lōāth, aur tēs-rē hatnē aūthi aur  
 bring-ye, and this-one cloth-ye; and this-one-of on-hand ring and  
 pāñ jutō lōāth, aur cōjā, as kham aur khūsi kēram,  
 (on)-foot shoe cloth-ye, and come-ye. we may-eat and rejoicing we-may-do,  
 ki ih mōrō mōttāhā mōrī-jāū-thiō, bhiri zintā bhūi-jāū;  
 because this my son dead-gone-was, and living become;  
 harāi-jōrō thiō, bhiri māli-jāū.' Phūi tēnā surā khōsi karnā  
 lost-gone was, and was-got. Then they all rejoicing to-do  
 lagē.  
 began.

Aur tēs-rū baḍā mōttāhā uḍarē-manrā thiō. Zakhan ghōrō-rē  
 And his great son the-field-in was. When the-house-of  
 nūrē āū gītiki-rī aur nātēnē-rī awāj suū. Bhiri ak  
 near he-came song-of and dancing-of sound was-heard. Then a  
 nōkar kujā-tō puchchhā, 'ēn lūp ai?' Tāiāi tēs-jō  
 servant having-called it-was-asked, 'there what is?' By-him him-to  
 zāñ ki, 'tuō bhrā oō ai ki tuō-hauē bari dham  
 it-was-said that, 'your brother come is so-that by-your-father great feast  
 ki. ihāl-rē ki tēs tē rāzi-bāzī mālo' Tāiāi karōdhā  
 was-made, because that to-him he safe-sound was-got. By-him anger  
 bhūō, aur anāḥ gāhnā nā chāō Phiri tēs-rē hauē  
 become, and within to-go not he-wished. Then of-him of-the-father  
 bēḥ ēttā tēs-jō zāñ. Tāiāi apnē-bauē-jō zōbāb  
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

āittō ki, 'hēr, āitrē-bar āū tērī tōhōl karō  
*was-given that, 'behold, (for-)so-many-years I thy service doing*  
 rēhō, aur kadī usē-lrakunnē-rē habrō nā bhūō; kōdā tuseī  
*remained, and ever thy-order-of outside not became; ever by-you*  
 mi-jō ak chhēlē-rū chhērū bhi nā āittō, ki āū  
*me-to a goat-of kid even not was-given, that I*  
 appē-yāran-sēhī<sup>h</sup> khūī karō; aur zakhap tāsū ēh  
*my-own-friends-with rejoicing might-have-made; and when your this*  
 mōtthū āū, zainī tuī jaidād kañjran-patī gōāī, tuseī  
*son come, by-whom your property hundreds-after was-wasted, by you*  
 tēs-rē lai bopī dham kī.' Aur tainī tēs-sēhī zaī,  
*him-of for a-great feast was-made.' And by-him him-to it-was-said,*  
 'hē mōtthū, tū sadā-i mī-satthī rēhā, zōn-kichch mērō ai,  
*O son, thou ever-even me-with remainest, whatever mine is,*  
 tē tērū ai. Hupā khūī karni munāsib thī, ki tērō  
*that thine is. Now rejoicing to-be-made proper was, because thy*  
 qūlā marī-jōrō thīō, tē zintū bhāī-jāū; aur harōrō thīō,  
*brother dead-gone was, he living became; and lost was,*  
 tē māli-jāū.  
*he was-got'*



## PĀḌARĪ.

As already stated, Pāḍar lies to the extreme north of Pangī, between it and Kishtwār. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwār from Pangī *via* Bhalēsī and Bhadravāhī, we have to go first west, and then north. While Pāḍarī is on the direct route, Bhalēsī and Bhadravāhī are, so to speak, on a loop-line. It thus follows that Pāḍarī agrees with Kāshmirī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kashmir Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Tākri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,<sup>1</sup> but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pāḍarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pāḍarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels " " " " referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

*Taddhava* nouns in *ā* may probably also end in *ū* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ū* or *u*, such as *dīsū*, a day, *manū*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *u* and *u*, not *ū* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, " or " , or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

<sup>1</sup> There is one exception. Mr. Bailey's *su*, I represent by *ś*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pāḍaṣī has a marked tendency to drop final vowels of terminations. Thus the *rū* of the Bhadravāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension of nouns** :—

	<i>ghōṛī</i> , a horse.	
	Sing.	Plur.
Nom.	<i>ghōṛī</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛī</i> .
Dat.	<i>ghōṛas</i>	<i>ghōṛī</i> .
Abl.	<i>ghōṛēl</i>	<i>ghōṛī-kal</i> .
Gen.	<i>ghōṛar</i>	<i>ghōṛī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *ḍḍē* (= Pangwālī *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōṛē-ḍḍē*. In Bhadravāhī, the oblique plural is formed by adding an (*ghōṛan*), and we have a similar ending, *an*, in the Pāḍaṣī *gūṇan-bich*, among harlots. In Kāshmirī, the corresponding word is *gūn* (dat. plur. *gūnan*), a procurer, and, here too, the word appears to be masculine. In one case, *ḍāḷh diṇ pūṭṭar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmirī.

With the genitive plural postposition *kar*, we may compare the Bhadravāhī *kṛn*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ē*, as in *ghōṛar*, fem. *ghōṛē*, equivalent to the Hindi *ghōṛē-kā*, *ghōṛē-ki*. No form has been noted equivalent to the Hindi *ghōṛē-kē*.

Similarly is declined—*manḥan*, a man, dat. *manḥas*.

*Badhēl*, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i>
Dat.	<i>badhēlos</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kal</i> .
Gen.	<i>badhēlar</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ā*, as in *majirī-bich-ḍḍē*, to among the servants; *kharḍ-bich*, on the feet. *ampar sajḍ-samēl*, with my own friends.

We see epenthesis occurring in *gōḍḍar*, a son, plural *gōḍḍar*, just as Kāshmirī has *windur*, a monkey, plural *windar*.

The word *bāb* or *bāb*, a father, has its dative *bābbas* or *bābbā-ḍḍē*, and so on. Its vocative is *bābbā*.

*Hāith'*, an elephant, (note the epenthesis) is thus declined:—

	Sing.	Plur.
Nom.	<i>hāith'</i>	<i>hāthi</i>
Ag.	<i>hāithi</i>	<i>hāithi</i>
Gen.	<i>hāithiar</i>	<i>hāithi-kar</i>

and so on.

*Kūi*, a girl, a daughter, is thus declined:—

	Sing.	Plur.
Nom.	<i>kūi</i>	<i>kūi</i>
Ag.	<i>kūi</i>	<i>kūi</i>
Dat.	<i>kūyas</i>	<i>kūi</i>
Abl.	<i>kūyai</i>	<i>kūi-kal</i>
Gen.	<i>kūyar</i>	<i>kūi-kar</i>

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghūrī*, a mare; dat. *ghūrēs*; gen. *ghūrer*. *Bahrī*, a she-goat, has its nominative plural *bāhēr*.

*Bhēp*, a sister, is thus declined:—

	Sing.	Plur.
Nom.	<i>bhēp</i>	<i>bhēp</i>
Ag.	<i>bhēpi</i>	<i>bhēpi</i>
Dat.	<i>bhēpus</i>	<i>bhēpi</i>
Abl.	<i>bhēpai</i>	<i>bhēpi-kal</i>
Gen.	<i>bhēpar</i>	<i>bhēpi-kar</i>

*Gā*, a cow, has its nominative plural *gōi*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ēri*. Thus *kattar*, how many, fem. *kaltēr*, or *kaltēri*. See, for instance, sentence 325, and compare the remarks made above about the genitive. For the genitive, we have *osēr bhēpi-samēt*, with his sister, in sentence 225. So, in the Parable, *allēr hour nāgēr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined:—

	I	Thou
Sing.		
Nom.	<i>ai</i>	<i>tā</i>
Ag.	<i>mai</i>	<i>toī</i>
Dat.	<i>mai-ē, mai</i>	<i>toī, tau</i>
Abl.	<i>mai</i>	<i>tāl</i>
Gen.	<i>mai-er, mēy</i>	<i>tiūy, tēy</i>
Plur.		
Nom.	<i>as</i>	<i>tus</i>
Ag.	<i>asē</i>	<i>tusē</i>
Dat.	<i>asē</i>	<i>tusē</i>
Abl.	<i>as-kal</i>	<i>tus-kal</i>
Gen.	<i>aiūy, hēy</i>	<i>toīy, tūy</i>

The Demonstrative Pronoun *ēh*, this, is thus declined:—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūhē, ēūhēṣ, amoy.</i>
Ag.	<i>ēini</i>	<i>aiṇhē, iṇhē.</i>
Dat.	<i>as</i>	<i>aiṇhē, iṇhē.</i>
Abl.	<i>asat</i>	<i>aī-kal.</i>
Gen.	<i>asay</i> (f. <i>asēr</i> )	<i>aī-kar</i> (f. <i>-kēr</i> ).

*Amay* has only been noted in the Parable,—*amay bag*, these husks.

There is also a pronoun *ēh*; dat. sing. *as*; plur. nom. *ūhṇ* or *ūhṇṣ*; but no other forms have been noted, or are given by Mr. Bailey. *ēr-dōstē* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	<i>dzē</i>	<i>sē.</i>
Ag.	<i>dzēinē</i>	<i>tēim, tin.</i>
Dat.	<i>dzas, dzis</i>	<i>tas, tis</i> (pent. <i>tath</i> ).
Abl.	<i>dzasat, dzisat</i>	<i>tasat, tisat.</i>
Gen.	<i>dzasay</i> (f. <i>dzasēr</i> )	<i>tasay</i> (f. <i>tasēr</i> ).
Plur.		
Nom.	<i>dzē, dzēhṇṣ</i>	<i>sē, tōhṇṣ.</i>
Ag.	<i>dzaiṇhē</i>	<i>tainhē</i>
Dat.	<i>dzainhē</i>	<i>taiphē</i>
Abl.	<i>dzai-kal</i>	<i>taī-kal.</i>
Gen.	<i>dzai-kar</i> (f. <i>-kēr</i> )	<i>taī-kar</i> (f. <i>-kēr</i> ).

The neuter form *tath* also occurs in Kāshmīrī. It is used when referring to inanimate objects, as in *tath kuthē andar*, in that house. The animate form *tas* also occurs in Kāshmīrī.

The Interrogative Pronouns are *kūh*, who? and *kī*, what? The former has ag. *kōini*; dat. *kas*; abl. *kasat*; gen. *kusay* (f. *kasēr*).

Mr. Bailey gives *ku, ēi* (? a feminine form) as the genitive of *kī*. In the Parable *ēh kayan kūṣ*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are:—

*kar-kanē*, anyone, someone.

*kichh* or *kijh*, anything, something.

*dzē-konē* whoever.

*dzē-kichh*, whatever.

The word for 'own', equivalent to the Hindi *apnā*, is *ampay*, fem. *ampēr*. *Ampay* occurs frequently in the Parable. For the feminine compare *ampēr bhēṇal hōrā*, bigger than his sister (sentence 231).

### VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *han* or *hainā*, plural *hanṣ*, *han*, *hūṣ*, or *hainē*. This is masculine, the corresponding feminine form being *han* or *hainā* for both numbers. This

present tense does not change for person. We may compare with it the (Pīācha) Shigā *hanū*, he is

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē'</i>	<i>thē'</i>
Fem.	<i>thi</i>	<i>thi</i>

It does not change for person.

The **Active Verb** is thus conjugated:—

**Infinitive**—*kōtan*, to strike

So *āzhāron*, to fall; *bhōn*, to be, to become; *āzān*, to come; *ghēn* or *gēn*, to go; *hēsān*, to sit; *khān*, to eat; *pīn*, to drink; *dēn* or *dēn*, to give; *tēn*, to take; *bōlan*, to speak, *karan*, to do.

**Present Participle**—*kōtan*, pl. *kōtān*; fem. sing. and plur. *kōtāi*, striking.

So the fem. of *āzān*, falling, is *āzānī*, like *hanū*, above.

Irregular are:—

<i>bhōn</i> , to become,	pres part.	<i>bhōnna</i> ; f. <i>bhōnī</i>
<i>āzān</i> , to come,	"	<i>āzān</i> , pl. <i>āzān</i> ; f. <i>āzānī</i> .
<i>ghēn</i> , to go,	"	<i>ghēna</i>
<i>dēn</i> , to give,	"	<i>dēna</i> .
<i>bōlan</i> , to speak,	"	<i>bōnna</i>

The assimilation of *l* to *n* in the case of *bōlan* has parallels in other dialects. Cf. pp. 800, 828, 848, 852.

**Past Participle**—*kōtta*, beaten, pl. *kōttā*; f. sing. and plur. *kōttī*. Here the *t* has been doubled on account of the accent.

Irregular are:—

<i>bhōn</i> , to become,	past part.	<i>bhū</i> , pl. <i>bhōē</i> ; f. <i>bhūī</i> .
<i>āzān</i> , to come,	"	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>āī</i> .
<i>ghēn</i> or <i>gēn</i> , to go,	"	<i>gō</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gēī</i> .
<i>hēsān</i> , to sit,	"	<i>bēthā</i> .
<i>khān</i> , to eat,	"	<i>khā</i> ; f. <i>khāī</i> .
<i>pīn</i> , to drink,	"	<i>pīū</i> ; f. <i>pī</i> .
<i>dēn</i> , to give,	"	<i>dēllū</i> ; f. <i>dēllī</i> .
<i>tēn</i> , to take,	"	<i>tēa</i> .
<i>karan</i> , to do,	"	<i>kēū</i> ; f. <i>kī</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhalēsi. Mr. Grahame Bailey marks the final *a* of *kōtta* as short, but in the case of some other past participles, as shown above, he makes the final *a* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

**Static Past Participle.**—As in Chamālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ō* or *aar*; thus, *kōttōr*, in the state of having been struck.

Irregular are :—

<i>āḷgaṇ</i> , to come,	static part.	<i>ō</i> or <i>aur</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	"	<i>gōr</i> .
<i>beṣaṇ</i> , to sit,	"	<i>bīkhōr</i> .
<i>lēṇ</i> , to take,	"	<i>lēaur</i> , <i>lēōr</i> .
<i>bōlaṇ</i> , to speak,	"	<i>bōlōr</i> .
<i>korāṇ</i> , to do,	"	<i>kōōr</i> .

It will be observed that there is a tendency to shorten the vowel bei

**The Conjunctive Participle**—*kōit-kar*, having struck.

When used in compound verbs, the *Lar* is dropped, and *kōit* becomes *kar*. Thus from *rakkhaṇ*, to place, we have *raikkhē tghar*, or *raikkhē tgha chhōr*), put down. From *khaṇ*, to lose, we have, in the Parable, *khā* entirely

The **Imperative** 2nd sing. is the same in form as the root, the 1st sing. *kōt*, strike thou; *kōtai*, strike ye.

Irregular are :—

	Imperative.	
	Sing.	Plur.
<i>āḷgaṇ</i> , to come	<i>aiḥ</i>	<i>aiḷai</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go	<i>gah</i>	<i>ghē</i>
<i>beṣaṇ</i> , to sit	<i>bēs</i>	<i>bēsai</i> .
<i>dēṇ</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been found.

The **Future** has the 2nd and 3rd persons identical and changes as follows :—

'I shall strike,' etc.

	SING.		PLUR.
	Masc.	Fem.	
1	<i>kōṭai</i> , <i>kōtai</i>	<i>kētai</i>	<i>kōtai</i> , <i>kāṭai</i>
2 and 3	<i>kōṭai</i>	<i>kāṭai</i>	<i>kōṭai</i>

Where the root of the verb ends in a consonant, the first person is on the form *kōṭai*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, is *kōtai*.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense:—

*q̄zhāron*, to fall

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 <i>q̄zhāron</i>	2 <i>q̄zhāronē</i>	3 <i>q̄zhāron</i>	4 <i>q̄zhāronē</i>
2 and 3	<i>q̄zhāronē</i>	<i>q̄zhāronē</i>	<i>q̄zhāronē</i>	<i>q̄zhāronē</i>

*bhōg*, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 <i>bhōg</i>	2 <i>bhōgē</i>	3 <i>bhōg</i>	4 <i>bhōgē</i>
2 and 3	<i>bhōgē</i>	<i>bhōgē</i>	<i>bhōgē</i>	<i>bhōgē</i>

*adzan*, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 <i>adzan</i>	2 <i>adzanē</i>	3 <i>adzan</i>	4 <i>adzanē</i>
2 and 3	<i>adzanē</i>	<i>adzanē</i>	<i>adzanē</i>	<i>adzanē</i>

*ghēn* or *gēn*, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 <i>ghēn</i>	2 <i>ghēnē</i>	3 <i>ghēn</i>	4 <i>ghēnē</i>
2 and 3	<i>ghēnē</i>	<i>ghēnē</i> (?)	<i>ghēnē</i>	<i>ghēnē</i> (*)

*bēhōn*, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	1 <i>bēhōn</i>	2 <i>bēhōnē</i>	3 <i>bēhōn</i>	4 <i>bēhōnē</i>
2 and 3	<i>bēhōnē</i>	<i>bēhōnē</i>	<i>bēhōnē</i>	<i>bēhōnē</i>

*dēp*, to give, makes *dañ*, *dēol*, etc. ; *lēu*, to take, makes *lēñ*, *lēal*, etc. ; *karaṇ*, to do, makes *kōruñ*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *añ kōṭua*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭue*, and the fem. sing. and plur. *kōṭni*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *añ kōṭua thē*, I (masc.) was striking, or else has the following contracted forms, which do not change for person :—

Masc. sing. *kōṭuñh*, plur. *kōṭuñh* ;

Fem. sing. and plur. *kōṭuñh*

The **Past** Tense is simply the Past Participle.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus :—

*añ dzhāra*, I fell

*mañ kōṭṭa*, I struck him

*añ dzhājōr han*, I have fallen.

*mañ kōṭōr han*, I have struck him.

*añ dzhājōr thē*, I had fallen

*mañ kōṭōr thē*, I had struck him.

So, with a feminine object, we have *linā bābbē mōṭ dham kōṭr hñ*, My father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *mañ pāp kēā hainā*, I have done sin, and also *mañ pāp kēṭ*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs :—

*kāṇ*, to eat

*khalāṇ*, to cause to eat.

*pāṇ*, to drink

*pāṇ*, to cause to drink.

*khamāṇ*, to hear

*khamāṇ*, to cause to hear (Compare Gāḍī).

*ṭarāṇ*, to graze

*ṭarāṇ*, to cause to graze

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds :—

*ēṭ taohur bhōṇ lōgā*, he began to be helpless.

*ēṭ khuskī karāṇ layē*, they began to do rejoicing.



[No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHADRAWAH GROUP.

## PĪNĀL.

(KASHMIRI DARBĀR.)

Yuk-maulpas dōi kōṣ thō.      Tin-bichal māṭhapō  
*To-a-man two sons were.      Them, from-among by-the-younger*  
 bābba-dzē bōiā ki, 'bah hābbā, mālar hanḍ dzē  
*the-father-to it-was-said that, 'O father, of-the-property share which*  
 māi-dzē dāl-hī māi-dzē dē.      Tañ tin māl inhē-dzē  
*me-to will-come me-to give.      Then by-him the-property them-to*  
 bap-d-yittā. Haur dakh dīpū pūttar māṭhar-kuā sobh-kijh  
*was-divided-out. And a-few days afterwards by-the-younger-son everything*  
 jama-kair-kar yuk-dār-mulkhar sail kōṣ, haur tat ampar  
*collected-made-having of-a-far-country journey was-made, and there his-own*  
 nāl lūḍpana-sāthī up-d-yittā. Haur dyapal sōbh kharch  
*property debarchery-with was-caused-to-fly-away. And when all expenditure*  
 kōṣ-gā, tis-mulch-bich matā kāl pāṣ, haur sē laohār bhōp  
*was-made, that-country-in a-great famine fell, and he helpless to-become*  
 lagū. Tañ tis-mulkhar yak bay-munhū-karā tat gā. Tin  
*began. Then of-that-country a great-man-near there he-went. By-him*  
 tis ampar-bagṛi-bich sūr tṣāva laugā. Haur tas maushā  
*as-for-him his-own-field-in sown to-feed he-was-sent. And to-him desire*  
 thō ki 'amay bag dzē sūr kuānū ampar yaḍ bhara,' ki  
*was that 'those barks which the-swine eat my-own belly I-may-fill,' because*  
 har-kanē tas-dzē nā dīna-thō. Tañ hōsh-bich dīdz-kar hōlā,  
*anyone him-to not giving-was. Then sense-is come-having it-was-said,*  
 'miñ-bābbas kattay majār lōṛi. haur añ drukkh maran lagōr.  
*'to-my-father how-many servants are (?) and I (of-) hunger to-die (am-) begun.*  
 Aḍ khapa-bō ampar-hānbas-lakh gēna, haur tas-dzē bōlal ki,  
*I erect-becoming my-own-father-near am-going, and him-to I-will-say that,*  
 "bah hābbā, māi dharinar haur tiñp-bajūr pap kēṣ-bainā, haur  
*"O father, by-me of-religion and (in-) thy-presence sin done-is, and*  
 ab is-jōgar noṭ ki bhīr tiñ kuā bōlōc.      Māi-dzē  
*now this-worthy I-am not that again thy son (I-may-be-) called. Me (acc.)*

ampar majūṛ-bich-dzē yakar rēn bujb.' 'Taū khama bō'-kar  
*thine-own servants-among-to of-one like consider.*' Then erect become-having  
 ampar-bābbas-lakh vis-gā. Haur sē hazab dūr tbē<sup>a</sup> kī tas  
*his-own-father-near he-went-away. And he yet far was that him*  
 hīr'-kar tasar-bābbas dayā jāgi, haur jauir'-kar tas hīro-pūr  
*seen-having to-his-father compassion awake, and run-having his neck-on*  
 rakkhā, haur matā phachī lōi. Kvē tas-dzē bōlā  
*he-was-placed, and much kias was-taken. By-the-son him-to it-was-said*  
 ki, 'bah bābbā, maī dharmar haur tūp agrau pāp kēā, haur ab  
*that, 'O father, by-me of-religion and of-the before sin was-done, and now*  
 is-jogar nōī kī bhiri tūp kuā bōlōi.' Bābbē  
*this-worthy I-am-not that again thy son (I-may-be-) called.' By-the-father*  
 ampar-naukar-dzē bōlā, 'ebhair chhair lōkar kaḍā dē, haur  
*his-own-servants-to it-was-said, 'good good garment bringing-out give, and*  
 tis daban-dē; haur tasar-hatē aṅgūṛhī, haur khurū-bich padīōr lan-dē;  
*to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;*  
 haur as khaḍ haur khushi kōrū, sē-kis mēp śū kuā marōr-thē,  
*and we may-eat and rejoicing will-make, because my this son dead-was,*  
 ah zina han<sup>a</sup>; khōī-gōr-thē<sup>a</sup>, ab mīōr-han<sup>a</sup>. Taū sē khushī karū  
*now living is; lost-gone-was, now got-is.* Then they rejoicing to-do  
 lagā.  
 begun.

Haur tasar mōlā kua bag-bich thē. Izapal sī-dzē nēṛē  
*And his big son the-field-in was When the-house-to near*  
 ā, gīlār haur nāṅṅē. bak khunī. Taū yakas-naukras  
*he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant*  
 bayā'-kar puchohā ki, 'ēh kayan hin?<sup>a</sup> Tin tas-dzē bōlā  
*called-having it-was-asked that, 'these what are?' By-him him-to it-was-said*  
 ki, 'tūp lhaē aur han', haur tīnq-hābbō matā dhām kēōr hin<sup>a</sup>,  
*that, 'thy brother come is, and by-thy-father a-great feast made is,*  
 or-dōsti kī tas kharā-chhair kā. Tin karōd-sē  
*this-because that him anfe (-and)-sound (r) he-was-found.* By-him anger-with  
 nālū mō ki andur gēr. Taū tasar bāb bahar  
*not (?) it-was-wished that within he-may-go. Then his father outside*  
 āḍz'-kar tas-dzē marāwar lagā. Tin bābbā-dzē juwāb-līch  
*come-having him (acc.) to-propitiate began. By-him the-father-to answer-in*  
 bōlā, 'hīr, ittar-baran āū (for maī) tūp ṭahl kēōr-hin<sup>a</sup>, haur  
*it-was-said, 'see, for-so-many-years by-me thy service done-is, and*  
 kapal tūp hukm badap nā haḡḡā Bhurī taī kadī yak bakrū  
*ever thy order against not (I-)walked. But by-thee ever a of-goat*

tsaur mē<sup>2</sup>-dē nā dyittā ki ampa-sajū<sup>2</sup>-samēt khushī kōra.  
*a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.*  
 Haur dīpal tūn ēh kuā ā, dīs tūn māl gānā-bich  
*And when thy this son came, for-whom thy property harlots-among*  
 urā<sup>2</sup>-dyittā, taī na-dōstī matā dhām kī. Tūn tas-dē<sup>2</sup>  
*was-caused-to-fly-away, by-thee him-for a-great feast was-made. Thy-him him-to*  
 bōā, 'bāh kuā, tū sadā mēp-lakh han', haur dē<sup>2</sup>-kichh mūn  
*it-was-said, 'O son, thou always of-me-with art, and whatever mine*  
 hāmā, sē tūn hāmā. Bhiri khushī mūn, haur khushī bhōp  
*is. that thine is But rejoicing (I) to-make, and rejoicing to-become*  
 laian thē, sē-kis tūn ēh bhāc marōr-thē, sē zūa han; khōi-gōr-thē,  
*proper was, because thy this brother dead-was, he alive is; lost-gone-was,*  
 āh mīor-han.  
*now got-is.*



STANDARD LIST OF WORDS AND PHRASES  
FOR THE BHADRAWAH GROUP.

English.	Bhadrawali.	P. and.
1. One . . . .	Ek . . . .	Yuk.
2. Two . . . .	Do . . . .	Dō.
3. Three . . . .	Trāi, trāi . . . .	Tāi.
4. Four . . . .	Pañc, Loñc . . . .	Loñc.
5. Five . . . .	Pāñc . . . .	Pāñc.
6. Six . . . .	Ṣaḥ . . . .	Ṣaḥ.
7. Seven . . . .	Saḥ . . . .	Saḥ.
8. Eight . . . .	Aṣṭh . . . .	Aṣṭh.
9. Nine . . . .	Nai . . . .	Nai.
10. Ten . . . .	Das, dōs . . . .	Das.
11. Twenty . . . .	Bah . . . .	Bah.
12. Thirty . . . .	Pañjāh . . . .	Pañjāh.
13. Hundred . . . .	Saṭh, sōṭ . . . .	Saṭh.
14. I . . . .	Añ . . . .	Añ.
15. Of me . . . .	Mēñ, mēñ . . . .	Mēñ, mēñ.
16. Mine . . . .	Mēñ, mēñ . . . .	Mēñ, mēñ.
17. We . . . .	As . . . .	As.
18. Of us . . . .	Isñ . . . .	Isñ.
19. Our . . . .	Isñ . . . .	Isñ.
20. Thou . . . .	Tā . . . .	Tā.
21. Of thee . . . .	Terā, tērā . . . .	Tērā, tērā, tā.
22. Thine . . . .	Tērā, tērā . . . .	Tērā, tērā, tā.
23. You . . . .	Tas . . . .	Tas.
24. Of you . . . .	Tisñ, tāsñ . . . .	Tāsñ, tāsñ.
25. Yours . . . .	Tisñ, tāsñ . . . .	Tāsñ, tāsñ.

Bhadrawāh—915 .

6 H	O	Ss
27. Of him . . .	Uac̣rā, taṣrā . . .	Taṣar.
28. His . . .	Uac̣rā, ṭiṣrā . . .	Taṣar.
29. They . . .	Ūphā, ōnhā, tanā . . .	Tāhn', ūhā'.
30. Of them . . .	Unkarā, ṭaṇkarā . . .	Taī-kar.
31. Their . . .	Unkarā, ṭaṇkarā . . .	Taī-kar.
32. Hand . . .	Haith . . .	Hat.
33. Foot . . .	Pēō . . .	Khur.
34. Nose . . .	Nakk . . .	Nakk.
35. Eye . . .	Āshā, aish . . .	Tir.
36. Mouth . . .	Āś, aś . . .	Tōtar.
37. Tooth . . .	Dart . . .	Dann, daud.
38. Ear . . .	Kann . . .	Kann.
39. Hair . . .	Śirā . . .	Rōth.
40. Head . . .	Dōg . . .	Magur.
41. Tongue . . .	Zibbb . . .	Qzbbh.
42. Belly . . .	Paṛ . . .	Pē.
43. Back . . .	Piṭhā, phiggō . . .	Pyṇth.
44. Iron . . .	Labā, la . . .	Loh.
45. Gold . . .	Sunnō . . .	Sōnna.
46. Silver . . .	Chāndi . . .	Chāndi.
47. Father . . .	Bau, bābō . . .	Bab, hāb
48. Mother . . .	Āmmā, hāj . . .	Ij, yj.
49. Brother . . .	Dhā, blara . . .	Bhā.
50. Sister . . .	Baḥr, baḥr . . .	Bhēp.
51. Man . . .	Manā, māp . . .	Mauḅrā, mōhan.
52. Woman . . .	Thi . . .	Khuhō, ghōn'.

5	B	Pāḍa
3 W		Dz z
56 Child . . . .	Māṭṭhā, mōṭṭhā	Kuā
55. Son . . . .	Kō, māṭṭhā, mōṭṭhā	Kuā.
56. Daughter . . . .	Kōi, kuī	Koi.
57 Slave . . . .	Kāmi	Kām <sup>6</sup> .
58. Cultivator . . . .	Zimīdār	Jim <sup>6</sup> dār.
59 Shepherd . . . .	Pahāl	Pahāl.
60. God . . . .	Pōrōmṣlār	Nānā.
61. Devil . . . .	Sātēu	Harṃān.
63. Sun . . . .	Sārāj, dihārō	Dins.
63. Moon . . . .	Chānapī	T <sup>6</sup> ainnē.
64 Star . . . .	Tārō	Tār <sup>6</sup> .
65 Fire . . . .	Aag	Ag
66. Water . . . .	Pāpī	Pāpī <sup>6</sup> .
67. House . . . .	Ghar ghōr	Gih ghar.
68. Horse . . . .	Chārō	Ghōr <sup>6</sup> .
69. Cow . . . .	Bāghī	Gā
70. Dog . . . .	Kutar	Kōtar, (fem.) kōtār.
71. Cat . . . .	Bili (f.), balū (f.)	Balē, (fem.) balai.
72. Cock . . . .	Kukkar	Kōkkar, (fem.) kōkar.
73. Duck . . . .	Batak	Ār.
74. Ass . . . .	Khōthō, khañhan	.....
75. Camel . . . .	Ūṭ	Ūṭh.
76 Bird . . . .	Tārī, (sarōllī)	Pōkkhar.
77. Go . . . .	Gāh	Gah.
78. Eat . . . .	Khā	Khā.
79. Sit . . . .	Dīs	Bēṣ

g	ud
80 O m	A
81 Beat . . . .	Kut . . . . Kōt.
82 Stand . . . .	Uḥh . . . . Khar blō
83 Die . . . .	Mar . . . . Mar
84 Give . . . .	Dā, dāh . . . . Dōr
85 Buy . . . .	Nā <sup>2</sup> dau . . . . Nās.
86 Up . . . .	Bāh . . . . Bāh, baḥyū <sup>1</sup> .
87 Near . . . .	Nārō . . . . Nārō
88 Down . . . .	Banh . . . . Nōpō, wōnd <sup>2</sup>
89 Fast . . . .	Dār . . . . Dār
90 Before . . . .	Aggar, agri . . . . Agar.
91 Behind . . . .	Pattar, pattri, patti . . . . Pattrar, pōtr, pāṭtar
92 Who . . . .	Kōan . . . . Kōyē.
93 What . . . .	Kun . . . . Ki.
94 Why . . . .	Kujā, ki . . . . Kyēs.
95 And . . . .	Phut, bhiri car . . . . Tō.
96 But . . . .	Mugar . . . . Tō.
97 If . . . .	Agar . . . . Dzal
98 Yes . . . .	Ā, hā . . . . Ā.
99 No . . . .	Nahī, nāh . . . . Nā, nahī
100. Any . . . .	Apōs . . . . Hai hai.
101. A father . . . .	Ban . . . . Bāh.
102 Of a father . . . .	Banō-rā . . . . Bābōn.
103 To a father . . . .	Banō-jō . . . . Bābōs
104 From a father . . . .	Banō-sū . . . . Bābōal.
105. Two fathers . . . .	Dū ban . . . . Dū bāb.
106. Fathers . . . .	Ban . . . . Bāb



O	h	B u u	B b k
108	To fathers	Baau-jō	Bāb.
109	From fathers	Baau-sī	Bāb-kal.
110	A daughter	Kāi	Kāi.
111	Of a daughter	Kāi-rū	Kāi-ar
112	To a daughter	Kāi-jō	Kāi-as.
113	From a daughter	Kāi-sī	Kāi-al.
114	Two daughters	Dāi kñā	Dāi kñi
115	Daughters	Kñā	Kñi.
116	Of daughters	Kñā-i ēru	Kñi-kar.
117	To daughters	Kñā-jō	Kñi.
118	From daughters	Kñā-sī	Kñi-kal
119	A good man	Ak kharō mēnā	Yak kharō mōhap
120	Of a good man	Ak kharō mēnā-rū	Yak kharō mōhapar
121	To a good man	Ak kharō mēnā-jō	Yak kharō mōhapas.
122	From a good man	Ak kharō mēnā-sī	Yak kharō mōhapal.
123	Two good men	Dāi kharō mēnā	Dāi kharō mōhap.
124	Good men	Kharō mēnā	Kharō mōhap.
125	Of good men	Kharō mēnā-kēru	Kharō mōhan-kar.
126	To good men	Kharō mēnā-jō	Kharō mōhan.
127	From good men	Kharō mēnā-sī	Kharō mōhan-kal.
128	A good woman	Ak kharī ghāi	Kharī ghāp.
129	A bad boy	Ak burō mēnā	Yapkar kō.
130	Good women	Kharī ghāi	Kharī ghāp.
131	A bad girl	Ak burī lāi	Yapkar kōi.
132	Good	Kharō, kharō, kharā	Kharō
133	Better	(Is-kara) kharō	(Tasol) kharā.

134. Best	Sobhān-kara kharā	Sobh-kal kharā.
135. High	Uchchā	Uchchā <sup>a</sup>
136. Higher	(Je-kara) uchchā	(Tasā) alichā <sup>a</sup> .
137. Highest	Sobhān-kara uchchā	Sobh-kal alichā <sup>a</sup>
138. A horse	Ghōṣ	Ghōṣā.
139. A mare	Ghōṣ	Ghōṣī.
140. Horses	Ghōṣ	Ghōṣ
141. Mares	Ghōṣā	Ghōṣī.
142. A bull	Dānt	Badhāṣī.
143. A cow	Badhāṣī	Gā.
144. Bulls	Dānt	Badhāṣī.
145. Cows	Badhāṣī	Gā
146. A dog	Kotār	Kotār.
147. A bitch	Kotār	Kotār.
148. Dogs	Kotār	Kotār.
149. Bitches	Kotār	Kotār.
150. A he goat	Tshēyn	Bakrā.
151. A female goat	Tshāṣī	Bakrī.
152. Goats	Tshāṣ	Bakrā (fem. bākār)
153. A male deer	Harā	.....
154. A female deer	Harā	.....
155. Deer	Harā	.....
156. I am	Aū āy	Aū han <sup>a</sup> , fem. hān <sup>i</sup> .
157. Thou art	Tū ās, as	Tū han <sup>a</sup> , fem. hān <sup>i</sup> .
158. He is	Ōh āhē, uī	Sū han <sup>a</sup> , fem. hān <sup>i</sup> .
159. We are	As āhm	As han <sup>a</sup> , hān <sup>i</sup> , hān <sup>a</sup> , fem. hān <sup>i</sup> .
160. You are	Tus āhēh, āhē	Tus han <sup>a</sup> , hān <sup>i</sup> , hān <sup>a</sup> , fem. hān <sup>i</sup> .

English	Y h n u	Tahiti
162 I was	Ah thia (fem. thi)	Tahia <sup>a</sup> hau <sup>a</sup> , hin <sup>a</sup> , nan <sup>a</sup> , fem. lin <sup>a</sup>
163 Thou wast	Tā thia	Tā thia <sup>a</sup> , fem. thi
164 He was	Oh thia	Oh thia <sup>a</sup> , fem. thi
165 We were	As thia (fem. thi)	As thia <sup>a</sup> , fem. thi
166 You were	Tas thia	Tas thia <sup>a</sup> , fem. thi
167 They were	Unhā thia	Tāhā <sup>a</sup> thia <sup>a</sup> , fem. thi
168 Be	Bha	Bha
169 To be	Bhaui	Bhaui
170 Being	Bhaui	Bhaui
171 Having been	Bhaui	Bhaui-kar.
172 I may be	.. ..	Ah
173 I shall be	Ah bhoi	Ah
174 I should be	.. ..	.. ..
175 Beat	Ka	Ka
176 To beat	Kaui	Kaui
177 Beating	Kaui	Kaui
178 Having beaten	Kaui	Kaui-kar.
179 I beat	Ah kuitā	Ah
180 Thou beatest	Tā kuitā	Tā kōhā, fem. kōhā
181 He beats	Oh kuitā	Se
182 We beat	As kuitā	As
183 You beat	Tas kuitā, kuitā	Tas kōhā, fem. kōhā
184 They beat	Unhā kuitā	Tāhā
185 I beat (Past Tense)	Mā kuitā, kuitā	Mā
186 Thou beatest (Past Tense)	Tā kuitā, kuitā	Tā kōhā, fem. kōhā
187 He beat (Past Tense)	Unā kuitā	Tāhā

188. We beat ( <i>Pass Tense</i> ).	Asi kutto	As
189. You beat ( <i>Pass Tense</i> ).	Tusi kutto	Tasū } kōṭa, fem. kō-tā.
190. They beat ( <i>Pass Tense</i> ).	Uṇi kutto	Taṇṇa }
191. I am beating . . . . .	Añ kutto lagoto (or laro)	ñ Añ kōṭa
192. I was beating . . . . .	Añ kutto thio	Añ kōṭath, fem. kōṭathī
193. I had beaten . . . . .	Añ kutto thio	.....
194. I may beat . . . . .	Añ kutto	.....
195. I shall beat . . . . .	Añ kutto, kutto	Añ kōṭa, fem. kōṭā
196. Thou wilt beat . . . . .	Tu kutto, kutto	Tu kōṭa, fem. kōṭā
197. He will beat . . . . .	Ōu kutto, kutto	Sō kōṭa, fem. kōṭā
198. We shall beat . . . . .	As kutto, kutto	As kōṭa, fem. kōṭā
199. You will beat . . . . .	Tus kutto, kutto	Tus kōṭa, fem. kōṭā
200. They will beat . . . . .	Uṇi kutto, kutto	Tāṇa kōṭa, fem. kōṭā
201. I should beat . . . . .	.....	.....
202. I am beaten . . . . .	Añ kutto	.....
203. I was beaten . . . . .	Añ kutto thio	.....
204. I shall be beaten . . . . .	Añ kutto	.....
205. I go . . . . .	Añ gāṭa	Añ }
206. Thou goest . . . . .	Tu gāṭa	Tu } gāṭa, fem. gāṭā
207. He goes . . . . .	Ōu gāṭa	Sō }
208. We go . . . . .	As gāṭa	As }
209. You go . . . . .	Tus gāṭa	Tus } gāṭa, fem. gāṭā
210. They go . . . . .	Uṇi gāṭa	Tāṇa }
211. I went . . . . .	Añ ja	Añ }
212. Thou wentest . . . . .	Tu ja	Tu } gā, fem. gā
213. He went . . . . .	Ōu ja	Sō }
214. We went . . . . .	As ja	As, gā, fem. gā

T	T
Unhā jā . . . . .	Tahn' } <i>gōr, jōr, gōr</i>
Geh . . . . .	Gah
Galtē . . . . .	Ghēna.
Jaro . . . . .	Gā
1 to nāñ kon ai ? . . .	Tau nāñ ki hau' ?
F' ghōr-rī kētrī (or kētrī) imr ai ?	Ēh ghōwar kat barh han' ?
Kasaur iṭhī kētrē (or kētrī) dur ai ?	Īpī Kasaur katēv dur han' ?
Leir kōnē-rē ghōr kētrē ur iṭhē an ?	Tān bōbhar katē gōbhar han' ?
Av vī dūr dūr haiṭiā ēn.	Āṭē ai bar' dūal aur han'.
Mī chāohē-rē māṭhē-rē ha nētrī kailiṭī-rīṭī bhūṭ	Mīn māṭhar bōbhar gēṭ. būar tārē ḷḷēnī sāmēṭ bēṣ kōr han'
Chī r' ghōr-rī kētrī ghōrē ah	Gāb chāhēn ghōrāi kētrī han'
f sōrē phiggō pur kētrī lath.	Tasār purē pūc kēphī tāhāṭ
Mī nētrī mōṭṭhī mast kuttā.	Maī tāsar kōṭ māṭ kōṭ.
Oh gōr phūṭi us tikhī pur t arnē lōṭrō āhē.	Sō phūṭ pār gōi tē būkēr tāṭrōa.
Ur bātē hēth ah ghōrē pur b sōr n.	Sō tas bōṭi pad ghōrē pōr bichōr han'.
Usar dhlē apai bāhni-kara lōmō āhē.	Tasar bhān ampūr bōṭpāl bōṭ, han'.
Uārē mul qhāi rūpayyē an	Tasar mul tēṭē (thāc) rūpayē han'
Mī nī han us nīkē ghōrē mā rchē	Mīn bāb iōth māṭhar kuthī āndar han'
Il rūpayyē us-jō dī . . .	Tas ch rūpayē dāi tāhāṭ.
Unhā rūpayyē tēs-kara chla.	Tasāl rūpayē lōi āḍal.
Us mast kut, aur sālī-āī bahhd.	Tas mailh kut-kar radzōrī ki dāinṭh.
Khūhō pāṭī kaqṭh . . .	Kbūhal pāṭī kaqṭh.
Mī agai tsal . . . . .	Māi agar agar hanḍ.
Kisrū mōṭṭhū tūṭ patā otte ?	Tān pāntar kasar kōṭ anai ?
Uā kas-kara malle ghinōrē thī ?	Sē kasal mōṭē āna ?
Diaṭē-rē hētrī-bāṭē-karn .	Thēwar hātī ḷēth āna.



## GUJURI

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pabāyī languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gajurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujuri have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujuri is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwāpī dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujuri is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujuri, and the resemblance of Gujuri to Mēwāpī is very striking. But still closer is the resemblance of Gujuri to the Mēwātī dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.<sup>1</sup>

It is curious that Gujuri agrees with both Mēwāpī and with Mēwātī much more closely than with the intervening Jaipurī.<sup>2</sup> On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwāpī in regard to one or two points of detail.

As compared with Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwātī.

Mēwātī is the language of the Mēos, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujuri may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujuri in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwātī. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwātī and the speakers of Gujuri have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

Gujuri and Mēwātī.

<sup>1</sup> Mewat is called 'Guzarāt' or the country of Gujars, by Al-Birūnī (Sachau's translation, I, 203).

<sup>2</sup> For instance, Gujuri has nothing resembling the Jaipurī verb substantive *chāṡ*, I am.

It will further be noted that in many cases, there is a word common to the two languages, Gujarati and Mewāṭi, but the use of the word is not the same as that found in Mewāṭi. Thus

GUJARĪ.	MĒWĀṬĪ
<i>trē</i> , three	<i>tin</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>kāṭ</i> , I	<i>mei</i> (oblique form used for nominative)
<i>hatth</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ākḥya</i>
<i>kann</i> , the ear	<i>kāṇ</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujarati forms are more archaic than those of Mewāṭi.

The Mewāṭi *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *hatt*, etc., before becoming fixed as we have them now. In the Gujarati *trē*, an *r* has been preserved which has been lost in Mewāṭi, and in the case of the word for 'I', Mewāṭi has lost the old nominative, preserved by Gujarati, and has substituted the oblique form exactly as has occurred in Standard Hindostānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight:—

	GUJARĪ.	MĒWĀṬĪ.
Sing. Nom.	<i>ghar</i> , a house	<i>ghar</i>
Obl.	<i>ghar</i>	<i>ghar</i>
Plur. Nom.	<i>ghar</i>	<i>ghar</i>
Obl.	<i>gharā</i>	<i>gharā</i>
Sing. Nom.	<i>ghōṛ</i> , a horse	<i>ghorā</i>
Obl.	<i>ghōṛā</i>	<i>ghorā</i>
Plur. Nom.	<i>ghōṛā</i>	<i>ghōṛā</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛā</i>
Sing. Nom.	<i>bēh</i> , a sister	<i>bāhā</i>
Obl.	<i>bēh</i>	<i>bāhā</i>
Plur. Nom.	<i>bēhā</i>	<i>bāhā</i>
Obl.	<i>bēhā</i>	<i>bāhā</i>
Sing. Nom.	<i>ghōṛī</i> , a mare	<i>ghōṛī</i>
Obl.	<i>ghōṛī</i>	<i>ghōṛī</i>
Plur. Nom.	<i>ghōṛī</i>	<i>ghōṛī</i>
Obl.	<i>ghōṛī</i>	<i>ghōṛī</i>



The postpositions and their respective denials. Thus

	GUJAR	MĒWATĪ
A. n.		<i>na</i>
D. Acc.	<i>na</i>	<i>naī</i>
Abl.	<i>tē</i>	<i>taī</i>
Gen.	<i>kō</i>	<i>kō</i>
Loc.	<i>mā</i>	<i>māī</i>

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *kō*; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujarati, perhaps under the influence of Pañjābī, the feminine *kī* becomes *kī* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tu*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujarati forms are preserved better by Mēwātī than by Mēwātī.

### Personal Pronouns.

		GUJARATĪ.	MĒWATĪ.
I.	Nom.	<i>hē</i>	<i>māī</i> (Mēwātī, <i>hē</i> )
	Ag.	<i>mē</i>	<i>māī</i>
	Obl.	<i>ma</i>	<i>māī</i> (Mēwātī, <i>mā</i> )
	Gen.	<i>mērō</i>	<i>mērō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-nē</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>māhārō</i>	<i>māhārō</i>
Thou.		<i>tē</i>	<i>tō</i>
	Ag.	<i>tē</i>	<i>taī</i>
	Obl.	<i>tu</i>	<i>tā</i> (Mēwātī, <i>tu</i> ).
	Gen.	<i>tērō</i>	<i>tērō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-nē</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujarati singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kohistan<sup>1</sup> or from Pañjābī. At the same time, note how, in the nominative singular, both Gujarati and Mēwātī have feminine forms for the demonstrative pronouns.

	GUJARATĪ.	MĒWATĪ.
This.	<i>yō</i> (f. <i>yā</i> )	<i>yo</i> (f. <i>yā</i> )
	Obl.	<i>āī</i> , <i>āīh</i>
These.	<i>yē</i>	<i>yē</i>
	Obl.	<i>ē</i>

<sup>1</sup> Cf. Vaidya *loc. cit.*, the oblique form of *chā*, *ba*.

	GUJRĀL.	MĒWĀTĪ
That.	ō, ōh (f. wō)	wō, wōh (f. wā)
Obl.	us	waī, waīh
Those.	wō	wō
Obl.	un	un
Who. (sg.)	jō	jō
Obl.	jōs	jōih
Who? (sg.)	kōn	kōn
Obl.	kōs	kōih
Anyone.	kōi	kōi
Obl.	kōisē	kōih

The agreement in regard to the Verb Substantive is very striking:—

	GUJRĀL.	MĒWĀTĪ.
I am	hō, hōh	hō
Thou art	ai, hai	hai
He is	oi, hai	hai
We are	hō	hō
You are	ō, hō	hō
They are	ai, hai, hō	hai
Was (m. sg.)	thō	thō, hō
Was (f. sg.)	thi	thi, hī
Were (m. pl.)	thā	thā, hō
Were (f. pl.)	thī	thī, hī

### Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pāṭhānī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pāṭhānī, though Standard Pāṭhānī has *gō*.

	GUJRĀL.	MĒWĀTĪ.
Strike thou	mār	mār
Strike ye	mārāi	mārō
I strike	mārā	mārā
Thou strikest	mārē	mārōi
He strikes	mārē	mārōi
We strike	mārā	mārā
You strike	mārō	mārō
They strike	mārē	mārā

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rājasthānī first person plural in *ā*.

In both Gujrānī and Mēwātī the future is formed as in Hindi by suffixing *gō* (pl. *gā*, f. *gī*) to the present. Thus, *mārāgō*, I shall strike.

The other parts of the verb are similarly parallel. Thus:—

	GUJURĪ.	MĀWĀTĪ.
Infinitive	<i>mārṇā</i>	<i>mārṇā</i>
Present Part.	<i>mārṇō</i>	<i>mārṇō</i>
Past Participle	<i>mārṇō</i>	<i>mārṇō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārṇā-hā*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujuri Grammar is practically the same as that of Māwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujuri Words and Sentences given below on pp. 964 ff. the corresponding Māwātī words are given in the first column.

We now proceed to consider the Grammar of Gujuri alone, in greater detail.



Comparison is made with the ablative, as usual. Thus, *bēhā-tē bārō*, taller than the sister; *sārā-tē chagō*, best of all, best. We have also *much a āgō*, very good, *i.e.* more good, and *chagā-tē chagō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ek*, one, when used as an indefinite article has an oblique form *ekā*.

**PRONOUNS.**—The Pronouns of the First and Second Persons are thus declined:—

	I	Thou
Sing.		
Nom.	<i>hē</i>	<i>tō</i>
Agent	<i>mē</i>	<i>tē</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mārō</i>	<i>tārō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The Demonstrative Pronouns are thus declined.—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i> )	<i>ō, ōh</i> (fem. <i>wā</i> )
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>uē</i>
Ag.	<i>inhē</i>	<i>unhē</i>
Obl.	<i>inhē</i>	<i>unhē</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the Reflexive Pronoun which has been noted is the genitive *apnō*, as in *maṇa apnā mazūrā jēhō bārā*, make me like one of thy servants.

The Relative Pronoun is *jō*, who, obl. sing. *jis*. No instance of the Correlative *ēu* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhō*. It is borrowed from Lahndā.

The Interrogative Pronouns are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhō*, there is also the adjectival *kēhō*.

'Anyone', 'someone', is *kō*, obl. *kisē*. No form for 'anything', 'something' has been noted.

# VERBS A—Auxiliary Verbs and Verbs Substantive

The Present —

S	Plur.
1. <i>hōŕ, hōŕ, hōŕ</i>	<i>hōŕ, hōŕ</i>
2. <i>hōŕ, hōŕ, ſi</i>	<i>hōŕ, hōŕ, ſi</i>
3. <i>hōŕ, hōŕ, ſi</i>	<i>hōŕ, hōŕ, ſi, hōŕ</i>

The Past is *thō*, plur. *thā*; fem. *thī*, plur. *thī*. It does not change for person.

## B—Active Verb.

The **Infinitive** is formed by adding *pō* to the root, as in *hōpō*, to become. If the root ends in *r* then *nō* is used instead of *pō*, as in *mārūnō*, to strike.

An oblique infinitive is formed by changing *pō* (*nō*) to *ay* (*ay*), or *ay* (*ay*), or *ay* (*ay*). Thus *chōrūn dē-chōrūnō*, he sent him to feed (swine); *pāl kōhōn jūyō*, worthy to be called a son; *nuchchay-kō uōz*, the sound of dancing; *pakpuy-kō wōstē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *kūl-gōō khūp-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōp laggō*, he began to be (in want); *kōhōn laggō*, he began to say; *kūn laggō*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *mārō*, striking; *jūyō*, to go, makes *jūtō*.

The **Past Participle** is formed by adding *ō* to the root, as in *mārō*, lem. *mārī*, struck. Roots ending in *ā*, add *yō*, as in *kōhōyō*, eaten; *uōyō*, caused to fly. Irregular are:—

<i>āyōŕ, to come</i>	Past Part. <i>ōyō</i>
<i>hōpō, to become</i>	" <i>kōō</i> or <i>kō</i>
<i>lōpō, to take</i>	" <i>lōyō</i>
<i>kārūn, to do</i>	" <i>kārū</i>
<i>dōpō, to give</i>	" <i>dōlō</i>
<i>jūyōŕ, to go</i>	" <i>gōō, gōō</i>
<i>pāyōŕ, to fall</i>	" <i>pōō</i>
<i>kōhōŕ, to say</i>	" <i>kōhō</i>
<i>rēhōŕ, to remain</i>	" <i>rēhō</i>

Note that *kōhō* is for *kōhō*. The *i* has been transferred to the preceding syllable and *kōhō* has become *kōhō*. This is an instance of the epenthesis common in the Pīācha languages spoken in the country north of Hazara.

The termination *ō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārō*.

Also, *mārō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck, but the *kē* is dropped in intensive compounds, as in:—

- kōr chōhōŕō*, he did completely
- kōh chōhōŕō*, he slaughtered
- dē chōhōŕō*, he gave

h he ourc at en) Sp III  
 ð n l d t he div led  
 as g he a a ay Sp II)

The verb *chhuṛṇō* means to let go, as in *us-æ nu chhuṛṇō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paṁṇō*, to fall, we have *poi pēṇ*, (a female) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rēhōp-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows:—

I strike, I may strike, etc.

Sing.	Plur.
1. <i>mārā</i>	<i>mārā</i>
2. <i>mārē</i>	<i>mārō</i>
3. <i>māre</i>	<i>mārē</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *hāṛ* (for *hāṛā*), let us eat; so from *jāṇō*, to go, we have *jā*.

The **Future** is formed by adding *gō* to the Old Present. Thus:—

I shall strike, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārāgō</i>	<i>mārēgō</i>	<i>mārāgō</i>	<i>mārēgō</i>
2. <i>mārāgō</i>	<i>mārēgō</i>	<i>mārāgō</i>	<i>mārēgō</i>
3. <i>mārāgō</i>	<i>mārēgō</i>	<i>mārāgō</i>	<i>mārēgō</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hā mārā hōṇ*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hā mārā thō*, I (masc.) was striking; so, *ōḥ oḥāhō thō*, he was wishing (to eat husks); *hōi us-nu nēh dēḥ thō*, no one was giving to him; *jōhyi kilyē zanaṁ hōḥ thō*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hā mārā*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *ō* of the participle in the first person singular only. Thus:—

*hũ gẽõ*, I went; *õh gẽõ*, he went.

*mẽ mõrẽõ*, I struck him.

*hũ gẽõ hõũ*, I have gone; *õh gẽõ ai*, he has gone.

*mẽ mārẽõ* (or, contracted, *mārẽ*) *ai*, I have struck him

*hũ gẽõ thõ*, I had gone; *õh gẽõ thõ*, he had gone

*mẽ mārẽõ* (or *mārẽ*) *thõ*, I had struck him.

The **Passive Voice** is formed with *jũũpõ*, to go, and the past participle as usual, as in *hũ mārẽõ* (or *mārẽ*) *jũũgõ*, I shall be beaten.

**Causal Verbs** are made much as usual. We can quote instances such as *chulõpõ*, to cause to go, and *ahárnõ*, to graze (animals).



[No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJURĪ.

## SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ekun-ādmī-vā dō pūt thā. Tē nīkā-nē apnā-bāpp-na kēhō,  
*One-man-of two sons were. And little-by his-father-to it-was-said,*  
 'ai bājī, tērā-māl-kō mērō hisō oh mēna dē.' Tē us-nē  
 'O father, thy-property-of my share that to-me give.' And hīn-by  
 apnō māl unhā-bichch hāq-d-btō. Tē thōrā-dihārā-pichehhe uikkā-  
 his property them-among was-divided. And few-days-after little  
 pūt-ne sab katthō kar-dittō, tē dūr-mālkh-bichch chālē-gēō, tē  
 son-by all together war-male, and for-country-in he-went-away, and  
 us-jā us-nē apnō māl hēlpugā-mā kharāb kar-chhurēō.  
 (in-) that-place him-by his property d-baucherles-in had was-made-completely.  
 Jis-bēlē sārō kbarch kar-chhurēō, us-mālkh-bichch dāhdō haht  
 At-what-time all spent was-made-completely, that-country-in hard fēmae  
 pāt-gēō, tē oh taug hōn laggō, tē us-mālkh-kā kisē-rēhōphālā-  
 fell, and he straitened to-be began, and that-country-of some-dweller-  
 kōl rah-gēō. Us-nē us-nu apnī zūnī zanaur charan dē-chalāyō.  
 near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.  
 Jēhrī sīlī zanaur khāē-tū, oh chāhē-thō kī, 'inhā-nāl hū  
 W'hot husks the-pigs eating-were, he wishing-was that, 'these-with I  
 apnō bhīdīh bhārī,' tē kōi us-na nīh dē-thō. Jis-bēlē  
 my-own belly may-fill, and anyone him-to not giving-was. At-what-time  
 hōs-bichch āyō apnā-dil-na kēhōn laggō, 'mērā-bāpp-kā kīnā  
 sense-in he-came, his-heart-to he-say he-began, 'my-father-of how-mony  
 mazūr hē jēhrā raj-kē rōhī khāē, tē hū pēō  
 labourers are who become-satisfied-having bread eat, and I fallen  
 is-jā bhukhō marū-hē āhī utth-kō apnā-bāpp-kōlē chālūgō,  
 (in-) this-place hungry dying-am. I risen-having my-father-near will-go,  
 tē us-na kabūgō, "bājī, mē ghunāh kō Kāudā-kō tē  
 and him-to I-will-say, "O-father, by-me sin was-done God-of and  
 tērō; tērō pūt kēhōn jōgō nīh rēhō; mama apnā-mazūrī  
 of-thee; thy son to-say worthy not I-remained; me thy-labourers  
 jēhā hāpā." Tē chālēt, tē apnā-bāpp-kōl āyō. Ichchar oh dūr  
 like make." And he-went, and his-father-near came. While he far

thō, us-kā bāpp-nē us-na hēréō, tē us-na rōhm āyō, tē  
 was, his father-by him-as-for he-was-seen, and him-to pity come, and  
 daup-kē galh-nāl lā-liyō, tē pivār dttō. Pāt-nē  
 run-having neck-to he-was-pressed, and love was-given. The-son-by  
 bāpp-na kēhō, 'bāji, mē gāunāh kiē Khudā-kō tē  
 the-father-to it-was-said, 'O-father, by-me sin was-done God-of and  
 tērō. tērō pūt kēhōm jōgō nīh rēhō.' Bāpp-nē nōkarā-  
 of-thee; thy son to-say worthy not I-revenged. The-father-by the-servants-  
 nō kēhō, 'hēō changā tē changō kapō tē-āō, tē  
 to it-was-said, 'quickly, good than good servant bring, and  
 us-kā galh luāō; tē us-kī ānglī-nāl angūthi luāō, tē us-kā  
 his (oa-) neck put; and his finger-on ring put, and his  
 par-nāl chhittar luāō, tē palēō-hō baabelho lā-kī kohō, tē  
 foot-on shoe put, and the-kept calf brought-having left, and  
 kbā tē khushī karā, ki mērō yō pūt mar-gō-thō,  
 we-may-eat and happiness we-may-make, for my this son died-had,  
 hun jī-gō; tē gum-gō-thō, hun thā-gō.' Tē wē khushī  
 now lived; and lost-was, now found-is. And they happiness  
 karun laggā.  
 to-make began.

Us-kō bāō pūt zimī-bichch thō. Jis-bēlē ghar-kō nēpē āyō  
 His big son land-in was. At-what-time house-of near he-came  
 bājā-kō tē nachechap-kō wāz sunēō. Fir ekuq-uōkar-  
 musical-instrument-of and dancing-of voice was-heard. Then one-servant  
 na bulā-kō puchchhō, 'yā kō gal hōē?' Tē  
 (acc.) called-having it-was-asked, 'these what things are?' And  
 us-ūc us-na kēhō, 'tērō bhāi ā-gō, tē tērā bāpp-nō  
 him-by him-to it-was-said, 'thy brother came, and thy father-by  
 baachhlō palēō-hō kōh-achhūpō, ki us-na changō-bhalō  
 calf kept killed-completely, because him (acc.) well  
 thā-gō.' Tē ōh khafē hōō, tē andar uīh jāc-thō Tē  
 was-found. And he angry became, and in not going-was. And  
 us-kō bāpp birē gō, tē us-kā bārā tarlā kiā. Us-nē  
 his father out went, and his great petitions were-made Him-by  
 apnā-bāpp-na zawāō dē-chhūpō, 'itnā-samā mē tērī khizamt  
 his-own-father-to answer was-given-completely, 'so-long-time by-me thy service  
 ki tē kadē tārī gal nī mūrī, tē tē kadē mana  
 was-done and ever thy word not was-turned, and by-thee ever to-me  
 bakrō nīh dttō, yō apnā-dōstā-yārā-nāl khushī  
 a-goat not was-given, that my-own-friends-companions-with happiness

karṭṭ. Jis-bēlē tērō yō pāt āyō jis-nē tērō sārō  
*I-may-make At-what-time thy this son came, whom-by thy all*  
 māḷ kanjriñ hichch uḍāyō, tē is-ke-wāstē paiḍō-hō bachchhō  
*property herlots among was-sundered. by-thee him-of-for the-kept calf*  
 koh dittō ' Tē us-nē us-na kśhō, ' pūtā tō hamēsh mērē  
*was killed.' And him-by him-to it-was-said, ' O-son thou always me*  
 raī rahō; jitrō mērō māl hai, tērō hai Khushī  
*near remainest; what-much my property is, thine is. Happiness*  
 honī tē khush hōnō chāugī gal thī; tērō yō bhāi  
*to be and happy to-be good matter was; thy this brother*  
 mar gō-thō, hun jī-gō, tē gum-gō-thō, hun thā-gō.  
*died-had, now lived; and lost-was, now found-is.*

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJURĪ.

## SPECIMEN II.

The Rev. T. Grahame Bailey, B.D.

East Hazara.

Hĩ ajjur-kē-pāl thō ; nīkrā bāṭū-kē uppur chapḥō khalō thō ;  
*I flock-of-near was ; little tree-of on climbed standing was ;*  
 bakrō dānkō. Hĩ daur-kē latthō ; richchh tapāṅ lam-bicheh  
*a-goat cried-in-pain. I run-having descended ; a-bear down forest-in*  
*lēi-chalō-thō. Hĩ pauchēṅ, kapḥ-bicheh gattī mārī ; us-nē na*  
*taken-away-had. I arrived, back-in stone was-struck ; him-by not*  
*chhurē. Bhĩ dāji gattī mārī qāṭū-bicheh, fir chhōr-kē*  
*was-left. Then another stone was-struck neck-in. then left-having*  
*us-gō. Jit satṭhō bakrō us-jā hĩ jā-kē*  
*he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having*  
*khalō-hū, tē mēre-dar daur-kē bhĩ richchh ā-gō. Mē*  
*stood, and in-my-direction run-having again the-bear came By-me*  
*nīkr-jēhī kahārī mārī us-kē. Pattō ūḥ laggō jē kahārī us-kē*  
*a-littleish ace was-struck him-to. Trace not was of ace him-to*  
*laggi-hai yā nūḥ laggi. Fir bakrō chā-kē nas-gō, fir*  
*hit-is or not was-hit. Then goat lifted-having I-run-away, then*  
*kōhō us-na. Koh rēhō tē bhĩ ā-gō mēre-dar.*  
*it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.*  
*Mērō dūjō sājī pauch-āyō Fir ham-nā dūṅ-nē gattī mārī,*  
*My other companion arrived. Then us-by two-by stone was-struck,*  
*tē ōḥ nas-gō*  
*and he ran-away*

## FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

a little axe I had by me, but I do not know whether the axe actually touched  
'not. I then lifted up the goat and ran off with it: and then I slaughtered it  
ood). While I was engaged in slaughtering it, the bear again came running  
ls me. My fellow-shepherd then came, and we both stoned him till he ran away.

---

[No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GURJARI.

## SPECIMEN III.

*The Rev. T. Grahame Bailey, B. D.**East Ha-ara.*

Hũ nikrũ thũ, sũh bil-gẽo bakrĩ khaun-na. Satt bahrĩ us-nẽ  
*I little was, a-leopard used-was goat eat-to Seven goats him-by*  
 khã-chhurĩ. Ēkan-vimĩdũv-ki lãhũ-ki bauri-hũ khurakki thũ. Wã  
*cuten-were. One-leopardowner-of iron-of made trap was It*  
 man-kẽ ãñĩ sũh-kũ pakrun-kẽ-nãstẽ. Wã rãh-mã  
*asked-having it-was-brought leopard-of catching-for. It way-in*  
 chhal-dittĩ. inã bakrũ baanh-dibũ. Sũh ãyũ, jaug us-ki  
*was-placed, on-one-side goat was-tied Leopard came, leg its*  
 bichch phãc-gẽĩ laggũ dũnkun. Ōs-hũle ham rãt  
*in stuck he-began to-ory-in-pain At-that-cry-time we at-night*  
 gẽã gĩã-na. Kẽhũ, 'sũh pakrũ-gũ-ai.' Gũpã japũ ãyã.  
*cent village-to It-was-said, 'leopard has-been-caught.' Many men came.*  
 Ēkun-lambardãr-nẽ landũk mĩrĩ, sũh mai-gẽũ Dũ adãĩ  
*One-headman-by gun fired-was, leopard died. Two two-and-a-half*  
 man-kũ thũ bhãrũ. Atth japã chũ-kũ lẽ-gũã-thã. Khalfĩ  
*wounds-of was heavy. Eight men lifted-having took-away. Skin*  
 ěkun-jagĩrĩũr-nẽ chũ-leĩ, tẽ hũn-nũ trĩ rapayyã bakhshish  
*one-property-holder-by taken-was, and us-to thirty rupees reward*  
 littĩ.  
*given-was.*

## FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 140 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

## GUJURĪ OF SWAT.

The Gujurī of Swat has two sub-dialects, Gujurī and Ajrī. Ajrī is the language of the Ajars, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajars are here Musulmans. The main difference between them is that Gujurs tend cows, and Ajars sheep. They are all bilingual, speaking Gujurī or Ajrī amongst themselves, but Pushtō to their neighbours, Hindū or Pathān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajars is called Ohaubān which is the name of the Rājput tribe which speaks Mēwārī.

We shall first deal with Gujurī proper, the dialect of the Gujurs. These cowherds wander through the Yāsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yāsufzai Gujurī'. As may be expected, these Gujurs frequently make use of Pushtō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwōtī and Mēwārī.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Pushtō and Western Panjābī languages. These I shall notice subsequently.





The following points may be noted in regard to the grammar of the specimens :—

### I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōrō-kō*, of a horse, instead of the more correct *ghō, ā-kō*; *mandō* (for *mandā*) *kan-mā*; *meirō bāp-ka* for *mairā bāp-kā*. Sometimes, under the influence of Pashtābi, the oblique form ends in *ā*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apnā bāp-tak kahō*, but when the elder son answers his father, the Pashtābi idiom, *apnā bāp tak*, is incorrectly used.

On the other hand, the influence of Pashtābi sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *barō pūt patli mā thō*.

Amongst the postpositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tak* and *nah* are borrowed from Pushtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *ifhār-tak ā-jā*, come to this place, and *ifhār-tak jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt nōgō thō* (Hindī, *mērā pūt muā thā*), my son was dead; *apnā mā-tak* (Hindī, *apnā mā sē*), from his own share; *chāngā adnā* (Hindī, *chāngā ādmā*), good men; *is-kā pairā-mā* (Hindī, *is-kā pairā-mē*), on his feet; *apnā dōstā-kanah* (Hindī, *apnā dōstā-sath*), with (my) own friends; *chāngī trīnat* (Hindī, *chāngī strī*), a good woman; *is-kī angrī-mā* (Hindī, *is-kī angulī-mē*), on his finger.

The use of the word *yukō*, one, a, appears to be irregular. I have noted :—

*Yukō bāp*, a father; *yukō bāp-kō*, of a father; but *yukō fhār*, in a certain place.

*Yukō dhī*, a daughter; *yukō chāngī trīnat*, a good woman; *yukō dhī-kō*, of a daughter.

### II.—PRONOUNS.

The proper form of the Agent of *kā* is *mā*. Thus: *mā tairo khazmat kiō hai* (Hindī, *mā-nē tērī khidmat kī*), by me thy service has been done. But *kā* is sometimes substituted for it.

An example of the Agent of the second person is *tū-nā dilō hai* (Hindī, *tū-nē nahī diya hai*), by thee has not been given.

So for the third person *usā baqīdō* (Hindī, *us-nē bāqīd*), by him was divided; *us kahō* (Hindī, *us-nē kahō*), by him it was said; but *oh* (not *us* or *usā*) *uflhō* (Hindī, *usā utha*), he rose.

The Relative Pronoun *chī* is borrowed from Pushtō.

### III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārā*, I beat; *mārā hai* (not *mārō hai*).

I am beating; *mārũ thō* (not *mārtō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (*thai*) I may make (an agreement with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *diqā nā rhā*, (anyone) was not giving; *chālā nā thō*, he was not going; *chāvā thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus *khaĩfō*, he used to eat; Plural Masculine, *khaĩkī*, they (the swine) used to eat.

In the Single Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *hām khaĩhāt karũ*, *khaĩhāt hā*, the first person singular is used for the first person plural. Pañjābī is responsible for *khaĩ-lāĩ*, and *kō jōgāĩ*, and also for *khaĩ* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *maĩ laĩrō* (instead of *laĩrō*) *khazmat kiō* (instead of *kiō*) *hai*, I have done thy service; so we have *jilī kiō*, instead of *jilī kī*, he shouted.

[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

## SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō admī-kā dō pāt thā Nandō pūt apnā bāp-tah  
*One man-of two sons were. By-the-young son his-own father-to*  
 kahō chi, 'ai bāp, manā apnā mā tah bandō dōi-lai.' Uā  
*it-was-said that, 'O father, to-me thy-own property from shore give.' By-him*  
 dwanyam-pah apnā mā bandō. Kāi dī pachhā uandō pūt  
*both-on his-own property was-divided. Some days after young son*  
 harkuj yakē-thār kar-kō dūr dēs-tah giō. Uī isā  
*everything (in) one-place having-made for country-to went. There by-him*  
 apnā mā mandō kam-mā udhō. Chi habhā mā wajhēr-liō,  
*his-own property had works-in was-constd When all (his) property was-finished,*  
 ch dēs-pah yakō harō qūhat āyō, oh sarō hō-giō. Oh giō,  
*that country-on one great famine came, he straitened become. He went,*  
 oh dēs-mā yakō khū kanah naukar hō-giō. Uś apnī pōṭṭi-  
*that country-in one chief with servant become. By-him his-own field-*  
 tah dāi-gāhō, chī 'mandah zināwar chār-lai.' Oh apnā mīnah-pah  
*to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on*  
 oh bhō khādō, chī zināwar khaita, hadō kaupō diyā na thā. Chi  
*that straw would-eat, which animals eat, but any-one giving not wds. When*  
 sūl-mā hō-giō, isā kahō chi, 'mārō bāp-kā katnū naukar  
*senses-in become, by-him it-was-said that, 'my father-of how-many servants*  
 changō tūk khai, hū bhakō marī. Hū ūṭhūgō, apnā bāp-tah jāwūgō,  
*good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,*  
 us-tah kahūgō chī, "nī bāp, hū tairō bhī gunāhgār hai, Khudā-  
*him-to will-say that, "O father, I thy also sinner am, God-*  
 kā bhī gunāhgār hai. Is-kō lāyiq nī, chī tairō pūt hō-jāwū;  
*of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;*  
 kho apnā naukarā-mā manā ghal-lai." Oh ūṭhō, apnā bāp-tah āyō.  
*but thy-own servants-among me put." He arose, his-own father-to come.*  
 Yō lā dūr thō, chī apnā bāp isā dāthō, tars isā kiō.  
*He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,*  
 isā bhajīō, ghārā-gharāi hō-giō. isā chōmīō. Pūt is-tah  
*to-him he-run, embracing took-place, him it-was-kissed. By-son him-to*

kahiō chi, 'ai hap. hī khindā-ka hī gawāhār hā, tairō hī  
*it-was-said that, 'O father, I feel-of also shiver me, thus also*  
 gumāhār hai. Is-kō lāyiq nī chi tairō pāt hī-jawān.' 'E-kā hīp  
*sinner am. This-of worth not-I-am that thy son I-away-become' By-his father*  
 apnā nankarā-tah kahiō chi, 'chamgō chiron hī-nō is-tah; qhal-jō  
*his-mem servants-to it-was-said that, good dress bring, home-to put-on*  
 yakū angī is-kī ahgri-mā kar-lō, panō is-kā pāhā-mā kar-lō,  
*one ring him-of finger-on put, shoes him-of feet-on put.*

Aō chi tūk khā-lā, khushāl hō-jāyā, is sawāb-tah chi, yō manō  
*Come that food we-eat, merry become, this reason-for that, this my*  
 pāt māyō thō, jūmō hōyō hai; gum gō thō, hā-lō hai.' We  
*son dead was, living become is, lost because was, recovered is.' They*  
 khushāl hō-giō.  
*merry became.*

Har us-kā haiō pāt pāhā-mā thō (hī oh āyā, qhar-tah  
*Now him-of elder son field-in was. When he came, house-to*  
 nāro hō-giō, gīt anchan-kā awā suāō yakō mākar-tah hōhō,  
*near became, songs dancing-of sound heard. One secret-to (he)called,*  
 usā pāhā, 'yō kī chā hai?' 'Us kahiō, chi, 'tairō  
*to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy*  
 bhāi āyō hai, tairō hāp khairāt kō hai, chi mā rōgh-jōy  
*brother come is. (by)thy father feel made is, as the sound-and-well*  
 lādō-hai.' Oh mā-giō; andar chālā na thō. Bāp is-kā  
*(by-him)it-has-been-found' He asked: within going not was Father him-of*  
 nakpō, isī unnaī kō, Is apnō hīp-tah sawāb-mā  
*came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in*

kahiō chi, 'dākh, hitnā machh mādah mā tairō kha-mat kō hai;  
*it-was-said that, 'see, so-much long time by-me thy service been-done is;*  
 hēcamrō tairō hē-māzī nī kō hā Bhi tā mānī yakō laiō nī  
*ever thy disobedience not-by-me done is. Still by-thee to-me one bid not*  
 dōō hai, chi hī apnō dākh kanāh khushālī karī-hoi. Har-kādē hī  
*given is, that I my-own friends with merriment might-make As-soon-as when*  
 tairō yō pāt āyō, chi tairō mā kaehm-pah māyō-hai, 'tā  
*thy this son came, by-whom thy property has-lost-on wasted has-been, by-thee*  
 us-pah khairāt hō' 'Us kahiō, chi, 'pāt, tū nī mānō kōr  
*him-on feast made.' By-him it-was-said, that, 'son, thou always me with*  
 hai, ā mānō har-jōy tairō hai. Yō mānāb thō, chi hām khushālī  
*art, and my everything 'hise is This proper was, that we merriment*  
 karē, khushāl hī, tē-chi yō tairō bhāi māyō thō, jūmō hōyō hai:  
*make, merry be, because this thy brother dead was, alive become is;*  
 gum gō thō, lādō hai.'  
*lost become was, recovered is.'*

[No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

YUSUFZAI GULURI.

## SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1893.)

Yakō jākat har dī mihśś zā chārā-thō, p. rhat-mā grā-tah  
*One boy every day buffaloes cows used-to-graze, mountain-in village-from*  
 dūn. Yakō dī chhā-pah jū-kō chī, 'bagyār āyō hai.' Grā  
*far. One day joke-on it-was-shouted-by-him that, 'wolf come is,' Village*  
 ka lōk war-nakrō, chī bagyār khātār-tai. Chī lōk apō. bagyār  
*of people went-out, that wolf should-drive-off When people arrive, wolf*  
 nā thō. Jākat-tah inñ pachiñō kiō, us kahiō chī, 'hā chhā  
*not was. Joke-from by-them enquiry was-made; by-him it-was-said that, 'I joke*  
 karā thō.' Lōk ghar-tah pachiñā gō. Bājś dī yakō parō  
*making was.' People house-to back went Second day one leopard*  
 āyō. Jākat jū-kō chī, 'warhām-āyō; parō āyō hai.'  
*came. By-the-boy it-was-shouted that, 'come-running, leopard come is.'*  
 Lōk kahiō chī, 'yō kō kahan.' kaunē nā gō.  
*By-the-people it-was-said that, 'this(-boy) he tells,' any-one not went.*  
 Parō-nē jākat kha-lō. Chhā-mā kurya jākat mar-gō.  
*By-the-leopard boy was-devoured. Joke-in crying boy died.*

## Numerals.

Ek, yakō.	Dō.	Tū.	Chār.	Pañj.	Chhā.	Sat.	Ath.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11
Bārā.	Tērā.	Chandabā.	Pandā.	Sohā.	Satarā.	Atāran.	Unī.	Bi.	Ek tē bi.	
12	13	14	15	16	17	18	19	20	21	
Dō tē bi, etc.	Dah tē bi	Yārā tē bi, etc.	Chārā.	Ek tē chārā, etc.						
22	20	21	40	41						
Dah tē chārā or pañjāh.	Yārā tē chārā, etc.	Sāth.	Ek tē sāth, etc.	Dah tē sāth, etc.						
50	51	60	61	70						
Chār bi.	Ek tē chār bi.	Dō tē chār bi.	Tū tē chār bi.	Chār tē chār bi, and so on.						
80	81	82	83	84						
Dah tē chār bi.	Yārā tē chār bi.	Bārā tē chār bi, and so on, up to Unī tē chār bi. Sau.								
90	91	92	99	100.						

The two following specimens of Ajrī will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujuri. The only real difference is that it borrows more freely from Pushtō.

[No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

YŪSUFZAI AṢṢĪ.

## SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk juṇā kā dō pūt thā. Un-mā nandbō pūt-nā bāp-nah .  
*One man of two sons were. Then-in the-younger son-by father-to*  
 kahiō, 'ai bāp, manā huṇ dō kiṭnā baṇḍā māy manā aprē'  
*it was-said. 'O father, me-to now give how-much share property me-to falls.'*  
 Us-nē appō bisāt un-nā baṇḍ ditti. Thōrā dī pichehē oh  
*Him-by his wealth them-to dividing was-given. A-few days after that*  
 mō habhō knj ēk thār kar-kē dūr dēs-tah  
*boy all whatever one place having-mode far land-to*  
 chal giō. Uī appō māy had-lamṇi-mā aḍā  
*having-gone went. There his-own property dehuachery-in having-caused-to-fly*  
 chhōpiō. Us thār-mā har-kuj lag-giō. Mhī us dēs-mā  
*was-wanted. That place-in everything was-spent. Then that country-in*  
 barō gābat pai-giō. Yō huṇ muhtāj hō-giō. Mhī us dēs-mā  
*great famine fell-went. He now pour became. Then that country-in*  
 ek khān-kū karē jā rahiō, is-nē apnā pattā-mā wīdhō  
*one chief-of in-ricinlty going remained, him-by his-own field-in swine*  
 churan-kā hāstē chālāiō. Us-kō yō mīuō thō oh bhō jō  
*grazing-of for was-sent. Him-of this craving was that straw which*  
 mūdhā khāc jō bhī khā-kō raj rahē. Khō<sup>1</sup> kōi kuj  
*swine eat this also having-eaten satisfied may-remain. But anyone anything*  
 na thō de. Mhī surt-mā ūyō, tē kahiō, 'Mērā bāp-kā  
*not was seeing. Then sense-in came, and it-was-said-by-him, 'My father-of*  
 muchh muchh māñjhī hai, muchh-muchh tuk khāē, tō hū bhukh-tā  
*many many servants are, plentiful food eat, and I hunger-from*  
 maḍ hai Hū uḥ-kē appā bāp-kā karē jā rahūgō. Hū us-  
*dying am I rising my-own father-of in-ricinlty going will-remain. I him-*  
 tab kahūgō, 'ōi bāp, Bah-kē agē bhī, tērē agē bhī, gunāh kiō; huṇ us  
*to will-say, 'O father, God-of before also, of-thee before also, sin done, now that*  
 lakat-kō nahī jē tairō pūt hō-jāwū. Manā appā māñjhī-kē  
*ability-to not(-am) that thy son should-become. Me-to thy-own servant-of*

<sup>1</sup> Puchhō<sup>2</sup> Corruption of *dyagat*.

shān ek māṃhi jōr-lā." Mhī ūh-kā apnā bāp-kā Inyē gō.  
*like one servant make* "Then rising his-own father-of in-kindly went.  
 Us bōp jē dūr thū āgā-lā lāp-nē āgī jithō, tavis kō, jūsh  
*That time when far was him-of father-by he was come, pity way-taken, haste*  
 kiō, āgā-dā garā-nār lāhō, ut muchh piāe dilti. Pāi āgā-du kahio  
*was-made, him-of neck-with applied, and much love given. Son him-of said,*  
 'ai hap. Rab-kē atō tērō agē yē gunāh kō, hūp us lākat-lā  
*'O father, God-of and thee before this son done, now that ability-of*  
 nahī, jē tūrī pāt hōyō.' Bāp apnā māṃhiā-dā kahio jē, 'chāngā  
*not (am), that thy son I-may-be.' Father his-own servant-to said that, 'good*  
 chāngā chīṛā kad-kē lē-āō, is-lē lāvā-chhōn, atō is-kā  
*good robe taking-on being, him-to cloth, and him-of*  
 hātḥ mā āngā, tō pāit-nā chhīnār hāṁ-chhōn, atō khāc tē khūchāl  
*hand in ring, and feet-in shoes put-on, and we-may-eat and festivity*  
 mānāḥ: jē mānō yō pāt mān giyō thō tō hūn jilō hī-gō; gunā giō  
*celebrate: as say this son dead gone was, and now alive become; lost gone*  
 thō, hūn labh-lō hai' Mhī khūchāl karan-āgī  
*now, now recovered is' They were-minted they-to-make-began.*

U-kō barō pāt pattā-nā thō, kōpō hōpō ghār-lā nōrō āyō gīt tē  
*His elder son field-in was, what time horse-to next come, singing and*  
 nachar-kā āwāz sun-lō. U bōp ek ashm jān-tāh sadiō  
*dancing-of sound was-heard That time one acquainted man-to it-was-called-by-him*  
 tē tapōs' kō, jē, 'yō kē chhīy kō?' Tē nōnō kahio jē, 'inrō  
*and enquiry was-made that, 'thou what matter is?' And him-by said that 'thy*  
 bhāi āyō hai, tē inrō bāp-nē muchh vōṣi kiō hū, n mātlāh-kā  
*brother come is, and thy father-by great great made is, of this reason-of*  
 chī oh rūgh-jōr' ā-gō-hai. Khapā hō-gō, ghār-dā andar nā hōrō.  
*that he safe-(and)-round he-come-is. Angry he-became, house-of inside not entered*  
 Mhī āgā-lā bāp bāhār āyō, āgā-dā pūkhli' lō. Us-lē lāp-tāh  
*Then his father out came, him perfumed made. Thus-by father-to*  
 jāwāb-nā kahio. 'Dekh, itnā samā māṛ tōrī khidmāt kiō hai, badē  
*reply-in it-was-said, 'See, (for) so-many year, by-me thy service done is, ever*  
 bhī tērī hukam-tō bāhār nahī hōyō. Kadō bhī tāi mānā ek lālō  
*even thy order-from beyond not I-became. Mer even by-there me-to one kid*  
 dūtō nahī jē māṛ apnā yār āghuṁ nār khūchālī  
*was-given not that by-me my-own friend (and) acquaintance with merriment*  
 kiō hōṭi. Hūy jō yō tērō pāt āyō hai chī tairō māi kaṁnī-pāḥ  
*made might-be. Now, that this thy son come is, by-whom thy properly horlois-on*

<sup>1</sup> Corruption of *da āghā*, *Pushkō* = of him, the position of the *da* is probably the result of the influence of *Pushkō*, which has *u-dā* for 'of him'

<sup>2</sup> First *Pushkō* word = pity.

<sup>3</sup> First *Pushkō* word = ordinary.

<sup>4</sup> *rūgh* for *raugh*, *Pushkō* = safe and sound.

<sup>5</sup> *Pushkō* word = reconciled.



gharak kiō-hai, tai' un-nah kitnī muchh khair<sup>1</sup> kiō.  
*saak has-been-made, by-thee him-on how-much large feast made.'*

Us-nē agī-dā' kahitō 'ai pūt, haanēgh tū mairē kuṛē hai.  
*Him-by him-to it-was-said, 'O son, adveys thou me near ore.*

Jē-kuj mairō hai, oh tairō hai; khū-hālī karan. tē khuzhāl  
*What-ever mine is, that thine is; merriment making, and merry*

on munāsīl. thō. kiñ yō tairō bhāī mar-giō thō. jītō  
*being proper was, because this thy brother dead was, alive*  
*lō-giō; gam-giō thō. haṇ labh-līc-hai.'*  
*became; lost was, now recovered-is.'*

Corruption of Pushtō khairāt a feast.

<sup>1</sup> Agā-dā' = agghā-ta = 'to him' in Pushtō

[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

YUSUFZAI AJRI

## SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ek janō dhākā-mā haki chōru thō Ek dī par-wā  
*One man mountain-on goats grazing was. One dog rock-in*  
 maikhā lahi-lī. Us-wō lahi chī, 'hī ka-hyūgō,' khō  
*honey(-comb) was-found. By-him it-was-said that, 'I will-eat-it-off,' but*  
 hath us-kō nā apriō, kiō-jē thār saupō to aukhō thō.  
*had him-of not reached, because the-place narrow and difficult was.*  
 Mi.ī wuh grō-tah āyō, danā hō, tō par-tah  
*Then he village-to came gunpowder was-taken-by-him, and rock-to*  
 giō; us-kō hōt dah-chhōgiō, chī ag lī-kē par  
*went; it-of beneath it-was-burned(-by-him) that fire applying rock*  
 mā-chhōgiō, tē maikhā habhā kaḥ-lyūgō. Mhī pati ch-nah ag  
*I-will-blow-up, and honey all will-extract. Then fuse-to fire*  
 lā-kō hāis-raḥō. Mhī daz hōyo, par phut-giō, janō  
*applying he-sat-down. Then explosion become, rock burst, (the)-man*  
 mā-chhōgiō. Ut maikhā-kō amān-mā mar-giō.  
*was-blow-up. There honey-of longing-in he-perished*

## Numerals

Ek.	Dō.	Trai.	Chār.	Pañj.	Chhō.	Sat.	Aṭh.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Terā.	Chaudā.	Pandā.	Sōhrā.	Satārā.	Aṭhārā.	Unā.	Bi.	Ek tē bi			
13	14	15	16	17	18	19	20	21			
Dō tē bi, etc.	Dah tē bi.	Yārah tē bi, etc.	Chārī.	Ek tē chārī, etc.	Dah tē chārī.						
22	30	31	40	51	60						
Yārah tē chārī, etc.	Trai bi.	Ek tē trai bi, etc.	Dah tē trai bi.	Yārah tē trai bi, etc.							
51	60	61	70	71							
Chār-bi.	Ek tē chār-bi, etc.	Dah tē chār-bi.	Yārah tē chār-bi, etc.	Sōh.							
90	81	90	91	100.							

## GUJURI OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kūhō* instead of *kēho* for 'said.'

The borrowed forms come from Kashmiri, and some of them are instructive. In the word *kūhō* for *kohiō*, from *Lohiō*, to say, we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspicate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *ḍī*, and then *tī*; *ghōṛā*, a horse, becomes first *gṛō*, and then *kōṛō*; *ḥarūḍ*, to fill, becomes first *ḥarūḍ*, and then *parūḍ*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *i* like *ādmī*, a man, shorten the *i* in the oblique plural, forming *ādmīā*, not *ādmīā*. So also feminines like *kōṛī*, a mare. *Tī*, a daughter, and *gāḍ*, a cow, have their nominative plurals *tīā* and *gāḍā*, respectively. We thus get the following forms:—

SINGULAR.			PLURAL.	
Nom.		Ob.	Nom.	Ob.
<i>kōṛī</i> , a horse . . . . .		<i>tī</i>	<i>kōṛā</i>	<i>kōṛā</i>
<i>bāp</i> , a father . . . . .		<i>bāp</i>	<i>bāp</i>	<i>bāpā</i>
<i>ādmī</i> , a man . . . . .		<i>ādmī</i>	<i>ādmī</i>	<i>ādmīā</i>
<i>kōṛī</i> , a mare . . . . .		<i>kōṛī</i>	<i>kōṛī</i>	<i>kōṛīā</i>
<i>tī</i> , a daughter . . . . .		<i>tī</i>	<i>tīā</i>	<i>tīā</i>
<i>gāḍ</i> , a cow . . . . .		<i>gāḍ</i>	<i>gāḍā</i>	<i>gāḍā</i>

The postpositions are —

Agent, *nē*.

Acc.-Dat. *nā*, sometimes *kē*

Inst. *nāl*.

Abl. *lāḥ*.

Gen. *kō*, *gō*.

Loc. *nā*, in, on; *par*, on; *kōlē*, near.

The usual postposition of the dative is *nā* (not *nē*), but *kē* sometimes appears, as in phrases like *us-kē lāḥ*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *ādmī-gō*, of the man; *ādmīā-gō*, of the men; *tāḥā-gī chōṭī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgrī dialect of Mār-wāpī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kohistān, and *gō*, the sign of the dative, in the Gādī dialect of Chamēālī.

*Kō* and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ek*, one, when used as an indefinite article, is *ekan*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou
Sing.		
Nom.	<i>hū</i>	<i>tū</i>
Ag.	<i>maī</i>	<i>taī</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>tu</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tan</i>
Ag.	<i>ham-nē</i>	<i>tan-nē</i>
Obl.	<i>ham</i>	<i>tan</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>gū</i>	<i>uū</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>gi</i>	<i>ui</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōn* (obl. *kis*), who? and *kā*, what? *kōi*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	<i>hō</i>	<i>hā</i>
2.	<i>hai</i>	<i>hē</i>
3.	<i>hai</i>	<i>hē</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *noi*, is not, used for all persons of both numbers, as in *is-tāik kō nu*, I am not at all worthy; *bodai nai kariū*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *so*.

The following are the main points of the conjugation of the **Active Verb**.—

The Infinitive ends in *nō* (*no*) as in *hōnō*, *mārnō*. The oblique form ends in *an* (*en*), the *a* being dropped if the root ends in a vowel. Thus, *hōn lagō*, he began to be; *karan lagō*, they began to make; *chāran ohulāyō*, sent (him) to feed (swim+); *gīn-kō*, of singing; *nachchān-kō*, of dancing.

The Present Participle ends in *tō*, thus *hētō*, *māritō*. In *khāñtō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *māriō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are.—

<i>jānō</i> , to go	Past Part.	<i>giō</i>
<i>āyō</i> , to come	" "	<i>āyō</i>
<i>lēyō</i> , to take	" "	<i>līō</i>
<i>dēnō</i> , to give	" "	<i>dittō</i>
<i>baisnō</i> , to sit	" "	<i>bañtō</i>
<i>kahyō</i> , to say	" "	<i>kikō</i>
<i>laggnō</i> , to begin	" "	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>koriō</i> .		

In this form of Gujurī, the past participle frequently takes the suffix *ri*, without changing its meaning, as in *māriō-ri*, *lagō-ri*. So we have *bañhō-ri hai*, he is seated (sentence 230); *lō-ri hai*, you have taken (240); *marē-ri* (or *māriō-ri*) *thō*, he was dead; *gum giō-ri thō*, he was lost; *āyō-ri hai*, (thy brother) has come; *rūtī kari-ri hai*, he has made a feast. Perhaps this suffix means 'gone,' and we may in this way compare it with the Sindhi word *ciō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike; *dē*, give (sentence 234). *Lā-lu*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated:—

Singular	Plural
1. <i>mārē</i> , <i>mārō</i>	<i>mārā</i>
2. <i>mārē</i>	<i>mārē</i>
3. <i>mārē</i> , <i>mārō</i>	<i>mārē</i>

*Lagōri* (pl. *lagōri*; fem. *lagōri*), the past participle of *laggnō*, may be added to any of these forms. Thus, *gadrō āwē lagōri*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō*, I am striking=Hindī *mār rahā hū*.

The Imperfect is *mār rahiō*, I was striking=Hindī *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gi*) to the old present. Thus, *mārēgō* or *marōgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hū giō*, not *hū giō*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tā*, to mean 'when.'

[No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJURĪ.

## KASHMIRI.

Ēkan-ḡanā-nā dō pūt thā. Un-bichchū nikhā-nē  
*One-person-to two sons were. Them-from-among the-younger-by*  
 abā-nā kīhō, 'O abā, nāl-kō hisō, jō minā  
*the-father-to it-was-said, 'O father, the-properly-of share, which to-me*  
 āwē, minā dō' Phir us-nē māl un-nā banḡ-dittō.  
*may-come, to-me give? Then him-by the-property them-to was-divided-out.*  
 Thōyā-diyārū pi-hlō nikhā-ḡairā-nē sārō-kuchh baḡlō kar-kē  
*A-few-days afterwards the-younger-son-by everything collected made-having*  
 ēkay-dūr-kā-mulk-nā jān lagō, hōr ūgū apnō māl  
*a-distance-of-country-in to-go began, and there his-own property*  
 paipā-kammā-nāl uḡyō. Phir tū sārō-kuchh kharch  
*bed-work-in was-caused-to-fly-away. Then when everything expended*  
 kar-chhōrō, us-mulk-mā baḡō kāl pō, hōr wū kaḡgāl  
*was-made-completely, that-country-in a-great summe full, and he poor*  
 hōn lagō. Phir us-mulk-kā ēkan-barā-sardār-kōlō jā-lagō.  
*to-be began. Then that-country-of a-great-chief-near he-went-(and-)stuck.*  
 Us-nē us-nū apnā-dōḡiā-nā bankutā chāran chalayō, hōr us-nā  
*Him-by him-as-for his-own-fields-in siewe to-feed he-was-sent, and him-to*  
 anān thō ki, 'un-bakkā-nāl, jōrī bankutā khāḡ, apnō pēṭ  
*longing was that, 'those-husks-with, which the-swine eat, my-own belly*  
 porā.' ki us-nū kōi nai dē-thō Hōr hōsh-mā āyō,  
*I-may-fill, because him-to anyone not giving-was. And sense-in he-came,*  
 kīhō, 'mērā-abā-kā kitnā mānjā-nū jōr rūti hai, hōr hū  
*it-was-said, 'my-father-of how-many servants-to much bread is, and I*  
 pukkō mārū. Bū uḡh-kē appā-abā-kōlē jāḡō, phir us-nā  
*hungry die. I arisen-having my-own-father-near will-go, again him-to*  
 kahōyō ki, "O abā, māi āsmān-kā hōtā hōr tērā  
*I-will-say that. "O father, by-me heaven-of in-the-presence and of-thee*  
 hōtā guṇāh kari, hōr hū is-lāik kō nai ki  
*in-the-presence sins were-done, and I this-worthy at-all am-not that*  
 phir tērō pūt kabāḡ; minā apnā-mānjā bichchū ēkan-kē  
*again thy son I-may-be-called; me thine-own-servants from-among one-to*  
 bābar banā." Phir uḡh-kē appā-abā-kōlē glō, hōr wū  
*like make?" Then arisen-having his-own-father-near he-went, and he*

ajjā dūr thō, ki us-nā dekh-kē us-kā abū-nō tars  
*yet far was, that him (acc.) seen-having him-of the-father-to compassion*  
 āyō; phir āy-kē gal lā-lō, hōr much muni  
*came; then run-having (on-the-)neck he-was-applied, and much kiss*  
 ditti Gadṛū-nē us-nā kilō ki, 'O abā, māī āsmān-kā  
*was-given The-son-by him-to it-was-said that, 'O father, by-me heaven-of'*  
 hōtā hōr tērā hōtā gunāh kariā, phir is-lāik  
*in-the-presence and of-thee in-the-presence sins were-done, and this-worthy*  
 nai ki phir tērū pat kahāō. Bāp-nē  
*I-am-not that again thy son I-may-be-called. The-father-by*  
 apū-ā-mānjā-nā kihō, 'chāngī-thī chāngī pōshūk kar-lē-āō. phir  
*his-own-servants-to it-was-said, 'good-thou good garment bring-forth, and*  
 us-kē lāō; hōr us-kā hatth-nā chhāp, hōr parā-mā jōiō  
*him-to put-on; and him-of hand-on a-ring, and feet-on pair-(of-shoes)*  
 lāō, hōn ham khātā khōshī karē; kyūki merō yū gadṛō  
*put-on; and we eating rejoicing men-wake; because my this son*  
 marē-vī thō, huā jivio hai; gum giō-vī thō, hum thāyō. Hōr  
*dead was, again alive is; lost gone was. again was-found. And*  
 vī khōshi karan lagā.  
*they rejoicing to-make began*

Hōr us-kō barō gadṛō dūgī-mā thō. Tē ghar-kē nēē  
*And him-of the-big son the-field-in was When the-house-of near*  
 āyō, gūn-kō hōr nachhān-kō swāz sūiō Phir ekan-mānjā-nā  
*he-came, singing-of and dancing-of sound was-heard. Then one-servant-to*  
 kāk-kē puchhō ki, 'yū kē hai?' Us-nē us-nā  
*called-having it-was-asked that, 'this what is?' Him-by him-to*  
 kihō ki, 'tērō bhāī āyō-vī hai, hōr tērā-abū-nē bāpī  
*it-was-said that, 'thy brother come is, and thy-father-by a-great*  
 rūṭī kari-vī hai is-wastū ki wū chāngō-bhalō āyō' Wū  
*bread (i.e. feast) made is. this-for that he good-well came. He*  
 khālū hō-kē na mānī ki, 'andar jāō.' Phir  
*angry become-having not it-was-wished that, 'within I-may-go. Then*  
 us-kā abā-nē bahar ā-kō wū manāyō. Us-nē  
*him-of the-father-by outside come-having he was-entreated. Him-by*  
 abā-nā jawāb-mā kihō, 'dekh, itnā-barsā-thī hī tērī  
*the-father-to answer-in it-was-said, 'see, so-many-years-from I thy*  
 khidmat karō rahiō-hē, hōr kadī tērā-bukm-thī badal nai  
*service doing remained-am, and ever thy-command-from against not-is*  
 kariō, par tē kadī ek hakrī-kō bachchō minā na ditti, ki  
*done, but by-thee ever one govt-of young-one to-me not was-given, that*

apna dos a na      kho h      la u      a      ero ru      adro      ayo  
*my o n f ends o th      jo c i g I n ay a e      th t s o can e,*  
 s ne      ter      mal      la      k m m ma      mayō,      tē      us-kē  
*home-by thy property      but-work-in      was-awake-to-fly-away, by-thee him-of*  
 wāstē      hañi      rūñi      kari'      Ua-nō      ua-nō      kihō,      'O bachohā,  
*for a-great feast was-made.' Him-by him-to it-was-said, 'O child,*  
 tū      hamvsh      mērē-kālē      hai,      hōr      jō-kuchh      mērō      hai,      sō      tērō      hai;  
*thou always me-near art, and whate'er mine is, that thine is;*  
 magar      khōshī      manūñi      hōr      khōsh      hōñō      lāzam      thō,      is-wāstē  
*but rejoicing to-be-celebrated and happy to-become proper was, this-for*  
 ki      tērō      yī      bhāi      marō-vī      thō,      sō      jirō      hai,      hōr      gum      giō-vī      thī,  
*that thy this brother dead was, he alive is; and lost gone was,*  
 sō      ajj      tlāyō-hai.  
*he now found-is.'*



## GUJARI OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujars of the hill country speak Gujuri, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujars, and their language Gujuri, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujari has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows :—

District	Number of speakers.
Gujrat . . . . .	111,086
Gurdaspur . . . . .	60,000
Kangra . . . . .	8,400
Hoshiarpur . . . . .	47,469
TOTAL . . . . .	<u>226,955</u>

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujuri spoken in Hazara, and of the local Pañjābī. Gujuri and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujari of Gujrat.

## GUJARĪ OF GUJRAT.

Ek-jaṇā-kē dō puttar thā. Un-vichēḥ nikkō puttar-nō  
*One-man-of two sons were. Them-from-among the-younger son-by*  
 pēū-nū ākhēḥ. 'hāp, 'ham-nū apnā hissō-bāpī, jō-kuchl-āwē,  
*father-to it-was-said, 'father, me-to my-own share, whither-ever-comes,*  
 dē' Us-nē un-kō apni jāydat-kē hissō-bāpī wand-dittō.  
*give.' Him-by them-to his-own property share was-decided*  
 Thōrā-dinō-kē bād nikkō-puttar-nē apnā māl-ashūb lai-kē  
*A-few-days-of after the-younger-son-by his-own property taken-having*  
 dūr-kē mulk tur-giō. Māpā kammō vichēḥ ōdhar apnā  
*a-distance-of country went-away. Wicked deeds in there his-own*  
 māl gāvā-dittō. Jis-wakt ō sārē māl khareh  
*property was-wasted. Then he all property expenditure*  
 kar-chukō, phēr us-mulk-vichēḥ kāl pai-giō Phēr ō garib  
*made-completely, then that-country-in a-famine fell. Then he poor*  
 hō-giō. Phēr ō us-mulk-dē rais kōl kāmō jā-reḥ.  
*became. Then he that-country-of chief near as-servant went-(and)-stayed.*

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujarī, Pañjābī and even Hindostānī. To Hindostānī belong forms such as *un-kō* (Gujarī *un-ko*), to them, *thōrā dinō-kē bād* (Gujarī *thōrā dinā-kā bād*); *jaṇā-kē* (Gujarī *jaṇā-kā*), and so on. To Hindostānī or Pañjābī belong phrases such as *apnā māl* (Gujarī *apnō māl*); and the mixed *apnā hissō* (Gujarī *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttar-nē*, or *jāydat-kē hissō-bāpī wand-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nū*, to the father, and *mulk-dē rais kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujarī.

# GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ikk-ādmi-kē	dō	puttar	thē.	Chhōṭē-nē	apnē-hāp-nē
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger-by</i>	<i>his-own-father-to</i>
kihā	ki,	'hō	bāp,	mārā	hēsā
<i>it-was-said</i>	<i>that</i>	<i>'O</i>	<i>father,</i>	<i>my</i>	<i>share</i>
kar-dē.	Bāp-nē	dōhā-puttrā-nē	hēsā	wand-kē	dē-ili.
<i>make.</i>	<i>The-father-by</i>	<i>the-two-sons-to</i>	<i>share</i>	<i>divided-having</i>	<i>was-given.</i>
Thōrē-umē-pichchē	chhōṭū	puttar	sūi	jaidād	lai-kē
<i>A-fer-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>
pardēs-nē	giā,	Uthi	sūi	jaidād	pāwā-dī.
<i>a-foreign-land-to</i>	<i>went.</i>	<i>There</i>	<i>all</i>	<i>property</i>	<i>was-lost.</i>
baṛā	kāl	hō-giā.	Oāo	lapkā	baṛā
<i>a-great</i>	<i>famine</i>	<i>became</i>	<i>That</i>	<i>boy</i>	<i>very</i>
kiā-grā-dē-ikk-ādmi-dē	pās	ohō	kāmā	rihā.	
<i>a-certain-village-of-a-man-of</i>	<i>now</i>	<i>he</i>	<i>as-servant</i>	<i>remained.</i>	

## GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujarī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmi-kō* for *ādmi-kē* and *lōhkō-nē* for *lōhkō-nē*.

On the whole, in this dialect, the Gujarī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nē*, a corruption of the Pañjābī *nā*.

Kisi-ādmi-kō      dō      pūt      thū      Un-mā-tē      lōhkō-nē  
*A-certain-man-of      two      sons      were.      Them-in-from      the-younger-by*  
lāp-nō      kahyō,      'ai      bāp.      laṭō-paṭō-mā-tē      jō      mērō      hissō  
*the-father-to      it-was-said,      'O      father,      property-in-from      what      my      share*  
niklē,      sō      min-nō      dē-dē.      Tā      un-nē      un-nō      apnō      laṭō-paṭō  
*comes-out,      that      me-to      give'      Then      him-by      them-to      his-own      property*  
baṇḍ-dinnō.      Matā      dhiārō      nahī      bitō      kē      lōhkō      pūt  
*was-divided-out.      Many      day      not      passed      that      the-younger      son*  
sab-kuchh      kaṭṭhā      kar-kē      dūr-dēs-nō      chalō-gō,      hōr      utthē  
*everything      together      made-having      a-far-country-to      went-away,      and      there*  
luchpan-mā      dhiārō      guwāē      apnō      laṭō-paṭō      uṛā-dinnō  
*debauchery-in      the-day      a-spending      his-own      property      was-caused-to-fly-away.*  
Jō      oh      sab-kuchh      guwā-chukō,      tñ      us-dēs-mā      baṛā      kāl  
*When      he      everything      spent-completely,      then      that-country-in      a-great      summe*  
pēō,      hōr      oh      kaṭkāl      hū-gō.      Hōr      oh      jā-kē      us-dēs-kē  
*full,      and      he      indigent      became.      And      he      gone-having      that-country-of*  
raihnēwālō-mā-tē      ikkan-kē      ghai      raihn      lagō.  
*the-dwellers-in-from      one-of      (in-)house      to-dwell      began.*

## GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical,--but that is all.

Ēk-ādmi-kā dō putt thā Dōhā-mē-sō chhōtā-nē bāp-nū  
*One-man-of two sons were. The-two-in-from the-younger-by the-father-to*  
 kihō, 'sun, hāp. jō mērā-māl-kō hussa hai sō min-nū  
*it-was-said 'hear. father, what my-property-of share is, that me-to*  
 cō-dē ' Phir bāp-nē māl band-dinā. Thorā-dinā-magrō  
*give.' Then the-father-by the-property was-divided-out. A-few-days-after*  
 ohhōtā-putt-nē sabh-kuchh katthō kar-kē kitē dūr-nū  
*the-younger-son-by everything together made-having some-whither distance-to*  
 chalo-giō. Tighū jā-kō apnō māl uchakpunā-bich khō-dinā.  
*went-away There gone-having his-own property debauchery-in was-wasted.*  
 Jai sabh-kuchh muk-giō, us-dēs-bich kōl pai-giō, aur oh  
*When everything was-expended, that-country-in a-famine fell, and he*  
 garib ho-giō. Tā us-dēs-kō ilak-amūr-kō kāmō hō-giō.  
*poor become Then that-country-of a-prince-of servant he-became.*

## STANDARD WORDS AND PHRASES.

English	Māwari	Gowari (Huzari)	Yīwofazai Gūjari
1. One . . .	Ēk . . .	Ēk . . .	Yakō . . .
2. Two . . .	Dō . . .	Dō . . .	Dō . . .
3. Three . . .	Tin . . .	Dō . . .	Tin . . .
4. Four . . .	Chyār . . .	Chār . . .	Chār . . .
5. Five . . .	Pāch . . .	Pānj . . .	Pañj . . .
6. Six . . .	Chhai . . .	Chhē . . .	Chhē . . .
7. Seven . . .	Sāt . . .	Satt . . .	Sat . . .
8. Eight . . .	Āth . . .	Atph . . .	Ath . . .
9. Nine . . .	Nau . . .	Nā . . .	Naū . . .
10. Ten . . .	Das . . .	Das . . .	Dāh . . .
11. Twenty . . .	Bis . . .	Bi . . .	Bi . . .
12. Fifty . . .	Pāchās . . .	Das-ki-chākt . . .	Pañjsh . . .
13. Hundred . . .	Sau . . .	Sau . . .	Sau . . .
14. I . . .	Maī . . .	Hū . . .	Hū . . .
15. Of me . . .	Māiō . . .	Māiō . . .	Māiō, mairi (fem.) .
16. Mine . . .	Māiō . . .	Māiō . . .	Māiō, mairi (fem.) .
17. We . . .	Ham . . .	Ham . . .	Ham . . .
18. Of us . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahārī (fem.) .
19. Our . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahārī (fem.) .
20. Thou . . .	Tū . . .	Tō . . .	Tā, tō . . .
21. Of thee . . .	Tārō . . .	Tārō . . .	Tāiō, taii (fem.) .
22. Thine . . .	Tārō . . .	Tārō . . .	Tāiō, taii (fem.) .
23. You . . .	Tam . . .	Tam . . .	Tam . . .
24. Of you . . .	Thārō . . .	Thārō . . .	Thāiō, thāi (fem.) .
25. Your . . .	Thārō . . .	Thārō . . .	Thāiō, thāi (fem.) .

# FORMS OF GUJUR

uri K m	gls
Ek . . . . .	1. One.
Dō . . . . .	2 Two
Tra . . . . .	3. Three.
Chār . . . . .	4. Four,
Pañj . . . . .	5. Five.
Oska . . . . .	6 Six.
Satt . . . . .	7 Seven.
At h . . . . .	8. Eight.
Nau . . . . .	9. Nine.
Das . . . . .	10. Ten.
Bi . . . . .	11. Twenty
Pañja . . . . .	12. Fifty.
So . . . . .	13 Hundred.
En . . . . .	14. I.
Mērō . . . . .	15 Of me.
Me o . . . . .	16. Mine
Ham . . . . .	17. We.
Mal arō . . . . .	18. Of us.
Mahārō . . . . .	19. Our.
Ti . . . . .	20. Thou.
Pērō . . . . .	21. Of thee.
Telō . . . . .	22. Thine.
Tam . . . . .	23. You.
Thō o . . . . .	24. Of you.
Tlārō . . . . .	25 You

6 H	V	wa	O	w	Oh wuh
27. Of him . . .	Wai-kō		Us-kō		Us-kō, us-ki ( <i>jem.</i> )
28. His . . .	Wai-kō		Us-kō		Us-kō . . .
29. They . . .	Wā		Wā		Wā . . .
30. Of them . . .	Un-kō		Un-kō		Un-kō, un-kā ( <i>ob.</i> ) .
31. Their . . .	Un-kō		Un-kō		Un-kō, un-kā ( <i>ob.</i> ) .
32. Hand . . .	Hāt		Hatth		Hath . . .
33. Foot . . .	Pāg		Paie		Pair . . .
34. Nose . . .	Nak		Nakk		Nakh . . .
35. Eye . . .	Ākhye		Akhh		Akh . . .
36. Mouth . . .	Māh		Māh		Mō . . .
37. Tooth . . .	Dāt		Dand		Dand . . .
38. Ear . . .	Kāa		Kann		Kan . . .
39. Hair . . .	Bāl		Bāl		Bah . . .
40. Head . . .	Śre		Sir		Sar . . .
41. Tongue . . .	Jit		Jibh		Jibh . . .
42. Belly . . .	Pat		Duddh		Dhaddh . . .
43. Back . . .	Mangar		Mār		Lāngō . . .
44. Irou . . .	Lāh		Lūhō		Lōhō . . .
45. Gold . . .	Sōnū		Sōnō		Ratō sar . . .
46. Silver . . .	Rōpō		Rappō		Ohitō sar . . .
47. Father . . .	Bāp		Bāpp		Bap . . .
48. Mother . . .	Mā		Mā		Mā . . .
49. Brother . . .	Dhāt		Bhāt		Bhāt . . .
50. Sister . . .	Bahān		Bhēn		Bair . . .
51. Man . . .	Ād'mi		Ād'mi		Admi . . .
52. Woman . . .	Lugāt		Trinat		Trinat . . .



W	H
Us kṣ . . . .	27. Of him.
Us kṣ . . . .	28. His.
Vi . . . .	29. They.
Un gṣ . . . .	30. Of them.
Un gṣ . . . .	31. Their.
Hatth . . . .	32. Hand.
Paṇṇ . . . .	33. Foot.
Nakk . . . .	34. Nose.
Alakk . . . .	35. Eye.
Mūh . . . .	36. Mouth.
Dand . . . .	37. Tooth.
Kam . . . .	38. Ear.
Bal . . . .	39. Hair.
Sir . . . .	40. Head.
J b . . . .	41. Tongue.
P t . . . .	42. Belly.
Māṇ . . . .	43. Back.
Lal u . . . .	44. Iron.
Sonḍ . . . .	45. Gold.
Chandi . . . .	46. Silver.
Abḥ ( <i>one's own father</i> ), bāp ( <i>a father's father</i> ).	47. Father.
Amā . . . .	48. Mother.
Bhaī . . . .	49. Brother.
Baba ṇ, bahap . . . .	50. Sister.
Adm . . . .	51. Man.
Zanenā . . . .	52. Woman.

53. W	L. gā	Trinat	Trinat
54. Child	Balak	Ba'bohō	Nēndō, māstū
55. Son	Bētō	Pāt	Pāt
56. Daughter	Bēpī	Dhī	Dhī
57. Slave	Bādō	Qhalām	Mrayō
58. Cultivator	Jimīdār	Zimīdār	Zamīdār, hayī
59. Shepherd	.....	Āpī	Āpī
60. God	Isur	Kludā	Kludā
61. Devil	Lhāt	Shatān	Shatān
62. Sun	Sunāj	Dīh	Dī (also means 'day')
63. Moon	Chūd	Chann	Chau
64. Star	Tārō	Tān	Tām
65. Fire	Āg	Āgg	Ag
66. Water	Pānī	Pānī	Pānī
67. House	Ghar	Ghar	Ghar
68. Horse	Ghōṛō	Ghōṛō	Ghōṛō
69. Cow	Gāy	Gā	Gā
70. Dog	Kartō	Kutō	Kutō
71. Cat	Bihī (fem.)	Bihī (masc.)	Bihī
72. Cock	Kukarō	Kakkur	Kakkur
73. Duck	Batak	Batō	Batakō
74. Ass	Gulhō	Khōṛō	Calhō
75. Camel	Ūth	Ūth	Ūth (Pachyderm), ūth
76. Bird	Pakhōṛī	Pakhōṛī	Chirī
77. Go	Jī	Jī	Chāl, (Infusoria) chalan
78. Bat	Khā	Khō	Khā, Khāwan
79. Bat	Bais	Bas	Bais, Baisap

R	50. Wife
Bachā	54 Child.
Pāt ( <i>one's own son</i> ), gadā ( <i>father's son</i> )	55. Son
Tī	56. Daughter.
Gulām	57. Slave.
Hālī	58 Cultivator.
Pahālī	59. Shepherd.
Kludā	60. God.
Shitān	61 Devil.
Dīh	62. Sun
Chān	63 Moon
Tārā	64. Star
Ag	65. Fire
Pāī	66. Water.
Char	67 House.
Kāp	68 House.
Gā	69. Cow.
Kāl	70 Dog.
Bāl	71. Cat.
Kukar	72. Cock.
Batak	73. Duck
Klād	74. Ass.
Ū	75. Camel.
.....	76 Bird.
Ja	77. Go
Klā	78. Hat.
Bās	79. Sn.

80. C.m.	Aw	Äu	Ä, ä-jä, äwan
81. Beat	Mär	Mär	Mär, märap
82. Stand	Uhl	Khal	Kharä hā, kharä hāp
83. Do	Mar	Mar	Mar ju, marap
84. Give	Dä	Dä	Dai, daiwan
85. Run	Dauy	Nas	Bhaj, bhajan
86. Up	Čpar	Uhrä	Ophrā
87. Near	Nirö	Nērai	Naiē
88. Down	Nichai	Taiä	Tārā
89. Far	Där	Där	Där
90. Before	Ägai	Aggē	Agē
91. Behind	Pichhai	Pichchhō	Ghhēkar, pachhā
92. Who	Kanp	Kanp	Ken
93. What	Kr	Ke	Ki
94. Why	Kyū	Krā	Kaū
95. And	Ar	Tä	Ä
96. But	Par	.....	Ändē
97. If	Jar	Jä	K* (Pughtō)
98. Yes	Hä	Abä	Hä
99. No	Näo	Nin	Ni
100. Alas	Häv	Häo häo	Armān dāi (pity is)
101. A father	Bäp	Bäpp	(Pughto)
102. Of a father	Bäp-kō	Bäpp-kō	Yakō bäp
103. To a father	Bäp-na	Bäpp-na	Yaku bäp-kō m (obl.) -kä.
104. From a father	Bäp-tū	Bäpp-tū	Yakr bäp-tah (Pughto)
105. Two fathers	Dō häp	Bäpp-tē, (där č, from far)	Yakō häp-nah (Jitto)
106. Fathers	Bäp	Dō häpp	Dō häp
		Bäpp	Bäp

An	80. Come.
Mư	81. Bent.
Kháo lo	82. Stand.
Mư	83. Die.
Dư	84. Give
Dư	85. Run
Ưư	86. Up.
Nư	87. Near.
Bư	88. Down
Dư	89. Far.
Agư	90. Before
Pichư	91. Behind
Kư	92. Who
Kư	93. What.
Kư	94. Why.
Hư	95. And
Magư	96. Not
Agư	97. If.
Hư	98. Yes
Nư	99. No.
Hư	100. Alas.
Bư	101. A father
Bư-kư	102. Of a father.
Bư-nư	103. To a father.
Bư-thư	104. From a father.
Dư bư	105. Two fathers.
Bư	106. Fathers.

English	Marathi	Gujarati	Devanagari
107. Of fathers . . .	Bāpā-kō . . .	Bāppā-kō . . .	Bāpā-kō or (obl.) -kō
108. To fathers . . .	Bāpā-nai . . .	Bāppā-na . . .	Bāpā-tah or -nah . . .
109. From fathers . . .	Bāpā-tai . . .	Bāppā-tē . . .	Bāpā-tah . . .
110. A daughter . . .	Bēti . . .	Dhi . . .	Yakā dhi . . .
111. Of a daughter . . .	Bēti-kō . . .	Dhi-kō . . .	Yakā dhi-kō, (obl.) -kō
112. To a daughter . . .	Bēti-nai . . .	Dhi-na . . .	Yakā dhi-tah . . .
113. From a daughter . . .	Bēti-tai . . .	Dhi-tē . . .	Yakā dhi-tah . . .
114. Two daughters . . .	Dō bētyā . . .	Dō dhi . . .	Dō dhi . . .
115. Daughters . . .	Bētyā . . .	Dhi . . .	Dhi . . .
116. Of daughters . . .	Bētyā-kō . . .	Dhi-kō . . .	Dhi-kō, (obl.) -kō
117. To daughters . . .	Bētyā-nai . . .	Dhi-na . . .	Dhi-tah . . .
118. From daughters . . .	Bētyā-tai . . .	Dhi-tē . . .	Dhi-tah . . .
119. A good man . . .	Ēk bhalā ādmī . . .	Ēk changō ādmī . . .	Yakā changō ādmī . . .
120. Of a good man . . .	Ēk bhalā ādmī-kō . . .	Ēkan changā ādmī kō . . .	Yakā changō ādmī-kō . . .
121. To a good man . . .	Ēk bhalā ādmī-nai . . .	Ēkan changā ādmī-na . . .	Yakā changō ādmī-tah . . .
122. From a good man . . .	Ēk bhalā ādmī-tai . . .	Ēkan changā ādmī-tē . . .	Yakā changō ādmī-tah . . .
123. Two good men . . .	Dō bhalā ādmī . . .	Dōy changā ādmī . . .	Dō changō ādmī . . .
124. Good men . . .	Bhalā ādmī . . .	Changā ādmī . . .	Changā ādmī . . .
125. Of good men . . .	Bhalā ādmī-kō . . .	Changā ādmī-kō . . .	Changā ādmī-kō . . .
126. To good men . . .	Bhalā ādmī-nai . . .	Changā ādmī-na . . .	Changā ādmī-tah . . .
127. From good men . . .	Bhalā ādmī-tai . . .	Changā ādmī-tē . . .	Changā ādmī-tah . . .
128. A good woman . . .	Ēk bhalī lagāī . . .	Ēk changī trimī . . .	Yakā changī trimī . . .
129. A bad boy . . .	Ēk burō chōrō . . .	Ēk mandē bāpki . . .	Yakā nākā (Fugitive) jākat . . .
130. Good women . . .	Bhalī lagāī . . .	Changī trimī . . .	Changī trimī . . .
131. A bad girl . . .	Ēk burī chhōrī . . .	Ēk mandī bāpki . . .	Yakā nākā (Fugitive) bāpki . . .
132. Good . . .	Bhalō . . .	Changō . . .	Changō . . .
133. Better . . .	(Wāī-tai) bhalō . . .	(Uś-tē) changō, much . . .	Changō . . .

B pē kō	.	100	Of fathers.
Bāpā-nā	.	108	To fathers.
Bāpā-thū	.	109	From fathers.
Ti	.	110	A daughter.
Ti kō	.	111	Of a daughter.
Ti nā	.	112	To a daughter.
Ti thū	.	113	From a daughter.
Dā ti	.	114	Two daughters.
Tiā	.	115	Daughters.
Tiā gō	.	116	Of daughters.
Tiā ā	.	117	To daughters.
Tiā thū	.	118	From daughters.
Ek cl aōgō ādmī	.	119	A good man.
Ekāp chāngā ādmī-gō	.	120	Of a good man.
Ekāp chāngā ādmī-nā	.	121	To a good man.
Ekāp chāngā ādmī-thū	.	122	From a good man.
Dō chāngā ādmī	.	123	Two good men.
Chāngā ādmī	.	124	Good men.
Chāngā ādmī-gō	.	125	Of good men.
Chāngā ādmī-nā	.	126	To good men.
Chāngā ādmī-thū	.	127	From good men.
Ek chāngī zānānā	.	128	A good woman.
Ek pāpī gōdō	.	129	A bad boy.
Chāngī zānānā	.	130	Good women.
Ek pāpī gōdī	.	131	A bad girl.
Chāngō	.	132	Good.
Much chāngō	.	133	Better.

134. Bear	Sab-tai' bhalo	Sivā-tē chāngō	Habbā-mā chāngō (vī- among good).
135. High	Ūcho	"	Ūchat (Pagh/ē), ūcho
136. Higher	(Wai-tai) ūcho	"	Ūcho
137. Hightest	Sao-tai' ūcho	"	Habbā-mā ūcho
138. A horse	Ghōpō	Ghōzō	Yakō ghōpō
139. A mare	Ghōpī	Ghōpī	Yakā ghōpī
140. Horses	Ghōpā	Ghōpā	Ghōrā
141. Mares	Ghōpīā	Ghōpī	Ghōrā
142. A bull	Bijār	Dānd	Yakō dānd
143. A cow	Gāy	Gā	Yakā gā
144. Bulla	Bijāi	Dānd	Dānd
145. Cows	Gāyā	Gā	Gā
146. A dog	Kuttō	Kuttō	Yakō kuttō
147. A bitch	Kuttī	Kuttī	Yakā kuttī
148. Dogs	Kuttō	Kuttō	Kuttō
149. Bitches	Kuttīyā	Kuttī	Kuttī
150. A he-goat	Bak'rō	Bak'rō	Yakō bak'rō
151. A female goat	Bak'rī	Bak'rī	Yakā bak'rī
152. Goats	Bak'rā	Bak'rā	Bak'rī
153. A male deer	Hūn	Hūn	Yakō ūsai (Pagh/ō)
154. A female deer	Hūn'ī	Hūn	Yakā ūsai (Dito)
155. Deer	Hūn	Hūn	Ūsas
156. I am	Māi hāi	Hāi hāi hōā	Hāi hāi
157. Thou art	Tū hāi	Tū ai hāi	Tū hāi
158. He is	Wō hāi	O ai, hāi	Wuh hāi
159. We are	Ham hāi	Hūn hō	Ham hāi
160. You are	Tam hō	Tam ū, hō	Tam hāi



h go	Sara-thu chahgō	134. Best
bat	Uchchō	135. High.
nat	Much uchchō	136. Higher.
ā uchō	Sārā-thū uchchō	137. Highest.
	Kōpō	138. A horse.
	Kōp	139. A mare.
	Kōpē	140. Horse.
	Kōpī	141. Mares.
	Dānd	142. A bull.
	Gā	143. A cow.
	Dānd	144. Bulls.
	Gāwā	145. Cows.
	Kutō	146. A dog.
	Kutī	147. A bitch
	Kutā	148. Dogs.
	Kutī	149. Bitches.
	Bakrō	150. A be-goat.
	Bakrī	151. A female goat.
	Bakrē	152. Goats.
	Rōsō	153. A male deer.
	Rōsī	154. A female deer.
	Rōsā	155. Deer.
	Hā hō	156. I am.
	Tū hai	157. Thou art.
	Wā hai	158. He is.
	Haia hā	159. We are
	Tam hō	160. You are.

English.	Miscell.	Gujarati.	Tamil Subject.
161. They are . . .	Wā ha . . .	Wā aī, hai, hē	Wō hai . . .
162. I was . . .	Maī thō . . .	Hū thō . . .	Hū thō . . .
163. Thou wast . . .	Tū thō . . .	Tō thō . . .	Tū thō . . .
164. He was . . .	Wō thō . . .	Ō thō . . .	Wuh thō . . .
165. We were . . .	Ham thā . . .	Ham thā . . .	Ham thā . . .
166. You were . . .	Tam thā . . .	Tam thā . . .	Tam thā . . .
167. They were . . .	Wā thā . . .	Wā thā . . .	Wā thā . . .
168. Be . . .	Wā . . .	Hō . . .	Hō . . .
169. To be . . .	Hōnā . . .	Hōnō . . .	Hōn . . .
170. Being . . .	Hōtō . . .	Hōtō . . .	Hā-ka . . .
171. Having been . . .	Hō-kar . . .	Hōs . . .	Hō-gō . . .
172. I may be . . .	Maī hōñ . . .	Maī hōñ . . .	Hū hūgō . . .
173. I shall be . . .	Maī hūgō . . .	Maī hūgō . . .	Hū hūgō . . .
174. I should be . . .	.....	.....	Hū hōñ hai . . .
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār <sup>ā</sup> pā . . .	Mār <sup>ā</sup> ō . . .	Mārān . . .
177. Beating . . .	Mār <sup>ā</sup> tā . . .	Mār <sup>ā</sup> tō . . .	Mārā . . .
178. Having beaten . . .	Mār-kar . . .	Mārē . . .	Mār hī . . .
179. I beat . . .	Maī mārñ . . .	Hū mārñ . . .	Hū mārñ . . .
180. Thou beatest . . .	Tū mārñ . . .	Tō mārñ . . .	Tū mārñ . . .
181. He beats . . .	Wō mārñ . . .	Ō mārñ . . .	Wuh mārñ . . .
182. We beat . . .	Ham mārñ . . .	Ham mārñ . . .	Ham mārñ . . .
183. You beat . . .	Tam mārñ . . .	Tam mārñ . . .	Tam mārñ . . .
184. They beat . . .	Wā mārñ . . .	Wā mārñ . . .	Wā mārñ . . .
185. I beat ( <i>Past Tense</i> ) . . .	Maī mārñō . . .	Mē mārñō . . .	Maī mārñō . . .
186. Thou beatest ( <i>Past Tense</i> ) . . .	Tū mārñō . . .	Tē mārñō . . .	Tū mārñō . . .
187. He beat ( <i>Past Tense</i> ) . . .	Wāī mārñō . . .	U-nē mārñō . . .	Us ( <i>or</i> nā-nē) mārñō . . .

Vt is	161. They are
Hu thō	162. I was
Tu thō	163. Thou wast
Wu thō	164. He was
Ham thā	165. We were.
Mañ thā	166. You were
Vt thē	167. They were.
H	168. Be
Fuñō	169. To be.
H ã	170. Being
Hō kō	171. Having been.
Hu hē	172. I may be.
H hōgō	173. I shall be
.....	174. I should be
Mar	175. Beat
Mañā	176. To beat
Meñō	177. Beating
Mar-kō	178. Having beaten
H mārē, hū mārē l- gōvi, hū mārē, hū mārē (l-gōvi)	179. I beat
Tu mārē, tū mārē lagōvi	180. Thou beatest.
W i mārē, wā mārē lagōvi, māta, mārā lagōvi	181. He beats.
Ham mārē, ham mārē la- gōvi.	182. We beat.
Tam mārē, tam mārē lagōvi	183. You beat.
Vt mārē, vt mārē lagōvi	184. They beat
Mañ mārē	185. I beat ( <i>Past Tense</i> )
Tō mārē	186. Thou beatest ( <i>Past Tense</i> ).
Us-nō mārē	187. He beat ( <i>Past Tense</i> ).

188. We beat ( <i>First Tense</i> )	Ham mār̥yo	Ham-nō mār̥eō	Ham-nō mār̥iō
189. You beat ( <i>First Tense</i> )	Tam mār̥yo	Tam-nō mār̥eō	Tam-nō mār̥iō
190. They beat ( <i>First Tense</i> )	Un mār̥yo	Un-nō mār̥eō	Un-nō mār̥iō
191. I am beating	Maĩ mān̄i-jōĩ	Hĩ mār̄ĩ-hĩ	Hĩ mār̄ĩ-hai
192. I was beating	Maĩ mān̄i-thō	Hĩ mār̄ĩ-thō	Hĩ mār̄ĩ-thō
193. I had beaten	Maĩ mār̥ya-thō	Mē mār̥ya-thō	Hĩ mār̄ĩ-hai
194. I may beat	Maĩ mān̄i	Hĩ mān̄i	Hĩ mā.ĩgō
195. I shall beat	Maĩ mār̥gō	Hĩ mār̥gō	Hĩ mār̥gō
196. Thou wilt beat	Tā mār̥gō	Tā mār̥gō	Tā mār̥gō
197. He will beat	Wō mār̥gō	Ō mār̥gō	Wuh mār̥gō
198. We shall beat	Ham mār̥gō	Ham mār̥gō	Ham mār̥gō
199. You will beat	Tam mār̥gō	Tam mār̥gō	Tam mār̥gō
200. They will beat	We mār̥gō	We mār̥gō	We mār̥gō
201. I should beat	...	...	Hĩ mār̄ĩ-hai
202. I am beaten	Maĩ mār̥yō-jōĩ	Hĩ mār̄eō-jōĩ	Hĩ mān̄i
203. I was beaten	Maĩ mār̥yō-thō	Hĩ mār̄eō-gōĩ	Hĩ mār̄ĩ-thō
204. I shall be beaten	Maĩ mār̥yō-jōgō	Hĩ mār̄eō-jōgō	Hĩ mār̄ĩ-jōgō
205. I go	Maĩ jōĩ	Hĩ jōĩ	Hĩ obalō
206. Thou goest	Tā jōĩ	Tā jōĩ	Tā chelai
207. He goes	Wō jōĩ	Ō jōĩ	Wuh chelai
208. We go	Ham jōĩ	Ham jōĩ	Ham chelai ( <i>colloquial</i> )
209. You go	Tam jōĩ	Tam jōĩ	Tam chelai ( <i>do.</i> )
210. They go	We jōĩ	We jōĩ	We chelai ( <i>do.</i> )
211. I went	Maĩ gayō	Hĩ gēō	Hĩ giō
212. Thou wentest	Tā gayō	Tā gēō	Tā giō
213. He went	Wō gayō	Tā gēō	Wuh giō
214. We went	Ham gayō	Ham gēō	Ham giō

Gujarati (Kashmiri).	English.
Ham-nā māñiñ . . .	188. We beat ( <i>Past Tense</i> ).
Tam-nā māñiñ . . .	189. You beat ( <i>Past Tense</i> ).
Un-nā māñiñ . . .	190. They beat ( <i>Past Tense</i> ).
Hñ mñiñ rahñ-hñ . . .	191. I am beating.
Hñ mñiñ rahñ . . .	192. I was beating.
Mñ mñiñ-thñ . . .	193. I had beaten.
Hñ mñiññ . . .	194. I may beat.
Hñ mñiññgñ . . .	195. I shall beat.
Tñ mñiññgñ . . .	196. Thou wilt beat.
Wñ mñiññgñ . . .	197. He will beat.
Ham mñiññgñ . . .	198. We shall beat.
Tam mñiññgñ . . .	199. You will beat.
Vñ mñiññgñ . . .	200. They will beat.
. . .	201. I should beat.
Hñ mñiññ giñ . . .	202. I am beaten.
Hñ mñiññ giñ-thñ . . .	203. I was beaten.
Hñ mñiññ jññgñ, jññgñ . . .	204. I shall be beaten.
Hñ jññ, jññ, jññ lagññi . . .	205. I go.
Tñ jññ, jññ lagññi . . .	206. Thou goest.
Wñ jññ, jññ lagññi . . .	207. He goes.
Ham jññ, jññ lagññi . . .	208. We go.
Tam jññ, jññ lagññi . . .	209. You go.
Vñ jññ, jññ lagññi . . .	210. They go.
Hñ giñ . . .	211. I went.
Tñ giñ . . .	212. Thou wentest.
Wñ giñ . . .	213. He went.
Ham giñ . . .	214. We went.

215. You went . . .	Tam gayā . . .	Tam gayā . . .
216. They went . . .	Wē gayā . . .	Wē gayā . . .
217. Go . . .	Jā . . .	Jā . . .
218. Going . . .	Jān . . .	Jān . . .
219. Come . . .	Gayō . . .	Gayō . . .
220. What is your name ?	Tērō kō nūw hai ?	Tērō nū kō m ?
221. How old is this horse ?	Yō guōpō kūtōi mmar-mai hai ?	La ghōrō-ki kūtōi ammar ai ?
222. How far is it from here to Kashmir ?	Kashmīr it-tāi kūtōi-k dū hai ?	Is pā-tē Kashmir tārē k t dār . . .
223. How many sons are there in your father's house ?	Tērō lāp kō ghar-mai lūtōi-k bēta hai ?	Tērō bāpp-kō ghar bēta pūt hō ?
224. I have walked a long way to day	āj mai bhaut dēr chalyō-ēn	āj hai har dātō tazei
225. The son of my uncle is married to his sister.	Mērō kākā-kō bēta-kō byāh wai-ki bēhīm-tai hayn-hai.	Mērō pāpōyā-kō pūt rō ki bēhīm nāl biyō hō hai
226. In the house is the saddle of the white horse	Sapōd ghōrā-ki jin ghar-mai hai.	Chūtōi ghōrō-ki kēbi gha mō hai
227. Put the saddle upon his back.	Jin wai-ki pith par dharō.	Uk-jō kōmb-pur kēbi ghallā.
228. I have beaten his son with many stripes	Mai wai-kō bāyō bhaut karō-tai māryō-hai.	Mē pā-kō pūt-na bārā karō-nāl māryō-hō
229. He is grazing cattle on the top of the hill	Wō pāhār-ki ājār dūōi dhātō-rayō-hai.	Ōh ghākō ki chōm ājār gā bakari chārē.
230. He is sitting on a horse under that tree.	Wō wai mālikh-ka nichai ghōrō-par tūchōy-hai.	Ōh ghōrō upar rukkh hētū bōlē hō.
231. His brother is taller than his sister	Wai-ki bhāi wai-ki bāhō-tai lambō hai.	Ōs-ka bhāi us-ka bēhīm-ke bāyō hai.
232. The price of that is two rupees and a half.	Wai-kō mōi dhōi rapaiyā hai.	Is kō māl udhāi rapaiyā hai
233. My father lives in that small house	Mērō bāp wai chhōtō ghar-mai rchāi-hai	Mērō bāp us nīkrō ghar bichh rahē.
234. Give this rupee to him	Yō rapaiyō wai-nai dō .	Yō rapaiyō us-na dō chhōrō.
235. Take those rupees from him	Wai rapaiyā wai-tai lō .	Yō rapaiyā us kōlē chā lō
236. Beat him well and bind him with ropes.	Wai-nai khāb mārō ar jōyō-tai bādō	Us-na much mārō tō sālā-nāi launhō.
237. Draw water from the well.	Kuā tāi pāni kēdhō	Is khāl bichhō pāni kēdhō
238. Walk before me . . .	Mōni āgā chāl . . .	Mērō aggē chāl . . .
239. Whose buy comes behind you ?	Tērāi pōchhai kātō chhōrō āwai-hai ?	Tērō pōchhē kis-kō kēhō sē ?
240. From whom did you buy that ?	Tam wō kūtōi mōi hō ?	Yō tō kis-tō mōi-kō hō hai ?
241. From a shopkeeper of the village.	Gāv-kō ek kōp-nāi-tai .	Ōh-kō kis dukānhāi-kōjō.

T m g	T m g y	215. You went.
Wā giā	Vi g yā	216 They went
Chal	Jā	217 Go
Chalana (ve. bal. noun)	Jāto	218. Going.
Gā	Giā-vi	219 Gone.
Mañ kō pā hai ?	Tārō nā kō hai ?	220 What is your name ?
Yā ghōrō kitnā samā-hō hai ?	Yā lōrō kitnō ek bāyō hai ?	221 How old is this house ?
Kashmir jhārō kitnō dūr hai ?	Tū Kusmī kitnō-ek dūr hai ?	222. How far is it from here to Kashmir ?
Tārō bāp-kō ghar-mā kitnā pāt hō ?	Tārō bāp-kā ghar mā kitnā pāt hō ?	223 How many sons are there in your father's house ?
Hō aj muchh pharō hai	Mañ aj muchh pāndō harō hai.	224. I have walked a long way to-day
Mañ pītō-kō pāt-nō is-ki bari bijōhi hai.	Mārō chāchā-kā pāt-kō biāh us-ki bahān-nāl hō giā.	225. The son of my uncle is married to his sister.
Chittō ghōrō-ki kātāi ghar-mā hai.	Ghar-mā chittō kōrō-ki zin hai	226 In the house is the saddle of the white horse.
Kathī us-kā māngār-pah dhar.	Us-kā mōrō-par zin kar	227 Put the saddle upon his back.
Mañ us-kō pāt muchh karō-ra-pah māñō hai	Mañ mārō us-kō gahō apni kamchi nāl.	228. I have beaten his son with many stripes
Wah dhākā-kō sir-pah dangar chārō hai.	Wā us dhākā-gi chōtī-par apnā chōkharō-nā chāra lagōvi	229 He is grazing cattle on the top of the hill.
Wā us-kā-kō hōy ghōrō ch bāthō hai	Wā us us-kā-kō hōy kōy-par bāthō-vi hai.	230. He is sitting on a horse under that tree.
U kō bhāi apni bāp-tē chō hai.	Us-kō bhāi us-ki bahān-thōi larō hai.	231. His brother is taller than his sister
Is kō mul sūqā-kō rūpyā hai	Us-kō mul gāi rūpayā hō	232 The price of that is two rupees and a half.
Mañō bāp us nandō ghar-mā hōvāi.	Mārō bāp us nikāē ghar-mā rāh.	233. My father lives in that small house.
Yō rūpyā us-nā hai	Yā rūpayā us-nā dē	234. Give this rupee to him.
Wah rūpyā us-tē hai.	Vi rūpayā us-thōi lō-la	235. Take those rupees from him
Us nah chāngī mār āghār-pah bādh chhō	Us-nā chāngī tarāh mārō, hōi rusā-nāl bādō	236. Beat him well and bind him with ropes
Khar-tō jāgi kār jō	Khar-thōi pāni chārō	237. Draw water from the well.
Mārō agō chal	Mārō aggō aggō chal	238. Walk before me.
Tana kād kis-kō lagō āwō ?	Tārō piehā kis-kō gadrō āwō lagōvi ?	239. Whose boy comes behind you ?
Yō kō kis-tō hō hai ?	Tā wō kis-thōi mul hō-vi hai ?	240 From whom did you buy that ?
Grā kō dōkandār-tē	Grā-kō hāpālā-thū	241. From a shopkeeper of the village.